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SUSTAINABLE ORGANIZATIONAL LEADERSHIP IN THE BIRTHPLACE OF BUDDHA

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ABSTRACT

Purpose- This paper wants to explore the how Buddhist four Noble path, five precepts, eight-fold path working for the leaders in the modern organizational world. There is diversity in the workforce including, differences in ethnicity, differences in culture, differences language and creating the value and importance almost everything in our surrounding is determined by the market whether it is ethical or not. How can Buddhism including selflessness, compassion, respect to each other, rein the greed, right conduct, right livelihood, create cooperation among team members, increase responsibility, build honesty and so. Change the leaders' mindset and accomplish the determined goal in effective and efficient manner.

Design/methodology/approach- This paper the how Buddhism philosophy inject its precepts in the modern leadership by using conceptual model and sensitizing concept. (Jonker, Jan & Pennink, Bartjan. 2010) literature review and study different research journals and related books;

Findings- The paper explore the present status of leadership and impact of Buddhism. Most of the leaders in Nepal have influenced by their religious and socio-cultural factors, implication of the Buddhist philosophy assists to develop sustainable organizational leadership and leaders can change their thinking, start to do right action, improve their livelihood, mindfulness, and giving concentration and so.

Originality/value- Even they are leading in the birth place of Buddha; leaders are not practicing Buddhism and the paper search for core concept of their leadership. Providing them to alternative way (Buddhism) of leadership approach;

KEY WORDS: *Leadership, Sustainable, Buddha, Birthplace, Nepal Research Type– Research Paper*

INTRODUCTION

Before introduce to sustainable organizational leadership it is better to know about leadership, people are the focus of leadership. Leaders influence the behaviors of others and leadership is guiding and influencing people to achieve goals willingly and enthusiastically in a given situation and it is action oriented.

“Leadership is the ability to influence a group toward the achievement of goals.” (Robbins, Stephen)

How we get sustainable organizational leadership even there are lots of challenges surrounding us. Organizations might be a business organizations, social organizations, government organizations and changes in attitudes, values, belief, expectations, perceptions, changing goals and aspirations of people creating many problems in the organizations. This materialistic world teaches to all to collect materialistic things, like how much bank balance do you have, which brand of car you owned, do you have mansion or apartment and so and these all things leads to financial corruption, social corruption and the big thing is self-corruption.

Similarly, the major barrier to achieve sustainable organizational development is corruption in the mind of leadership; it is venerably showing in the developing and underdeveloped countries and getting poor day by day due to the unethical, autocratic and corrupted leadership. This type of leadership also reflected to the social organization and the business organization from the government organization. They are not providing the favorable environment to develop organizational culture.

Human being has not built by only physical things but also emotion, compassion, knowledge and so many intangible things assist to build perfect human being. The first step of following Buddhism is getting knowledge or generating knowledge and after generating knowledge should be applied in the human life to experiment whether it works or not. Third step of the getting knowledge is wisdom means ones can apply Buddhism in the life and lighting to others. Buddhism can apply in every field of human being includes personal life, professional life and social life as well.

Employee of today’s prefer transparent, selflessness, kind, helpful, who think about employee leader in the organization. Last many years, the leaders are thinking to materialistic achievement only for them, like thinking about their financial, personal achievement. People collecting money, cars, and houses for their happiness but after achieved financial goal again you will seek for happy, respect, love and intangible things which money can’t buy.

That is why; this study can be a base for further research and study to the students, researcher and organizational leaders.

HISTORY OF BUDDHA

There are many books and articles on the history of Buddha, most of the facts of Buddha’s are similar so one of this is here:

A noble prince was born in the Lumbini Park in Kapilavatthu, on the Indian borders of present-day Nepal, on the full moon day of May in the year 623 b.c., destined to be the world's greatest religious teacher. King Suddhodana of the elite Sakya was his father.

His mother was Queen Maha Maya of the Clan. Because his beloved mother died seven days after his birth, MahaPajapatiGotami, the King's younger sister, adopted him, leaving her own son, Nanda, in the care of the nurses. The people's joy at the birth of this great prince was palpable.

Asita, also known as Kaladevala, a high-spiritual ascetic, was overjoyed to hear the wonderful news, and as the King's instructor, he went to view the Royal child. The King, who was honored by the ascetic's unexpected arrival, led the kid up to him to make the youngster give him proper respect, but to everyone's surprise, the kid's legs pivoted and rested on the ascetic's matted locks.

The ascetic leapt from his seat and saluted the youngster with clasped hands, foreseeing his future glory with his supernormal vision. The Royal father followed suit. At first, the great ascetic grinned, but soon he was unhappy. When asked about his mixed emotions, he said he smiled because the prince would one day become a Buddha, an Enlightened One, and he was sad because he would not be able to benefit from the Enlightened One's superior wisdom due of his previous death and rebirth in the Formless Plane.

Buddhism is a religion that originated in India and Nepal 2564 years ago. Researchers consider Buddhism to be one of the major world religions, with approximately 470 million adherents. The best attribute of Buddhism is its adaptability in practice; most scholars describe it as a philosophy.

Some of Buddhist beliefs and precepts are here:

BUDDHIST BELIEFS

Siddhartha Gautama was born at Lumbini, Nepal, in the year 624 BCE (alternative date: 563 BCE). He realized there were sorrow, misery, and poverty around him when he was 29 years old. As a result, he spent many years fasting, thinking, and praying in order to comprehend life's fundamentals. After attaining enlightenment, or nirvana, he finally grasped many truths. He left home and became a wandering holy man, teaching those teachings to all around him. As a result, he was granted the title of Buddha, or Enlightened One (White, 1993; Buddha: Basic Beliefs, 2018). The Dhamma, or Truth, is the name given to the principles he taught.

The Buddha's Teachings

For the rest of his life, the Buddha preached these principles. He was able to convert a large number of people to his way of thinking. After decades of progress, followers of his teachings compiled a summary of the truths. The basic truths were discovered in lists.

The Three Universal Truths

The Noble Four Truths

The Path of the Eightfold Path

According to the Buddha, people should not worship him as a god. There are three universal truths. One of the principal teachings of the Buddha is called the Three Universal Truths.

The Three Universal Truths are:

1. Everything in life is ephemeral and subject to change.
2. Because nothing lasts, a life built on accumulating goods or people will not make you happy.
3. There is no eternal, unchanging soul, and the concept of "self" is nothing more than a collection of changeable features or features. Buddhists accept these truths as fundamental to their faith.

There are Four Noble Truths the Four Noble Truths are another of the Buddha's main teachings.

The Four Noble Truths are:

1. Human life is a painful experience.
2. Greed is the source of suffering.
3. It is possible to triumph over adversity and find happiness.
4. The Middle Path is the path that leads to the end of suffering.

The Middle Path is the path to enlightenment. People who follow the Middle Path do not live lifestyles of excess or luxury, but they also do not fast excessively or live lives of suffering. For those on the Middle Path, the Eightfold Path provides guidance.

The Eightfold Path Another principal teaching of the Buddha is the Eightfold Path.

The Eightfold Path incorporates the following concepts:

1. Right understanding and viewpoint.
2. Right values and attitude.
3. Right speech.
4. Right action.
5. Right work.
6. Right effort.
7. Right mindfulness.
8. Right concentration and meditation.

The Five Precepts Although Buddhism has subdivided into many sects, all Buddhists follow the five precepts which give guidance for daily living:

1. Do not harm or kill living things.
2. Do not take things unless they are freely given.
3. Do not carry on sexual misconduct.
4. Do not speak unkindly or tell lies.
5. Do not abuse drugs or drink alcohol.

The Buddha's Teachings Are Still Being Disseminated The Buddha's teachings were collected and written down after his death at the age of 80. The reipitaka, or Three Baskets, is a collection of the Buddha's sayings. The Buddha's sayings were given the moniker Three Baskets from the early practice of writing on palm leaves and then gathering them in baskets ("Buddhism: Basic Beliefs," 2018).

Meditation

The majority of Buddhists engage in some type of meditation. The purpose is to look within oneself for truth and to comprehend the Buddha's truths. The meditation's purpose is to reach nirvana, or enlightenment. The state of enlightenment is beyond language and cannot be expressed in words. Meditation is the practice of focusing one's attention in order to develop an inner quiet that leads to enlightenment. Meditation can take many different forms: It could be contemplating beauty while sitting peacefully beside a magnificent arrangement of pebbles. It could be doing a martial art like karate or aikido, which demand mental and physical control as well as a high level of attention. It could entail concentrating on a question, such as "What does one hand clapping sound like?" It may be pondering a haiku or a short poem that depicts a particular occasion. It could be in a monastery's meditation room. Chanting may be a part of it. The usage of a mandala to focus attention on the invisible point at the center of interlocking triangles is one example. It may entail calmly observing one's breath as it enters and exits. It can happen at any moment and in any place. (See "Buddhism: Fundamental Beliefs," 2018, p. 9)

Idols A statue of the Buddha can be found at almost every Buddhist religious site. Sitting with his hands resting in his lap is a common Buddha stance. The figure is frequently coated in gold. Buddhists revere the Buddha's memory rather than worshipping him. In prayer, Buddhists are not to petition the Buddha for favors. Gifts are frequently placed at the site, which the Buddhist monks then use.

The Law of Dependent

Origination The law of dependent origination, or paticca-samuppada, is said to have been discovered by the Buddha. "One condition emerges from another, which emerges from earlier conditions. In a chain of causes, every mode of being implies another immediately preceding mode from which the current mode derives" (Buddhism, 2018, para. 25).

What Is the Self?

What we consider of as our "self" — our ego, self-consciousness, and personality — is a fabrication of the skandhas, according to the Buddha. Simply said, our body, physical and emotional sensations, conceptualizations, thoughts and beliefs, and consciousness all work together to give the appearance of a persistent, separate "me." "Oh, Bhikshu, you are born, deteriorate, and die every moment," the Buddha stated (O'Brien, 2017, para. 5).

According to O'Brien (2017), what the Buddha meant by this statement was that the illusion of "me" renews itself every second. Nothing is carried over not just from one life to the next, but also from one moment to the next. This isn't to suggest that "we" don't exist — that there isn't a constant, unchanging "me" — but rather that we are constantly redefined by changing, ephemeral circumstances. Suffering and unhappiness arise when we adhere to an unattainable and illusory longing for an unchanging and permanent self. It is necessary to let go of the delusion in order to be free of that misery.

All things, according to the Buddha, are dynamic and in a perpetual state of change. Things are "always changing, always becoming, always dying," and refusing to acknowledge this truth, particularly the illusion of ego, leads to pain (O'Brien, 2017, para. 7).

The Ten Realms of Existence Buddhists believe there are ten different realms of existence. The levels of existence in the universe are as follows. The 10 levels are separated into two sections, the first of which has six of the 10 levels and the second of which has four.

The first six levels are:

1. Hell or Jigokudo
2. Hungry Ghosts or Pretas
3. Animality or Chikushodo
4. Anger or Shurado
5. Humanity or Jindo
6. Heaven

The top four levels are:

1. Learning or Shomon
2. Realization or Engaku
3. Bodhisattva or Bosatsu
4. Buddhahood

The stages are arranged in ascending order, with Buddhahood at the top of the second tier. One of the first six layers is human existence. If people do not pursue Buddhahood with zeal, they will remain in one of the first six levels (Gannon, 2017; Lee, 2016).

LEADERSHIP FROM THE BUDDHA'S EYES

Many authors and academics have written articles linking Buddhist doctrines and the eightfold path to the current leadership. After reading numerous religious articles and publications on Hindus, Buddha, some of them point to the following:

Theravada, also known as the older smaller vehicle, and Mahayana, popularly known as the larger vehicle, are the most well-known schools, often referred to as "vehicles," of the Buddha's insights. Despite their conceptual differences, the two schools share a number of fundamental discoveries and teachings, including suffering, impermanence, no-self, karma, nirvana, dependent origination, mindfulness, and the Four Noble Truths and Noble Eightfold Path (Marques, 2015).

Buddhism promotes a particular worldview and way of life that leads to personal growth, happiness, and well-being (Johansen & Gopalakrishna, 4 2006). It can be defined as a moral, ethical, value-based, scientific, educational system that enables its observers to understand things in their actual essence, so assisting them in overcoming pain and achieving happiness for themselves and others. The Buddha is to be appreciated as an awakened teacher rather than worshipped as a god (Johansen & Gopalakrishna).

MORAL FOUNDATIONS

The highest spiritual objective in Buddhism, according to the Dalai Lama (2005), is to cultivate compassion for all living things and to contribute as much as possible to their welfare. With today's global challenges ranging from food and living species alterations (via DNA manipulations) to diversification and potential misuse of technological possibilities, the Dalai Lama (2005) calls for a collective moral compass that acknowledges the basic goodness of human nature, recognizes the preciousness of life, honors the need for and maintenance of natural balance, and transcends national boundaries. Mindfulness and focus, which Thich (2010) defines as a moment-to-moment awareness of our situations, are required to implement such a moral compass. According to Thich (2010), mindfulness makes us aware of the countless situations of enjoyment that we might otherwise ignore in our lives.

Buddhism can be viewed as a social model, a religion, a philosophy, or a psychology, among other things. It avoids the question of whether or not there is a higher entity, instead focusing on the teaching of virtues like as non-harming and the abolition of suffering through a series of processes involving our thoughts, intentions, speech, deeds, livelihood, efforts, concentration, and mindfulness. The Noble Eightfold Path, which is the last of the Four Noble Truths, is formed by these steps.

In this paper, the Noble Eightfold Path will be described in further detail, as well as a brief description of leaders who may fit one or more of the criteria.

THE FOUR NOBLE TRUTHS

The Buddha defined the Four Noble Truths, which became basic in his post-enlightenment discourses.

The Four Noble Truths are, in fact, a sequence of insights:

1. The truth of suffering (suffering exists)
2. The truth of the origin of suffering (suffering has a cause)
3. The truth of the cessation of suffering (suffering can be ended)
4. The truth of the path, the way to liberation from suffering (the path to end suffering)

Suffering is an inadequate term in this situation because the Buddha wanted to convey much more with the word "Dukkha," which he used. Dukkha refers to more than only pain, suffering, or misery. It alludes to the fundamentally unsatisfying feeling we get from being alive. It alludes to life's lack of perfection, as well as the ongoing struggle and striving that comes with it (Bodhi, N/A).

BRIEF OVERVIEW OF THE FIRST THREE NOBLE TRUTHS

The First Noble Truth asserts the existence of pain as a reality. From birth to death, illness to aging, and unpleasant experiences to the inability to obtain or hold on to the things we desire, "suffering" refers to the entirety of life and the many instances of anguish it brings, from birth to death, illness to aging, and from unpleasant experiences to the inability to obtain or hold on to the things we crave (Trungpa, 2009). Once we comprehend what the First Noble Truth implies, we can readily understand the Second Noble Truth, which indicates that suffering has a cause.

This Second Noble Truth contains the reality of obtaining and losing things: impermanence's repeated manifestations, which can produce sadness and, in some cases, disaster. Because we are possessive by nature, we have a strong desire to attain and treasure things, and the reality that we can only hold onto things for a short time, including our youth, health, loved ones, and even our lives, causes us to suffer (Rahula, 1974).

We have a proclivity to cling to people, places, events, wishes, ideas, or mindsets, which causes us to suffer (Nyanatiloka, 1970). Suffering can be terminated, the third Noble Truth, casts a positive light on the grimness of the previous two: it is possible to be free of suffering. However, in order to achieve this, the source of our suffering must be eliminated, which means that cravings and aversions must be eradicated. The attainment of nirvana, according to Rahula (1974), is the state of having released our cravings and so ended our suffering.

The Buddha's teaching can be summed up in the Four Noble Truths (Bodhi, 1994, 2000). As previously stated, the first three Noble Truths are intended as points of insight, while the fourth, which includes the Noble Eightfold Path, is intended as a practice to be followed if one chooses to address the issue of suffering. To put it another way, the First Truth must be comprehended, the Second Truth must be abandoned, the Third Truth must be realized, and the Fourth Truth must be cultivated (Bodhi, N/A).

THE NOBLE EIGHTFOLD PATH

The Noble Eightfold Path, which is revealed in the Fourth Noble Truth, is a practical approach to end suffering. Right View; Right Intention; Right Speech; Right Action; Right Livelihood; Right Effort; Right Mindfulness; and Right Concentration are some of the practices or insights covered by this Path. Because these thoughts are interconnected, there is no specific order in which they should be read. However, it may be beneficial to begin the evaluation of this road with right perspective, for the simple fact that right view improves knowledge of the first three Noble Truths, as well as insight into the significance of the Path's interwoven aspects. To put it another way, it connects the knowledge of the first three Noble Truths to the contents of the fourth. However, this is only one interpretation of "correct vision." In truth, the Four Noble Truths and the Noble Eightfold Path may be reduced to two essentials: 1) suffering, and 2) relief from suffering (Gethin, 1998).

When looking at the course, it's evident that each section is interconnected and might serve as a nice warm-up for the next. Correct awareness, for example, which can be achieved through meditation, leads to right concentration (Gombrich, 1988).

In the following part, we'll take a quick look at each step of the route and apply it to leadership, hoping to show how each tread can assist leaders.

THE NOBLE EIGHTFOLD PATH AS LEADERSHIP

RIGHT VIEW

Even if there are no explicit criteria, "right view" may be considered a decent starting point for the course, as previously said. When practicing correct vision, however, one can begin by learning more about the Four Noble Truths: the fact that we suffer, the reasons why we suffer, and the truth that we have the ability to choose to cease our suffering. The right perspective can assist us in nurturing good ideas while keeping harmful intents at bay (Thich, 1998).

Right perspective comprises our ability to recognize and nurture those of our thoughts that are helpful. It also affects our perception, or how we think about what happens to us and around us. We can both retain a negative perspective and see everything as a detriment to our quality of life, or we may look at things from a positive perspective and see the positive lessons in each encounter. Right perspective corrects limiting perceptions, and it may even lead us to see that all viewpoints are limiting. As a result, our attitude is influenced by our point of view.

Elon Musk might be considered a good example of a current leader who practices "correct view" in the leadership setting. Musk possesses the ability to not just consider the world's big concerns, but also to actively and devotedly work on finding solutions to these seemingly intractable difficulties.

Musk isn't a believer in incremental change, but he does have revolutionary ideas about how to reimagine the future. His visions are decades ahead of their time, not years (Vance, 2012). Musk established the financial space to begin achieving bigger and more impactful goals after starting in the dotcom era with some brilliant enterprises such as Zip2, which he sold to Compaq Computer for more than \$300 million, and X.com, the forerunner to PayPal, which he sold to E-Bay for \$1.5 billion (Vance, 2012).

Musk works as a corporate leader to address the tremendous toll we have taken on the environment thus far and to provide a solution for our ever-growing human population. In terms of the first, his Tesla autos, which run on electricity rather than polluting and unsustainable fossil fuels, speak loudly. In the latter case, he has been hard at work developing Space Exploration Technologies, or SpaceX, the first private firm to transfer supplies to the International Space Station. While SpaceX's current efforts are profitable, Musk is focused on the greater picture: colonizing Mars as humanity's second home (Vandermeij, 2013).

Musk has been compared to Steve Jobs several times, but his most prominent leadership trait, like Jobs', is vision. Musk has gained the important leadership talent of seeing beyond the here and now, and responding to demands that are still thought unsolvable by most, thanks to an early interest in science and history, as well as degrees in physics and business (Vandermeij). For this reason, Musk has been dubbed one of history's greatest optimists, especially when viewed through the lens of physicist David Deutsch, who defines optimists as "any problem that does not contradict the law of physics can ultimately be solved" (Vandermeij, p. 90).

Musk has envisioned what a better future for humankind should look like, and he has enlisted the support of a legion of people to help him accomplish that vision. He toiled at at his ambition long before anybody else believed in it, and he had little or no faith in his own ability to achieve it. Musk stated in an interview that he views the California bullet train as a setback rather than a sign of progress because it will transport passengers from Los Angeles to San Francisco at a speed of only 120 miles per hour, which is faster than driving on the freeway. He clearly conveyed his unhappiness with such a project at a major US hub to California Governor Jerry Brown, emphasizing that we should focus on the progress of the entire nation rather than the glory of a tiny clique (Musk, 2014).

Musk's mindset is a terrific example for today's leaders: dream big and constructively, with no immediate focus on money, as money will come in much more abundantly when seen as a result rather than a primary aim. Musk's ideas are centered on macro well-being, and he's discovered a

method to communicate them in cross-disciplinary ways, piquing the interest of a diverse group of thinkers (Vandermeij, 2013). Musk isn't just interested in generating a fortune; he's also interested in creating a significant but long-term difference for the planet and its inhabitants. This devotion has been transferred into Tesla, SpaceX, and Solar City, as well as the Hyperloop, all of which are focused on improving the quality of life on (or off) mother earth.

RIGHT INTENTION

Proper intention is also known as "right thinking and it refers to mental concentration. It is not as simple as it may seem to keep a good intention. Thich (1998) suggests four methods to avoid losing one's appropriate intention:

- 1) Ensuring proper understanding of what we see, read, or hear, and contemplating things first, because first impressions can be deceiving;
- 2) Examining our actions to ensure that we are not mindlessly enacting adopted habits, but rather engaging in well-considered behavior;
- 3) Examining our habits, and acknowledging that we have good and bad habits. Knowing our poor habits can help us avoid allowing them to surface when we don't need them, and it can also help us break them.
- 4) Nurturing an awakened mind to the greatest extent feasible for the benefit of others. This is known as "Bodhicitta" in Buddhism. When we practice Bodhicitta, we are overwhelmed with the desire to do good to others and assist them in becoming happier beings.

Elon Musk could be regarded a person with good intentions because of his long-term outlook on humanity's and the earth's well-being.

However, another business titan will be featured in this section: Muhammad Yunus. Yunus is the only businessperson to have earned the Nobel Peace Prize so far (in 2006). Yunus (and his brainchild, the Grameen Bank) received this prestigious prize for his ideas and decades of banking for the poor, as well as inventing a microcredit system that was eventually replicated by many organizations in many countries.

Yunus, an economist by training, returned to Bangladesh after the country's independence in the early 1970s. He accepted a seat at Chittagong University as an economics professor. On his daily treks around the local streets, he was astounded by the poverty he saw all around him. He witnessed hardworking people who, regardless of their actions, lacked the opportunity to advance in life. Yunus learnt from his encounters with them that these individuals were enslaved by moneylenders, who determined how much they wanted to pay for the goods the impoverished people produced.

Their poverty was cemented in this way, while the money lenders had a steady and plentiful income stream. Yunus decided to arrange a study project with his economics students to find out how much money the poor people in the adjacent village owed to the money lender, after reflecting deeply on his views. The total was a bit over \$27.00. (twenty-seven dollars).

Yunus then went to the local bank, where he heard that impoverished people couldn't acquire loans since there was (and still is) a widespread belief that impoverished people aren't creditworthy because they don't pay their debts back. Yunus chose to lend the money to the poor

people out of his own pocket, and he discovered that, contrary to the banks' expectations, he received 100% of the money back. Regardless of the statistics Yunus presented, the local banks were unwilling to give up their position and give the poor people a chance.

Yunus started Grameen Bank, which means "Bank of the Village," after becoming fascinated by the crippling state of being locked in an old paradigm and a desire to improve the quality of life of the poor by freeing them from the clutches of money lenders. Grameen Bank was given permission to operate as an independent bank on August 8, 1983, allowing Yunus to begin realizing his aim of decreasing, and eventually eradicating, poverty in Bangladesh. Grameen Bank provided low-income families with no-collateral, income-generating housing, student, and microenterprise loans (Vlock, 2009).

Initially, Grameen bank lent money primarily to men (98 percent), with only 2% of female lenders. Yunus rapidly discovered, however, that women were more serious about putting the money toward real improvement for their families and were quicker to repay their loans. As a result, the bank prioritized loans to women, resulting in a 98 percent female lender base today (Esty, 2011). A woman who needed a loan sought the help of a group of people who would be co-responsible for repaying the loan. "Over the years, [Yunus'] Grameen Bank, which now has a presence in over 100 countries, has disbursed about \$7 billion in modest loans to over 7 million borrowers, 97 percent of whom are women. The loans have been repaid in 98% of cases" (The World's Top 20 Public Intellectuals, 2008, p. 55)

Yunus stated in his Nobel Peace Prize acceptance speech that poverty is a threat to peace. He revealed the sobering statistic that 96 percent of global revenue goes to 40 percent of the population, while 60 percent of the population must share only 4% of their wealth. Poverty is defined as the denial of all human rights. If we want to achieve lasting peace, we must provide opportunities for the underprivileged to rise above their predicament (The World's Top 20 Public Intellectuals, 2008).

Despite the fact that he was fired from Grameen Bank by Bangladeshi political leaders in 2010, and several sources question the bank's rules, which state that loans are never forgiven but only restructured (e.g. Adams & Raymond, 2008), Yunus has made a significant contribution to the improvement of the poor's position in many countries through his microcredit system. He is a widely admired figure who has persuaded both friends and foes to reconsider a paradigm that we have collectively cultivated for decades, if not centuries, and has proved that poverty, as a human-made problem, can be erased if we so desire.

RIGHT SPEECH

The need of correct speaking is more important than ever before in these days of huge and varied communication outlets. Words are important tools for transmitting information, and they may be either constructive or destructive. Right speech means consciously refraining from speaking things that have a detrimental impact on others. It also requires using caution when distributing material that has not been validated and may be detrimental to others. Right speech also entails attempting to reconcile disagreement and disharmony, as well as promoting or restoring unison and harmony.

Right speech entails telling the truth to the best of one's ability, not causing division by telling different people different things, avoiding hurtful words, and avoiding exaggeration (Thich,

1998). Listening is a fantastic approach to encourage proper speaking since it allows us to internalize and evaluate the words and intentions of others before responding. This may help to clarify how correct communication incorporates proper viewpoints and intentions. It may also clarify that leaders like Elon Musk and Muhammad Yunus, who have both embarked on business initiatives aimed at improving entire societies, are capable of practicing proper speaking if they put their minds to it.

BintaNiambi Brown, the CEO and cofounder of Fermata Entertainment Ltd. and a partner in Kirkland & Ellis LLP's New York office's corporate practice, is an interesting example of a leader who practices appropriate speech. Ms. Brown is also a successful fundraiser, using her enormous network to support political, humanitarian, and cultural causes (BintaNiambi Brown, N/A). Brown had a dilemma early in her career: disclose the truth and risk losing a rich contract, or keep the truth hidden and the deal would be signed.

She chose to practice correct speech by informing the client of a \$3 billion asset acquisition of what she knew, putting herself and her business partner at risk of a significant financial disaster. She was fully aware that stating the truth at such a crucial time in her career could jeopardize the deal and jeopardize her future job prospects. She was well aware that she was jeopardizing her professional reputation. She decided, however, that she could live with that rather than concealing the truth from her customer. The purchase eventually went through, and Brown learnt an essential lesson that would shape the rest of her her career: honesty is the best strategy (Giang, 2015).

Brown's actions are more than just correct rhetoric. Brown's professional choice and performance highlight the connection of the Eightfold Path's numerous treads. She first imagined herself as a lawyer when she was ten years old, after hearing a congressman tell her class that when he was their age, he knew he wanted to be a politician. After reflecting on her family's improved status as a result of the civil rights struggle, she decided that law was the best method for her to contribute even more to good causes. She understood that being a lawyer would allow her to make a difference in the future for big groups of people. She became a fundraiser for political causes, artistic organizations, and her alma mater, Barnard College, shortly after becoming a law firm associate and recognizing the dramatic lack of women of color in her position (Potkewitz, 2011).

Brown's tenacity propelled her to become one of the country's top young black fundraisers. At the age of 34, she was elected a trustee of Barnard College after being heavily involved in Hillary Clinton's 2008 presidential campaign (Potkewitz, 2011).

We may see the three treads of the Noble Eightfold Path discussed thus far: right views, right intentions, and right speech, as well as the ones to be covered later: right deeds, right livelihood, right efforts, right concentration, and right mindfulness, in Brown's above-described acts.

RIGHT ACTION

Surprisingly, right action begins with the cessation of an action: the activity of injuring ourselves and others (Thich, 1998). Right action has a broad definition since it requires carefully monitoring our behaviors and assisting in the protection of life and the well-being of all living beings in the broadest meaning conceivable. This includes no killing, stealing, or indulging in any other form of misbehavior. Because temptation is all around us, doing the right thing is not

as simple as it may appear. For example, homicide is a vast issue. It also includes things like not murdering for the sake of killing (hunting).

In today's world, where thoughtless, selfish behavior has resulted in global warming and the loss and destruction of countless innocent lives in the environment, right action is critical. While the human community has grown in many ways, it has done so at the price of many other beings: the economic disparity is higher than ever, meaning that some people are paying for the wealth of others. People and animals are abused on a daily basis in various parts of the world by those who allow themselves to be driven by mindless, selfish behavior. The unchecked destruction of natural resources in our few global rainforests without adequate replenishing, for example, has exacted a price, and because we do not live on an island, we will all eventually bear the brunt of these rash decisions.

While all of the leaders mentioned previously engaged in proper action, one in particular, Ray Anderson, concentrated on reducing and maybe discontinuing the act of injuring as soon as he became aware of it. Interface, the world's largest carpet tile firm, was founded and led by Ray Anderson. Anderson was a CEO like many others from the early 1970s, when he created the company, through the early 1990s, focusing on profit maximization and indifferent about the immense harm his firm's actions brought to the environment. While he complied with legal requirements, he did little to secure a long-term attitude to the environment.

In 1994, however, he was approached by a team from his company that was seeking to answer client inquiries. The queries were about the company's environmental vision, which was non-existent at the time. Anderson got fascinated by the subject of long-term performance and came to the startling discovery that he, like many other corporate executives, had lived the life of a plunderer and had never been punished for it. He began reading books that broadened his understanding of the subject, and the more he read, the more his intentions shifted toward correct behavior.

Anderson then set out on a mission to create carpets in a sustainable way, a task that required a great deal of effort and innovation to turn from impossible to doable, because carpet manufacture is by definition extremely harmful to the environment (Langer, 2011). Anderson's attempts to engage in right action went beyond the interface: he gave talks, wrote books and articles, and spoke with suppliers and fellow CEOs about the long-overdue sustainability movement (Langer, 2011).

After reading that the same source that produced the damage through a "take-make-waste" method (business) might also be the originator of a restoration of the biosphere catastrophe, he was inspired to achieve all of this (Anderson, 2007). Interface progressively increased its use of recycled and renewable resources from less than 1% to 49 percent as the years and efforts passed (Davis, 2014). Anderson worked on becoming the greenest top executive in America up until the year he died, 2011, and got multiple honors for being a model ecologically conscientious leader (Interface's Ray Anderson..., 2011).

RIGHT LIVELIHOOD

The term "right livelihood" refers to how people make a living. It mostly focuses on the nature of one's work and whether or not it is productive. Thich (1998) suggests some critical questions to consider in order to ensuring a right livelihood, including:

- a) Whether one is producing, dealing in, or promoting weapons of any kind that are used to kill and destroy;
- b) Whether one is engaging in practices that blatantly exploit people; and
- c) Whether one is involved in the production and/or promotion of destructive products such as alcohol and drugs.

Millard Fuller, the creator of Habitat for Humanity, is an underappreciated role model for living a good life. Fuller became a self-made millionaire before he was thirty years old, after studying economics and law. Despite this, he was rarely at home and spent little time with his wife and children (Millard Fuller..., N/A).

When his wife wanted a divorce, however, Fuller regained his focus on what he truly valued in life, which was happiness rather than wealth. He immediately gave all of his money to charity and dedicated the remainder of his life to being closer to his family.

When Fuller and his family visited a friend in Georgia, the idea of building homes for the impoverished piqued their interest, and Habitat for Humanity was formed. Fuller and his colleagues built over 300,000 homes for a total of 1.5 million people around the world. He had some difficult times with the board of Habitat for Humanity in the early 2000s, which eventually led to his departure from the organization. Fuller, on the other hand, was not one to sit still for long: he established the Fuller Center for Housing and continued to build homes for the underprivileged until his death in 2009.

Fuller may not have become a billionaire by proper livelihood, but he did not live in poverty, and most importantly, he was revered and appreciated by many people around the world. He was awarded the Presidential Medal of Freedom, the highest civilian honor bestowed by the United States, as well as countless other international honors, including more than 50 honorary doctorates (Fuller, Millard Dean, 2009).

RIGHT EFFORT

The term "right effort" is occasionally interchanged with "proper diligence." While putting forth effort is a commendable trait, it may be used for either constructive or detrimental purposes. People who work in industries that create products for destruction put up undeniable effort. Unfortunately, because of the agony it produces, this cannot be called a good attempt. Right effort, like the other eightfold way steps, necessitates a thorough examination of our acts, ideas, and intentions to determine whether they are helpful. Right effort, like the other aspects of the path, is highly personal in nature. It should be used as a means of reflecting on the causes of our pain and then taking steps to alleviate those causes.

Since the 1970s, Dr. Vandana Shiva has been advocating for the voiceless in matters of environmental sustainability and human health. As a scholar, Shiva is a vocal opponent of Western corporations' bio-prospecting initiatives in indigenous communities, and she pushes for social activism to safeguard communities from exploitation (Orozco & Poonamallee, 2014). Dr. Shiva has strong opinions on the world's most pressing issues. She connects poverty to today's worldview, which supports technologies to compensate for scarcity, environmental damage, ecosystem disturbance, and human poverty, all of which are caused by those same technologies. (Reason, 2014)

When Vandana Shiva became involved with Chipko, a grassroots organization led by mostly women to raise awareness about the illegal, huge chopping of trees in the Himalayan region, which is wreaking havoc on the environment, she realized she had found her calling. Shiva became aware of the importance of natural resources, the environment, and ecology to the poor as a result of her participation in this program.

She learned about governments colluding with big businesses to deplete resources; about irresponsible and unsustainable agribusiness trends; and about free trade treaties that supported the monopolization of global food production through new technologies, making them unavailable to small farmers, over the past decades. Dr. Shiva's fighting spirit was spurred by her understanding of these nefarious global events, prompting her to form "Navdanya" (meaning "nine seeds") to nurture seeds and encourage biodiversity (Manikutty, 2006).

"I believe there is a path forward, and I am trying to work in that direction," Dr. Shiva says (Manikutty, 2006, p. 92). Shiva, who is one of the founders of the International Forum on Globalization, claims that the problems we are experiencing with globalization are due to the terms that have been defined for integration, rather than the integration itself, which has been going on for a long time and will continue to do so. These terminologies have been defined by multinational corporations (Manikutty, 2006).

"What has seriously gone wrong with globalization is the notion of a global village," Shiva continues. The reality is a global supermarket modeled after Walmart. Walmart excels in maximizing profit margins, obtaining the lowest-cost production from anywhere it can, the lowest-cost sales through its retail systems, the maximum level of monopolization through economies of scale, and then ripping off workers and original producers" (Manikutty, p. 94).

Dr. Vandana Shiva continues to lead crusades, participate in forums, write, and speak out against globalization's predatory manipulation, particularly the use of genetically modified crops, which are widely regarded as a major threat to human health and the livelihood of agrarian peoples around the world (Specter, 2014).

RIGHT MINDFULNESS

We practice all other aspects of the eightfold path while practicing mindfulness: right view, right intention, right speech, right action, right livelihood, right effort, and right concentration. When we are mindful, we notice things that we often overlook: the grass, the trees, our partners, our coworkers, and our pets, and we recognize that they are all there right now.

It is only through our mindfulness that we can genuinely appreciate what we see and express our gratitude for their existence. We may encourage people to be mindful by our own mindfulness. Mindfulness's appreciation can ease the suffering of mindlessness and motivate us to take a step further, allowing us to focus on others, better comprehend them, and transform our own and their pain into joy (Thich, 1998).

Various strategies can be used to improve mindfulness. Up until the 1960s, mindfulness practices were thought to be largely Buddhist or similarly eastern-based, despite the fact that it is now a highly respected discipline. The 1970s, on the other hand, brought a tsunami of insight to the Western world, and mindfulness meditation and other techniques have since gained acceptance and are now being utilized as a kind of therapy (Adriansen&Krohn, 2016).

Mindfulness can be triggered in a variety of ways. Meditation is a popular method of relaxation. Vipassana, or insight meditation, is one of the most well-known kinds of meditation. It is the meditation practice in which Siddhartha Gautama, afterwards known as the Buddha, participated when he attained enlightenment. Because it does not require traditional procedures, Vipassana has grown into a global movement that is even more westernized than Zen. Vipassana meditation appeals to Buddhists and non-Buddhists equally since it may be practiced in a non-sectarian manner (Marques, 2008).

Howard Schultz, CEO of the Starbucks Corporation, is a leader who has demonstrated mindfulness in a variety of ways. As a businessman, Schultz was able to keep the larger picture in mind and make decisions that were not always in line with a laser-like focus on the bottom line. After a multi-year break, he returned to Starbucks as CEO in 2008, concerned about the excessive profit emphasis that threatened to alienate the firm from its fundamental activities.

Instead of being a means to an end, growth has become an end in itself. Customers' opinions were no longer important, and store location selection was no longer important. The Starbucks Corporation had transformed into a performance machine, where the value of stocks on Wall Street mattered more than the human experience: customers' opinions were no longer important, and neither was the selection of store locations (Hess, 2010). This development, according to Schultz, was in direct opposition to his oft-stated goal of "provid[ing] human connection and personal enrichment in cherished moments, around the world, one cup at a time" (Schultz & Jones Yang, 1997, p. 266).

Schultz returned to Starbucks as CEO in 2012, closing approximately 900 underperforming outlets and only opening new locations in locations where there was space for responsible expansion (Saporito, 2012). Schultz has learned vital lessons from past failures and will apply them to the company's benefit in the future. When Starbucks first began offering breakfast, for example, the aroma of fried eggs overpowered the well-known Starbucks coffee fragrance, alienating many coffee-loving consumers.

As a result, Schultz is being more cautious when it comes to adding new beverages and other products to its menu. Schultz's international performance also benefits from his experience: he no longer tries to force Starbucks products on new countries. Instead, he caters to local preferences and cultural trends. Gradually, this has resulted in an increase in the number of coffee drinkers in tea-loving countries like Beijing and Bangkok (Lin, 2012).

But it's Schultz's feeling of duty outside of the coffee industry that makes him a terrific role model for conscious leadership. Even part-time employees are called "partners" at Starbucks, which employs around 160,000 people worldwide. Starbucks part-timers, unlike other major employers, receive fair compensation, full health insurance benefits, and stock awards (Goetz & Shrestha, 2009), as a result of Schultz's own life experience as a child, when his father was laid off as a part-timer without health insurance following an injury.

For employees who work at least 20 hours per week, Schultz has now implemented college reimbursement schemes. To that purpose, he has formed agreements with a number of universities in the United States. He recognizes that a college degree may result in these people leaving in the long term, but his goal is to help them have more options in the future (Choi, 2014). Schultz was also crucial in aiding with the unemployment issues that arose following the

Great Recession. The Starbucks Foundation has been supporting a campaign named "Create Jobs for USA" under his leadership, which focuses on subsidizing job growth in underserved communities (Saporito, 2012).

Furthermore, the Starbucks Corporation has made significant progress toward its certification as a Fair Trade (FT) company, helping to raise awareness about this movement, and Schultz has stated strong support for employing people with disabilities (Marques, Camillo & Holt, 2014). Schultz talks to and listens to a lot of people on his many trips inside and beyond the United States, and he participates in activities that demonstrate his desire to make a good difference in other people's lives. He's been known to assist disabled soldiers he meets on his visits in regaining their sense of purpose in life.

After Hurricane Katrina, he directly participated in the rebuilding of homes in Louisiana. Howard Schultz and his wife established the Schultz Family Foundation, which funds many of his charitable initiatives, with a focus on rehabilitating veterans in the US economy and supporting young people who have a hard time finding jobs (Anders, 2016).

RIGHT CONCENTRATION

The Noble Eightfold Path's other parts are inextricably linked to right concentration. We can focus on what actually important if we concentrate properly. Whereas mindfulness pays attention to everything that happens, concentration focuses on just one thing at a time (Nouri, 2013). Right Meditation and Right Concentration are two terms that are frequently used interchangeably. Right awareness and concentration are both instruments for sharpening the mind (Nouri, 2013), and mindfulness meditation, also known as Vipassana, can help with both.

To be present wherever we are, we must concentrate. When we achieve that, we can fully appreciate each moment and let go of our preoccupations with the past or the future. When we concentrate properly, we can notice magnificent scenes and events that would otherwise go unnoticed if we were not focused. Because we are more focused on what matters now, proper attention can lead to higher happiness. We will eventually realize the ephemeral nature of many of our wants and learn to relinquish them if we engage deeply enough in correct attention (Thich, 1998).

Identifying a leader to model proper concentration is not impossible, although it may be a little more difficult due to the concentration's specialized focus. However, because each aspect of the path is intertwined with the others, it should be understood that the leaders offered as examples in the seven previously mentioned sections of the journey might be positioned alternately.

Right purpose, right speech, right action, right life, right effort, right mindfulness, or right concentration would all be represented by Elon Musk. Right thinking, right speech, right action, right living, right effort, right awareness, and right concentration might all be applied to Muhammad Yunus. Each of the other leaders is in the same boat.

The reader, however, is the model leader to be projected at this moment, bucking the scholarly tradition. There could not be a greater role model selected, assuming that everyone is a leader in their own right and that anyone reading this essay is motivated enough in making a good change toward a better future. The sole caveat is that it is necessary to thoroughly analyze one's motives before taking any action, because both constructive and destructive ideas, intentions, statements,

acts, livelihood, efforts, mindfulness, and concentration are all part of the same interconnected cycle.

CONCLUSION

The purpose of this paper was to look at how Buddhist philosophy relates to long-term corporate leadership. This report also sends a strong message to global leaders, stating that the Buddhist philosophy's eight fold path is simple to implement in their organizations in order to achieve long-term results. The perfect leader, according to the Buddha, does not change his or her position in the face of trials and difficulties. This Buddha's instruction allows leaders to effectively foresee the environment and comprehend issues ahead of their opponents. An excellent leader must be able to accept all of the company's gains and losses, as well as the ability to turn defeats into successes.

Although a leader's approach may change to fit new circumstances, the leader's ideals and ideals remain rock-solid. Rooke and Torbert (2005) called attention to the "alchemist" leadership style. Leaders who are alchemists may reinvent themselves and their organizations. By combining the material and spiritual, they have the capacity to transform people and organizations. Alchemist leaders, according to Rooke and Torbert (2005), use charisma to reach out to individuals. They are guided by the truth and have high moral standards. This association is in line with the Buddhist view of leadership, which highlights how Buddhist leaders can combine material and spiritual elements to establish excellent moral standards for their workforce. They are also adaptable to change and willing to accept the realities of their surroundings.

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