

Bodhisattva's Ethical Concepts for Modern Leadership

แนวคิดเรื่องศีลของพระโพธิสัตว์สำหรับภาวะผู้นำยุคปัจจุบัน

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Abstract

This study aims to explore ethical concepts based on the translation of Asaṅga's work on *Śīlapaṭala* (Chapter on Ethics) from the *Bodhisattvabhūmi* (Bodhisattva Stage) with regard to their applicability to laity, which in this case is modern leadership. Ethics of bodhisattva has two key aspects: the essence of ethics (*svabhāvaśīla*) and complete ethics (*sarvaśīla*), which comprises three kinds of ethics- the ethics of the vow (*saṃvaraśīla*), the ethics of collecting wholesome factors (*kuśala-dharma-saṃgrāhaka-śīla*), and the ethics of benefiting sentient beings (*sattva-ārtha-kriyāśīla*). The ethical concepts of bodhisattvas are found to be comprehensive since the three kinds of complete ethics cover attributes, behaviors, values, and the congruence between these qualities of bodhisattvas. This notion contributes to moral leadership theories in terms of the integration and the specification of key attributes to be possessed by modern ethical leaders, i.e., wisdom, skillful means, virtue, and self-restraint; all of these have altruism as the basis. The three kinds of complete ethics also indicate a continuous process to be practiced by bodhisattva aspirants and the same notion is applicable for modern leadership. Modern leaders can procure and preserve own ethics with self-restraint, build and develop virtuous behaviors in their daily

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lives, while helping to develop ethical values and virtuous behaviors of their followers for the latter's benefits.

Keywords: Bodhisattva, Ethical concepts, Modern Leadership, Wisdom

บทคัดย่อ

การศึกษานี้มีวัตถุประสงค์เพื่อวิเคราะห์แนวคิดเรื่องศีลของพระโพธิสัตว์สำหรับการประยุกต์ใช้กับภาวะผู้นำยุคปัจจุบัน แนวคิดดังกล่าวปรากฏใน*ศีลปฎุละ* (บทที่เกี่ยวกับศีล) แห่งงาน*โพธิสัตว์ภูมิ*ของท่านอสังคะ ศีลของพระโพธิสัตว์มีลักษณะหลัก ๒ ประการคือ แก่นของศีล (*สรวภาวศีล*) และศีลทั้งหมด (*สรวศีล*) ซึ่งลักษณะประการหลังประกอบด้วยศีล ๓ ประเภท คือ ศีลแห่งการควบคุมตน ศีลแห่งการสะสมกุศลธรรม และศีลแห่งการทำประโยชน์ให้สรรพสัตว์ ผลจากการวิเคราะห์พบว่าศีลของพระโพธิสัตว์ มีความครอบคลุมคุณลักษณะ พฤติกรรม ค่านิยม ตลอดจนความสอดคล้องระหว่างคุณสมบัตินี้ แนวคิดเรื่องศีลดังกล่าวจึงเป็นประโยชน์ในการเชื่อมโยงทฤษฎีภาวะผู้นำทางจริยธรรมต่างๆ ทำให้ทราบถึงคุณลักษณะของภาวะผู้นำที่มีจริยธรรมซึ่งอยู่บนพื้นฐานของความไม่เห็นแก่ตน และประกอบด้วยความฉลาดทางปัญญา กุศโลบาย ความดีงาม และความซื่อสัตย์ นอกจากนี้ยังพบว่าศีลทั้งหมดที่มีสามประเภทสัมพันธ์กันในลักษณะเป็นกระบวนการซึ่งผู้มุ่งในหนทางแห่งพระโพธิสัตว์ต้องฝึกหัดอย่างต่อเนื่อง และอาจนำมาประยุกต์ใช้กับภาวะผู้นำในปัจจุบันคือ ผู้นำฝึกควบคุมตนเองโดยนำจริยธรรมมาใช้และดำรงไว้ ผู้นำสร้างและพัฒนาพฤติกรรมที่ดีงามในการดำเนินชีวิตประจำวัน พร้อมทั้งช่วยผู้ตามพัฒนาค่านิยมทางจริยธรรมและพฤติกรรมที่ดีงามเพื่อประโยชน์ของผู้ตาม

คำสำคัญ: พระโพธิสัตว์, แนวคิดเรื่องศีล, ภาวะผู้นำยุคปัจจุบัน, ความฉลาดทางปัญญา

Introduction

The growing interests of Buddhist ethics in modern society have been indicated by a number of scholars (e.g. Keown, 1992; Prebish, 2013). Some even assert that a study of Buddhism that emphasizes its ethical aspects will be the most important task facing Buddhists in the twenty-first century.^๑ The Buddhist ethical aspects that have been applied among others to lay society, even in the western, is that of bodhisattva. Buddhist ethics, as reflected in the precepts, the paramitas, and the Bodhisattva vow, will be applied to the specific problems of day-to-day living in contemporary urban North America (Fields, 1987). The selfless and altruistic attribute of a bodhisattva is also interpreted as sociopolitical engagement to create better conditions for the practice of the

Dharma in the Western world (Baumann, 1998).

With regard to the source of Bodhisattva ethics, the work of Asaṅga's on the *Śīlapaṭala* ("Chapter on Ethics" or "The Chapter") of the *Bodhisattvabhūmi* ("Bodhisattva Stage") has been contended by Keown (1992) as a comprehensive statement of Mahāyāna ethics and would appear to be an early and influential source. Asaṅga, an Indian Buddhist monk and scholar who lived some time during the late third to mid fifth centuries CE, was recognized as a founder of the Yogācāra School, along with his guru, Maitreya-nātha, and his half-brother Vasubandhu. The Yogācāra is one of principal philosophical schools of early Indian Mahāyāna Buddhism. Asaṅga's work on the *Śīlapaṭala* was translated by Mark Tatz in the book titled "The Complete Bodhisattva: Asaṅga's Chapter on Ethics with the Commentary by Tsong-kha-pa", which was published in year 1986. The Chapter provides excellent ethical codes for Bodhisattva aspirants. Asaṅga also made explicit that

^๑ C.S. Prebish, "Mahāyāna

Ethics and American Buddhism: Subtle Solutions or Creative Perversions?", **Journal of Buddhist Ethics**, Vol. 20 (2013): 389, cf. Fu & Wawrytko 7.



bodhisattva ethics comprised the lay side and the monastic side (8a.5 of The Chapter). The Chapter drew interest among Buddhist thinkers and practitioners in later centuries due to its overall practical content and its importance as a kind of manual of bodhisattva's conduct. This study aims to investigate further the practicality of the Chapter for laity, which in this case is modern leadership.

With rapid advancement in technologies, especially communication technologies, broader societies have been easily connected and become more interdependent. Modern leadership has been exposed to more volatile situations. Modern leaders in a number of prominent organizations, when facing ethical challenges, had chosen to ignore ethics and this eventually resulted in scandals and collapses of organizations such as the cases with Enron in year 2001, WorldCom in year 2002, and Lehman Brothers in year 2008. Plausible causes for leaders' lack of ethics are either the supersession of their moral values by other values or the lack of moral values. Another cause for the lack of ethics in the part of

leaders may be that prevalent moral leadership theories have not been comprehensive; they have addressed only some aspects of ethics.

In the light of growing importance of ethics for modern leadership and seemingly incomprehensive moral leadership theories, the author of this study has an interest in exploring ethics based on Asaṅga's Chapter on Ethics, which was translated by Mark Tatz (1986). The objectives of the research are to investigate key ethical concepts from the Chapter on Ethics and to see whether these concepts can contribute to prevalent moral leadership theories and be applied to modern leadership.

Bodhisattva's Ethical Concepts from the Chapter on Ethics

The work of Asaṅga on the Chapter on Ethics from the *Bodhisattvabhūmi* explicates comprehensively ethics of bodhisattva which has two key aspects: the essence of ethics (*svabhāvaśīla*) and complete ethics (*sarvaśīla*).

Bodhisattva's possession of four qualities constitutes the "essence of ethics". The four qualities are: (1)

correct reception [of bases of trainings and moral disciplines] from the other, (2) purified intention, (3) correction after failure, and (4) avoidance of failure. The first two qualities can be viewed as the matter of procurement of ethics whereas the last two qualities are about the preservation of ethics.

The ethics of bodhisattva is contended to be “complete” in the sense that it comprises lay side and monastic side. There are three kinds of “complete ethics”: the ethics of the vow (*saṃvara-śīla*), the ethics of collecting wholesome factors (*kuśala-dharma-saṃgrāhaka-śīla*), and the ethics of benefiting sentient beings (*sattva-ārthakriyāśīla*). These three kinds of complete ethics could be understood as the whole scheme of ethics for bodhisattvas since it was indicated that past, present, and future bodhisattvas have trained, are training, and will train in it and there is nothing beyond. The ethics of the vow refers to undertaking the prātimokṣa vow as one of the seven classes: monk, nun, nun-probationer, male and female novice, layman and laywoman. In addition, ethics of the vow or bodhisattva’s vow is claimed to

guard against what is reprehensible by nature. The ethics of collecting wholesome factors involves the bodhisattva accumulating with his body and speech [and mind] anything that is wholesome. The ethics of benefiting sentient beings mainly includes helping sentient beings to fulfill their various needs as well as introducing or attracting sentient beings to the Buddhist teaching to help them be on the path to enlightenment.

In order for a bodhisattva to possess the three types of “complete ethics”, Asaṅga’s text did a superb job in elaborating this. In brief, to establish the ethics of the vow, ten aspects focusing on the restraint of the acts of body and speech as well as the mind are to be practiced by the vow undertaker. To establish the ethics of collecting wholesome factors, a bodhisattva’s concern is with the elimination of factors that are antagonistic to the six perfections. A bodhisattva establishes the ethics of benefitting sentient beings by accomplishing the welfare that is appropriate to each of eleven [modes of] sentient beings.



The findings from the analysis of ethical concepts from the Chapter show that these concepts are comprehensive in the sense that they cover attributes, external behaviors, internal values, and the congruence between these qualities of bodhisattvas. To establish the ethics of the vow, the bodhisattva's attribute of self-restraint is developed while the resulting conduct is restrained behavior. To establish the ethics of collecting wholesome factors, the bodhisattva's attributes of the six perfections (generosity, morality, vigor, patience, meditation, and wisdom) are developed with the correspondent wholesome acts. To establish the ethics of benefitting others, the attributes of compassion, wisdom, and skill in using means are developed along with the corresponding acts of gathering and benefitting others. Regarding the value, it can be stated that the bodhisattva has values for purification in intention and in bodily behavior as well as speech. As for the belief, the bodhisattva holds a belief in karmic principles that good conducts (or wholesome acts) lead to good consequences (or accumulation of

wholesomeness) and vice versa. The bodhisattva also holds a belief that samsara has cycles and he/ she will be reborn in the next life. The internal value for purification and beliefs in karmic principles and samsara are reflected in virtuous attributes as well as virtuous conducts or behaviors.

Modern Leadership and Ethics

Leadership has generally been described as “the action of leading a group of people or an organization, or the ability to do this.”^๑ It also means “the state or position of being a leader; the leaders of an organization, country, etc.” Studies in leadership field have offered several definitions of leadership. For example, leadership is defined as “the exercise of influence in a group context” (Bass, 1990). Leadership is “that part of management that involves the supervision of others” and “an ongoing transaction between a person in a position of authority and the social environment” (Fiedler, 1996).

Leadership is “a process whereby an individual influences a group of

^๑<http://www.oxforddictionaries.com/definition/english/leadership>. Retrieved on January 20, 2015.

individuals to achieve a common goal” (Northouse, 2007). While these definitions of leadership overlap, this study conceives leadership as a process, in line with that of Northouse (2007), where an individual influences others in a group context to achieve a shared goal.

The field of leadership during the recent decades tended to focus on leaders in relation with people involved as well as their context. The older theories of leadership, such as the trait model and the leader–follower model, have been overtaken by the contextual or situational model.^๔ Such approach stresses that leadership is primarily concerned with bringing about transformational change and effective leaders are those who can adapt their leadership style to the context in which they are operating (e.g., Yukl, 2010). In addition, the notion of ethics of leaders has also been paid wider attention. For example, Ciulla (1995) states that it is fair to say that ethics lies

at the heart of leadership studies and that good leadership means “morally good and effective” leadership. Johnson (2015) asserts that when the benefits of leadership are assumed, ethical burdens are also assumed. Despite the views supporting the concordance of leadership and ethics, there have been observations on the breach of ethics by leadership. This breach may be due to the misconception that ethics and effective performances of leaders are incompatible and moral values of leaders are thus overridden. However, a growing body of evidence shows that ethical leaders are frequently more effective than their unethical colleagues. The findings from previous studies referred by Johnson (2015) are for instance: ethical leaders are rated as more promotable and effective; those working for ethical leaders are more satisfied and are more committed to their organizations and their managers; ethical leadership enhances organizational trust levels, fostering perceptions that the organization is competent, open, concerned for employees and reliable. Such trust leads to improved organizational

^๔ B. Burnes & R.T. By, “Leadership and Change: The Case for Greater Ethical Clarity”, **Journal of Business Ethics**, Vol. 108 (2012): 239–252.



performance and greater profitability.

Based on the recent trend in the field of leadership study along with the recognition of leadership being exposed to more volatile situations nowadays, modern leadership or leadership in this contemporary period is expected to be able to handle change effectively and also be ethical. Scholars have advocated steps for leadership to handle change (e.g., Kotter, 1996) and to address ethics of leadership as shown in moral leadership theories.

Theories of Moral Leadership

A critical review of leadership theories that have emerged since year 2000 indicates ethical/ moral leadership as one emergent category. The moral leadership theories include: authentic leadership, ethical leadership, servant leadership, and spiritual leadership.^๔ Another important moral leadership theory that has morality as the core and is classified as “neo-

charismatic” is transformational leadership.

Authentic leadership theory

presents leaders who have an internalized moral perspective as a guide for their actions. Authentic leaders are true to themselves and what they believe. Authenticity can be developed or triggered by dramatic as well as mundane events such as facing racial hatred and reading a book, respectively. Authenticity can also be fostered through training and education. The practice of authentic leadership leads to sustainable and veritable (ethically sound) organizational performance.^๖

Authenticity has four components: self-awareness, balanced processing, internalized moral perspective, and relational transparency.^๗ *Self-awareness* means

^๔ J. E. Dinh, R. G. Lord, W. L. Gardner, J. D. Meuser, R. C. Liden, & J. Hu, “Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives”, *Leadership Quarterly*, 25 (2014): 47.

^๖ B.J. Avolio, & W.L. Gardner, “Authentic Leadership development: Getting to the root of positive forms of leadership”. *Leadership Quarterly*, 16 (2005): 315-340.

^๗ F.O. Walumbwa, B.J. Avolio, W.L. Gardner, T.S. Wernsing & S.J. Peterson. Authentic Leader-ship: Development and validation of a theory-

being conscious of, and trusting in, own motives, desires, feelings, and self-concept. Self-aware people know their strengths and weaknesses, personal traits, and emotional patterns, and they are able to use this knowledge when interacting with others and their environments. *Balanced processing* means remaining objective when receiving information. Authentic leaders process positive and negative information in a balanced fashion. *Internalized moral perspective* refers to regulating own behavior according to own internal standards and values, not according to what others say. *Relational transparency* refers to presenting the authentic self to others, openly expressing true thoughts and feelings appropriate for the situation.

Ethical leadership theory presents leaders who have internal virtue and/or engage in virtuous acts that benefit others. Ethical leadership has been defined by two main different strands. One strand is the moral behavior or external aspect of leaders (e.g. Brown, Treviño & Harrison, 2005)

based measure. **Journal of Management**, 34, (2008): 89-126.

whereas another strand is moral cognition or internal virtue of leaders (e.g., Khuntia & Suar, 2004).

An empirical study also explicates the term of ethical leadership by two aspects: moral person and moral manager.^๔ While the “moral person” aspect indicates leaders’ traits, character, and altruistic motivation, the “moral manager” aspect indicates proactive efforts of leaders to influence followers’ behavior. Compared to the two strands of ethical leadership, the “moral person” aspect corresponds to the attributes and internal values of leaders whereas the “moral manager” aspect represents the external conducts of leaders towards their followers.

Servant leadership theory, which was proposed by Robert Greenleaf (1977), has the basic premise that leaders should put the needs of followers before their own needs. In other words, servant leadership theory is founded on altruism. Five related

^๔ L.K. Treviño, L.P. Hartman & M. Brown, “Moral person and moral manager: How executives develop a reputation for ethical leadership”. **California Management Review**, 42 (2000): 128-142.



concepts appear central to servant leadership^๕: (1) *Stewardship*. Leaders function as the agent of followers, who entrust them with special duties and opportunities for a limited time. Stewards reach their objectives through collaboration and persuasion rather than through coercion and control; (2) *Obligation*. Servant leaders take their obligations or responsibilities seriously; (3) *Partnership*. Servant leaders view followers as partners, not as subordinates. Leaders strive for justice in the distribution of power as well as rewards to followers; (4) *Emotional healing*. Servant leaders create climates that facilitate the sharing of personal and work-related feelings and issues; (5) *Elevating purpose*. Servant leaders serve worthy missions, ideas and causes

Spiritual leadership theory presents leaders who model altruism and develop a vision that helps organizational members experience a sense of calling- the belief that life has meaning and makes a difference. This vision builds hope and faith in the

future, which encourages employees to put forth their best efforts and to persevere. Spiritual leadership begins with the inner life of a leader. *Inner life* refers to the fact that one has spiritual needs (one's core identity and values) just as one has emotional, physical, and intellectual wants. Leaders who engage in spiritual practices develop: (1) hope and faith in a vision of service to others and (2) a commitment to altruistic love. Spiritually focused leaders also establish cultures based on altruistic love that fosters a sense of membership and connection. Fry (2003) reports that spiritual leadership improves sales and financial performance while fostering corporate social responsibility.

Transformational leadership theory presents leaders who are guided by universal ethics principles, feel a sense of obligation to the group, and treat followers with respect. They are also altruistic and making sacrifices for followers, empowering others, and focusing on shared goals and objectives. Transformational leadership is characterized by the following components: idealized influence,

^๕ C. E. Johnson, **Meeting the Ethical Challenges of Leadership: Casting Light or Shadow**, pp. 236-238.

inspirational motivation, intellectual stimulation, and individualized consideration.^{๑๑} *Idealized influence* refers to leaders' becoming role models for followers who admire, respect, and trust them. Leaders put followers' needs above their own, and their behaviors are consistent with the values and principles of the group. *Inspirational motivation* refers to leaders motivating followers by providing meaning and challenging tasks. Leaders arouse team spirit, are enthusiastic and optimistic, and help followers develop desirable visions for the future. *Intellectual stimulation* refers to leaders stimulating innovation and creativity of followers by encouraging them to question assumptions, reframe situations, and approaching old problems from new perspectives. *Individualized consideration* refers to leaders acting as coaches or mentors who foster personal development by tailoring to the individual needs and desires of each

follower. Transformational leaders provide learning opportunities and a supportive climate for growth.

The attributes of leadership from the mentioned moral theories can be juxtaposed with the bodhisattva's ethical concepts of attributes. Authentic leadership theory tends toward self-restraint attribute based upon its components of self-awareness and internalized moral perspective. Ethical leadership theory tends toward the attribute of virtues or moral behaviors. Transformational leadership theory tends toward the attribute of skillful means and wisdom which enable leaders to motivate and develop followers by tailoring to individual needs and desire of each follower. While the attribute of altruism or compassion is shared among all moral theories of leadership, servant leadership theory and spiritual leadership theory emphasize this attribute. The servant leadership theory has the basic premise that leaders should put the needs of followers before their own needs. The spiritual leadership theory presents leaders who have altruistic love in helping others to

^{๑๑} B. M. Bass, & B.J. Avolio,

Improving organizational effectiveness through transformational leadership. (California: Sage Publications, 1994).



believe that life has meaning and can make a difference. It should also be reminded that while these moral theories show distinguished attributes of leadership, they also have other subservient attributes. For instance, authentic leadership theory indicates leaders' use of knowledge of their own self-awareness when interacting with others and their environments. Ethical leadership theory requires wisdom of leaders in the demonstration of proper conducts.

Contributions of Bodhisattva's Ethical Concepts to Moral Leadership Theories

The notion of comprehensiveness of bodhisattva's ethical aspects contributes to modern leadership in terms of complementing or integrating moral leadership theories to come up with the ethical attributes to be possessed by modern leaders. This can be shown as in the following figure.

Figure 1

Bodhisattva's Attributes and Modern Leadership's Ethical Attributes

Bodhisattva's Complete Ethics	Distinguished Attributes	Moral Theories of Leadership	Ethical Attributes of Modern Leadership
Ethics of the Vow	Self-Restraint/ Moral value	Authentic Leadership	Self-restraint/ Moral value
Ethics of Collecting wholesome factors	Virtues (six perfections)	Ethical Leadership	Virtues
Ethics of Benefiting Others	Skillful Means, Wisdom	Transformational Leadership	Skillful Means, Wisdom
↑		↑	
Compassion		Servant Leadership Spiritual Leadership	Altruism

Figure 1 presents the distinguished attributes corresponding with the three kinds of bodhisattva's complete ethics, that is, the attribute of self-restraint and ethics of the vow; the attributes of six perfections and ethics of collecting wholesome factors; and the attributes of compassion, wisdom, and skill in using means and the ethics of benefitting others. The moral theories of leadership are then placed in relevance with these attributes. Authentic leadership theory tends toward self-restraint and corresponds to the ethics of the vow. Ethical leadership theory tends toward virtuous behaviors and corresponds to the ethics of collecting wholesome factors. Virtues for leadership in this case include generosity, morality, vigor, patience, concentration, and wisdom; morality and wisdom are also shown as the attributes in other kinds of ethics. Transformational leadership theory tends toward the attribute of skillful means and wisdom and corresponds to the ethics of benefitting others. As for servant leadership theory and spiritual leadership theory, they tend toward the attribute of altruism which corresponds to compassion of bodhisattva. The

integration of moral theories through the framework of complete ethics of bodhisattva leads to the following ethical attributes of modern leadership: self-restraint, virtue, skillful means, and wisdom. All of these ethical attributes have altruism as a basis in a similar notion to bodhisattva ethics having compassion as a foundation. In sum, though each moral leadership theory has its limited focus, it can be integrated or strengthened by the ethical concepts of the bodhisattva which are more comprehensive. Modern leaders with such ethical attributes have internal morality, which are in accord with universally acceptable standards, to restrain themselves; have values for virtues and behave virtuously; have concern for others and use wisdom and skills to attract and develop followers in addition to building their faith in leaders. The application of bodhisattva's ethical aspects for leadership can also be addressed in terms of the process which will be addressed hereafter.

Practical Application of Bodhisattva's Ethical Concepts for Modern Leadership



The essence of ethics and the three kinds of complete ethics of bodhisattva indicate a continuing process of practice and development advantageous to bodhisattva aspirants and other sentient beings. The notion of the essence of ethics and the three kinds of complete ethics can be applicable and advantageous to modern leaders and their followers.

The essence of ethics can be applicable for leadership in terms of the procurement and preservation of ethics. In the procurement mode, a leader acts with good intention to establish moral disciplines of an organization and the leader and employees are engaged into complying with the established moral disciplines. In the preservation mode, the leader and employees attempt with good intention to act in accordance with the moral disciplines. Provided that there was any breach of the moral disciplines, the one who breached the disciplines should seek to correct the false acts and/or may be punished depending on the decision of the leaders. Leaders and employers should prevent or avoid any future transgression from moral disciplines.

The three types of complete ethics can contribute to modern leadership with a few notions. Firstly, the leader has to develop own self with regard to self-restraint, internal virtues based on six perfections, and skills in means to be qualified for being an ethical role model for followers. Ethical role model is necessary as shown by previous studies such as that of Trevino et al.'s (2000) which reports that interviewees said that having an ethical role model was an important antecedent of ethical leadership. Secondly, the leader as an ethical role model demonstrates continually own virtuous conducts. This is based on the concept that leadership is a process of an individual influencing others to achieve a shared goal. Thirdly, ethical leaders use sufficient wisdom and skill in choosing appropriate means to attract employees to be coached. Wisdom and skills have been contended as being significant for ethical leaders. For example, Intezari & Pauleen (2014) have proposed that the appropriate application of wisdom is required to effectively manage the characters and interaction of human, knowledge, and

volatile environment. Fourthly, ethical leaders act out of their compassion to coach or teach employees to restrain unvirtuous behaviors and to develop virtuous values and conducts.

Conclusion and Discussion

This study reveals that the ethical concepts of bodhisattvas which have been asserted by Asaṅga more than one thousand five-hundred years ago could contribute by integrating or supplementing prevalent moral theories of leadership and can be applicable to laity. In addition, when compared with the empirical studies on ethical leadership, the attributes being advocated from the three kinds of bodhisattva's complete ethics are compatible with their findings. For example, Resick, Hanges, Dickson & Mitchelson (2006) examined data from the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Program, a study on leadership and culture across 62 different societies, and found that four aspects of ethical leadership (Character/ Integrity, Altruism, Collective Motivation, Encouragement) were

endorsed as important for ethical and effective leadership across cultures. **Character** refers to “the pattern of intentions, inclinations, and virtues” that provide the ethical or moral foundation for behavior^{๑๑} and integrity is a fundamental component of character.^{๑๒} Integrity is often considered to be an important aspect of leadership in general (e.g. Bass, 1990). Altruism composes the attributes of generosity, fraternalism, compassion and modesty; collective motivation composes the attributes of communication, confidence building, group orientation, motive arouser and team building; and encouragement composes the attributes of encouraging and morale booster.^{๑๓}

^{๑๑} J. A. Petrick & J. F. Quinn, **Management Ethics: Integrity at Work**, (Thousand Oaks, CA: Sage Series in Business Ethics, 1997).

^{๑๒} W. Fluker, ‘Roundtable 3: Ethics and Leadership’, in *Conversations on Leadership* (President and Fellows of Harvard College, Cambridge MA, 2002).

^{๑๓} C. J. Resick, P. J. Hanges, M.W. Dickson & J.K. Mitchelson, “A Cross - Cultural Examination of the Endorsement of Ethical Leadership”,



Comparing with the ethical concepts from Asaṅga's work in this study, character seems relevant to leaders' attribute of virtues, which is in accord with the ethics of wholesome factors. Integrity, which is a component of Character, and the leaders' values for virtue corresponds to the attribute of self-restraint and moral value, which is the notion of the ethics of the vow. Altruism as defined above corresponds to the attribute of generosity (from the six Perfections) as well as compassion, the foundation of bodhisattvas' attributes. Collective motivation and encouragement, which represent the notion that leaders communicate, gather, build, motivate, and encourage teams of followers, correspond to the attributes of skillful means and wisdom, which prevail in the notion of ethics of benefitting others.

Besides the findings from the GLOBE project, other studies on the attributes of ethical leadership also show compatibility with the ethical attributes based on bodhisattva's

aspects. For instance, studies on ethical leadership have proposed an attribute of altruism (e.g. Kanungo & Mendoca, 1996), integrity, and responsibility, which include among others concern for people (De Hoogh & Den Hartog, 2008). A study by Trevino, Brown & Hartman (2003) also found that ethical leadership is more than traits such as integrity and more than value-based inspirational leadership; it includes transactional component that involves using communication and the reward system to guide behavior. This finding seems to suggest the importance of the congruence between values and behaviors of leaders, the notion that is consistent with that of bodhisattvas.

The compatibility between the previous empirical findings on leaders' ethical attributes and the ethical concepts of bodhisattva is intriguing. Future studies may explore further the relation and interaction between the attributes of leadership as suggested by this study as well as the consequences of leadership's attributes towards followers and other stakeholders.



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