
Leadership and Authenticity: The case of Buurtzorg Nederland

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Abstract

The research question of this chapter is to study the relationship between leadership and *Yoga* where *Yoga* is seen as an approach to view the world and a way to enhance virtuous behavior. So far leadership has been studied as style, an attribute, or trait. New models propose it as an activity. Here we propose leadership as a cognition and a virtue. The virtues of people are fueled by their authentic nature. Leadership and authenticity have been looked upon from various philosophical perspectives. The following pattern has emerged while studying a good practice in the community care “*Buurtzorg Nederland*.” There are three expressions of authentic virtues in this case: needing, rethinking, and common sensing. The Yogic intellectual capacity of *Vivekam Buddhi* acts as a way to enhance authenticity. It is argued that *Yama* and *Niyama*, that embody the psychological limbs of *Yoga*, act as the authentic virtue which creates the foundation for the Yogic Leadership. The basic Yogic principles of *Abhyasa* and *Vairagya* have been found in the role of leadership as a way to enhance authenticity as a virtue. They act like determinants along with *Vivekam Buddhi* (discriminative wisdom) in the proposed conceptual model of authenticity among leaders who takes a client center or customer center perspective in their organizing processes and decision-making design

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Introduction

In general, after analysis of various issues being faced at various levels, viz., individual, family, institutional, nation, or global levels, it has been revealed that leadership crisis seems to be one of the common causal themes at all levels and even through history. After examining management issues, the understanding remained similar with regard to the need for focus on leadership. Bennis and Nanus (2007), one of the foremost researchers in the field, identifies worldwide pandemic, a biological or nuclear catastrophe and “leadership of human institutions” as major challenges to world stability. Initiators of the Millennium Project (2009) propose 15 Global Challenges that humanity is facing and for which we believe a new type of leader could be more effective. The kind of challenges are what Schumacher (2011) mentions divergent problems for which there is not one single solution to make all stakeholders get better off. He distinguished between convergent and divergent problems. He said that distinguishing between different types of problems is one of the arts of living. Problems that we can find a solution or answer for are convergent problems. Problems for which we do not find a solution are divergent. According to him divergent problems are concerned with the universe of living and there is always a degree of inner experience and freedom one needs to agree with. Many of the challenges we are facing in organizations today are divergent problems. A holistic approach, stemming from our inner consciousness incorporating the values of love, caring, and freedom, helps us to address and solve divergent problems. Such global issues are divergent in nature and require an integrative view to serve as many as possible. It may open up in us the insights of what really matters which may end up with reprioritizing things that at first instance seemed too important to let go. It requires a kind of integrative leader who reaches out to the global society by applying a meta-competence of overseeing the big picture and who is able to stick to the authentic purpose of the issue or organizational goal while at the same time having the ability to decentralize and get stakeholders engaged at the local level of the organization by creating space for their authenticity. Avolio (2007) asserts that such challenges can be solved only through an exemplary leadership emanating from an integrated theory of leadership.

Leadership can no longer be simply described as an individual characteristic or difference, but rather is depicted in various models as dyadic, shared, relational, strategic, global, and a complex social dynamic (Avolio, 2007; Yukl, 2006). Montuori (2010) proposes transformative leadership where he integrates the perspective of complex, interdependent, and interconnected relationship between humans and nature. Bindlish et al. (2012) suggest how leadership and spirituality as fields of research are converging. Nandram and Borden (2011) suggest an integral leadership model by incorporating the workings of our consciousness levels and their expressions in behaviors such as morality, ethics, intuition, harmony, and contentment. By considering the role of consciousness there is space for including authenticity. Future research would need to offer additional evidence for the constructs such as moral perspective, self-concept, clarity of perception, well-being, spirituality, and clarity in judgment. The Yogic Philosophy provides input for understanding such

concepts. Nandram (2010, 2011) and Dutt, Bindlish, and Nandram (2013) have applied the Yogic Philosophy to understand leadership and propose further research through empirical data such as case studies. The leadership development has to be revisited to ascertain the authenticity in the outlook and overall conduct of the leaders but also his followers (Van Vugt et al. 2008). Shared Leadership (Pearce & Conger, 2003) is such a concept that aims to create room for the follower and the leader and which taps from their authenticity. It is described as a form of leadership where leadership is an activity that can be shared and distributed among the employees of an organization or teams in the organization. It depends on the needs of the situation and the capabilities of the employees and the leader in an organization.

The concept of yogic leadership has emerged from the data while studying the good practice of a Dutch Community Care Organization named Buurtzorg Nederland. The research question of this paper is to study the relationship between leadership and Yoga where Yoga is seen as an approach to view the world and a way to enhance virtuous behavior. Views of the world are based on attitudes, preferences, and cultural framings. We can label it also as cognitions. Virtuous behavior is about doing the right things in a natural way. So far leadership has been studied as style, an attribute, or trait. New models propose it as an activity. Here we propose leadership as a cognition and a virtue. Cognitions are all processes by which sensory input is transformed, reduced, elaborated, stored, recovered, and used (Neiser, 1967). Usually it is about the knowledge structures that people use to make assessments, judgments, or decisions involving their tasks, in this case ‘serving the client of the community care’ which we studied as a main concern following the Grounded Theory Methodology (Glaser, 2007) at Buurtzorg Nederland. We believe that integrating both cognition and virtue in leadership will have sustainable outcomes. We do not aim to present the results of the whole study but only focus on the findings of leadership.

The virtues of people are fueled by their authentic nature. Leadership and authenticity have been looked upon from various philosophical perspectives. The following pattern has emerged. There are three expressions of authentic virtues in this case: needing, rethinking, and common sensing. The Yogic intellectual capacity of *Vivek Buddhi* will act as a way to enhance authenticity. It is argued that *Yama* and *Niyama* which embody the psychological limbs of Yoga act as the authentic virtue which creates the foundation for the Yogic Leadership. The basic Yogic principles of *Abhyasa* and *Vairagya* will be applied to understand the role of leadership as a way to enhance authenticity as a virtue. They act like determinants along with *Vivekam Buddhi* (discriminative wisdom). The next section provides some of the perspectives to set the context of the chapter and the findings of the study.

Leadership and Authenticity

Bass (2008) highlights the importance of leadership research—“*In industrial, educational, and military settings, and in social movements, leadership plays a critical, if not the most critical, role, and is therefore an important subject for study and*

Table 6.1 Four clusters of qualities of management leadership

Intrapersonal	Influencing others	Managing complexity	Managing diversity
Self-management and self-regulation, emotional self-awareness, optimism, intentionality, resilience, empathy	Emotional expression, interpersonal connection, constructive discontent, relationship management, and trust	Intuition and creativity	Tolerance of ambiguity and flexibility

research.” After so much has been said about importance of leadership, the researchers still find that this is one of the most observed, written about, and least understood concept (Bennis, 1959; Burns, 1978; Bass, 1990).

There are several frameworks available through which one can understand various qualities of leadership in management domain. Bhandarker (2008) examined the existing model and attached “leader” with “management” and puts the qualities of a “management leader” in four clusters to set the business context (Table 6.1).

Subsequently, they report their primary research to establish leadership role demand from corporate sector (executives and alumni of various business schools), by analyzing a gap among perceived, actual, and desired competencies in the management graduates. The areas where significant gaps were reported are team working skills, performance focus, capability to lead, reality orientation, entrepreneurial abilities, and ambiguity tolerance. More disturbing result which was reported pertains to erosion of belief and values (like honesty, integrity, religious orientation, and esthetic orientation) by the management education process. These values are considered significant by the corporate sector when asked about desirable qualities of business leader.

Historically, domains under which these problems lie have always stressed on leadership development. From Chanakya to Aristotle, importance of formation of virtuous characters in leaders has always been stressed upon. Researchers have always warned through their research the issue of havoc that can be wreaked by bad or incompetent leaders (Kellerman, 2004; Lipman-Blumen, 2006).

In this chapter, we focus on one virtue “authenticity” which we believe, if addressed, can help develop other qualities and resolve various issues with leadership as outlined earlier. To make a quality trainable it is useful to consider it as a competence. Therefore, we consider acquiring the virtue of authenticity as a meta-competence. Such a meta-competence has the role of a unified basic competence. Nandram, Orhei, and Born (2014) define competence in an integrating framework where meta-competence is an overarching form of competence concerned with facilitating the acquisition of the other substantive competences.

In research literature, authenticity, in general at an individual entity level, is defined as *the attempt to live one’s life according to the needs of one’s inner being, rather than the demands of society or one’s early conditioning* (Wood, Linley, Maltby, Baliousis, & Joseph, 2008). Discovering the needs of one’s inner being then becomes a cognition. The Oxford dictionary describes cognition as a mental action or process of acquiring knowledge and understanding through thought, experiences,

and the senses. And living one's life accordingly becomes a virtue. Avolio and Luthans (2006) define authentic leadership as

“a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development.”

For further in-depth understanding of authenticity, Kernis and Goldman (2006) provide a good overview of philosophical and psychological explanations of authenticity. They describe two main philosophical views, Heidegger's and Sartre's. Heidegger was concerned with the meaning of being. He saw authenticity in relationship to thrown-ness which is the idea that people are born into a world that they did not construct. They have little control and are insufficiently equipped to determine solutions to a question like 'who am I.' In his view, when confronted with the sense of being nothing, individuals transform their mode of being to reflect a sense of care toward others. The second view Kernis and Goldman explain is that of Sartre who said that a person's way of being is inextricably linked to their choices. A situation is a synthesis of a person's facticity and one's transcendence. If an action is governed by facticity it reflects a certain form of determinism. While an action governed by transcendence reflects a predilection toward what can be, transcendence according to Kernis and Goldman is the willful agent capable of going beyond or surpassing the situations' facticity. According to Sartre a person's being is reflected by his authentic actions and is based on his choices. In the case of Buurtzorg, the nurses and nurse assistants have the choice to express authentic actions through the facilities of Self-Managed Teams for organizing the tasks.

Kernis and Goldman (2006) also described psychological views on individuals with a spiritual quest. It would be worth mentioning some of those, here:

- These individuals are open to both subjective and objective experience, have a tolerance for ambiguity and the tendency to perceive events accurately.
- They fully live in the moment and are adaptable and flexible and experience the self as a fluid process rather than a static entity.
- They trust their inner experiences to guide their behavior.
- They are creative in their approach to life, rather than falling back on well-established modes of behavior that become restrictive. Kernis and Goldman (2006) mention this creativity as fueled by a strong trust in one's inner experiences and a willingness to adapt to ever-changing situations.
- They experience freedom; this is reflected in attitudes toward experiences.

The Indian philosopher Sri Aurobindo (1882–1950) referred to the behavior emanating from the trust on inner experience to deeper forms of knowledge coming from deeper consciousness that guides our behaviors (Sri Aurobindo, 2006). Indian wisdom tradition gives importance to the idea of self-determination as it considers the notion of karma. Everyone has his own path to follow in life and to make own choices to evolve in applying the deeper levels of his consciousness. Sri Aurobindo describes the problem of self-determination that many individuals in practice

experience. They seek the meaning of life and freedom in order to decide their destiny. But in practice, he said, it seems to be very difficult to find this self. Society defines ideas of law that oppose ideas of liberty without really understanding what self-determination is about. He said, "...there is a self, a being, which has the right to grow in its own way, to find itself, to make its life a full and a satisfied instrument and image of its being" (Mohanty, 2008, p. 32).

We assume that leaders not only have to define the context in such a way that employees can develop themselves fully as human beings, seeking their self-determination path. But, they carry an internal environment with them, which is their own authenticity. This fosters healthy growth of freedom where individuals grow freely toward perfection and not as human machines constrained to deliver toward organization's lower purposes alone. On the praxeology or the 'how-to front,' Indian philosophy has provided rich guidance esp. through the philosophy of Yoga. We believe that Yogic theories remain equally applicable on microcosm or macrocosm. Regardless of the fact that we take a single person, group, or an organization, the Yogic framework applies equally well. In this chapter, we are presenting the Yogic perspective on leadership at an organizational level and we illustrate it through the case of a Dutch Community Care organization Buurtzorg. First, we present a synopsis of the case and the overall performance before we draw further on the Yogic approach.

Case 6.1: Buurtzorg Nederland

(Kreitzer, Monsen, Nandram, & de Blok, 2015; Nandram, 2015a, 2015b; Nandram & Koster, 2014)

Case Synopsis

Here we present a case study of authentic Yogic leadership at the Dutch Home Care organization Buurtzorg. The main features of the case study are that it functions on community building ideals; provides room for social, creativity, and authentic values too; acknowledges and respects the expertise of the professional; focuses on the needs of the clients; and follows an integrative strategic approach. Employees share the responsibility, empower each other, create innovative ideas, and work from an open mind and self-motivation to build trust with their clients, by serving the client in the best possible way. Buurtzorg has been voted 'best Dutch employer of the year' for several years and its management approach is recognized as a best practice internationally for the community (Gray et al., 2015).

In order to meet the demand for care that is tailored to clients' needs, caring professionals at Buurtzorg are organized into community care teams (Nandram, 2015a, 2015b). With the help of internet technology, each community care team is structured according to the type of care they provide. Buurtzorg has set up its functioning according to insights on supply chain management, people, organizations, self-directing teams, and professional autonomy. This

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means that it tries to deliver integrated, tailor-made services. The nurses are generalists who can handle a full range of activities from low-level care to highly technical care such as infusion therapy and palliative care with morphine therapy. The nurses help with personal care if needed. The nurses involve the clients' family making sure that they are fully equipped to take care of the clients in their absence. This is especially the case for chronically ill people, for example, those suffering from dementia. If required and the clients are open to it, volunteers in the community may be added to the team of helpers. They work with social workers, physiotherapists, ergo therapists, and psychiatric nurses. Here are the main features of Buurtzorg's philosophy:

1. It functions on ideals of community building.
2. It acknowledges and respects each individual's professional expertise.
3. It focuses on the needs of the clients.
4. Every employee shares in the responsibility.
5. Reflection, sharing, and dialogs coming from a spiritual foundation of authenticity.
6. Employees work from an open mind and self-motivation to build trust with their clients. Their main motivation is to serve their clients not to clear their to-do lists. At the same time the to-do lists get effectively addressed. The employees are more autonomous in their tasks and the decisions they make.
7. Their primary aim is to serve the client in the best possible way is. Integral competence is apparent in their three-dimensional focus of prevention, caring, and curing, achieving a healthy economic outcome.

Jos de Blok, founder and CEO, implemented three strategic principles. First, he reintroduced the original principles of community care. This fits the idea that work should give meaning and lead to a purpose in life which will uplift the employees' spirit. Second, he implemented a new, less hierarchical management structure in the organization which is particularly suited for the business of community care. Third, he developed Buurtzorgweb, a software package designed to enable effective schedule planning for the nurses, a forum for sharing experiences and developing innovative solutions to problems through joint effort. As a result, while nurses at other health care organizations need to fill in printed forms which, in turn need to be administered by others, nurses at Buurtzorg, can log in to their system whenever they need to access or fill in information such as client registration, treatment times, and communication history. Due to ease of use and access, this frees up nurses to do this at their leisure. This creates flexibility and the feeling of autonomy. In order to achieve a standard of quality, Buurtzorg uses the Omaha system developed in the USA. This system includes practices guide, documentation methods, and a framework for information management. Omaha is a

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Case 6.1: Buurtzorg Nederland (continued)

computerized management information system that incorporates and integrates clinical information about clients and the services they receive. Based on their positive results of IT and Omaha quality systems other organizations in the health care industry have followed applying similar approaches.

Case Performance Details¹

The overhead costs are kept low. The high growth in the past seven years is obvious. By the end of 2007, there were 300 clients. By the end of 2013, there were 55,000 clients served by 630 teams spread across the country. The growth is about 100 new locations in the period 2012–2013. Based on the Consumer (Client) Quality Index of 2012, it can be concluded that clients' satisfaction is high, with a score of 9.1. In 2013 this index was even higher at 9.5. The employee satisfaction score of 8.9 in 2013 is high as well, based on the study of Effectory, an independent market research institute. Buurtzorg was named best employer of the year in 2011, 2012, and 2014 (in 2013, Buurtzorg was the runner-up to KLM Royal Dutch Airlines). Figures from December 2013 show that teams were supported by a small headquarters comprised of 49 employees (39.44 full-time equivalent [FTE]), 14 coaches (12.72 FTE), and nine employees working on projects (6.77 FTE). By the end of 2013, the total number of employees was 7,188 and the turnover was 220 million euros. About one-third of employees are community nurses, one-third are nurses, and one-third are nurse assistants. By end of March 2014, the total number of employees was about 7900.

Yogic Perspective on Organizational Leadership

Leadership is now being appreciated as a journey and not a destination (Bindlish & Dutt, 2012). If leadership is seen as a path, then there would be no one who cannot be called as a leader. This would end the dichotomy or a rigid schism between leaders and nonleaders. Eventually, this would motivate individuals for self-determination and realization, leading to authenticity in their behavior with the world outside them. For this path, yogic theories provide us rich insight into praxeological aspect of leadership in general and authenticity, in particular. Yogic theories remain the same whether we take microcosm or macrocosm. Regardless of the fact that we take a single person, group, or an organization, the yogic framework applies equally well. As the Yoga sutras (the verses from ancient yogic text—Patanjali Yoga Sutra) never explicitly says that it is for a human practitioner alone. It could be a framework for any entity, element, institution—human or nonhuman, living or nonliving.

¹ Source: <http://www.omahasystem.org/references.html>. Last accessed on 12-Jun-2015.

Yoga and Authenticity

Authenticity, from a yogic perspective follows from Yoga Sutra 2.30 onward (Yoga Sutra, abbreviated as Y.S.) (Baba, 1976; Swami 2015) These sutras explain two stepping stones of this path—*Yama* (Great Vows—irrespective of individual, place, space, time, and context) and *Niyama* (similar to Yama, but context specific).

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमः ।३०। जातिदेशकालसमयानवच्छिन्नाः

सार्वभौमा महाव्रतम् ।३१। शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।३२।

वितर्कबाधने प्रतिपक्षभावनम् ।३३। वितर्का हिंसादयः कृतकारितानुमोदिता

लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखज्ञानानंतफला इति प्रतिपक्षभावनम् ।३४।

Five Yamas are *non-harming or non-violence, truthfulness, abstinence from stealing, continence or non-indulgence and non-possessiveness or non-collecting mindlessly or non-grasping with the senses are the restraints* (Y.S.2.30). They become the “Great Vows”, when they become universal by not getting limited by type of birth, place, time and situation (Y.S.2.31). The Niyama observances are *purification, contentment, and asceticism of the senses, self-study and reflection on sacred words and an attitude of letting go into one’s source* (Y.S.2.32). When these codes of self-restraint are inhibited by evil ideas, habituation of the mind in the opposite direction by development of contrary thoughts (Y.S.2.33). Evil actions arising out of such thoughts are done, caused to be done through others, or approved of when done by others—these are performed through anger, greed or delusion, and can be mild, moderate or intense in nature. Contrary thought is to check oneself on these negative thoughts and understanding that these are the causes of unending misery (Y.S.2.34).

The construct of Yama has five dimensions or types of Yamas:

1. Nonharming or nonviolence (Ahimsa). This incorporates the thinking that our behavior should take others into consideration. This leads to kindness to others, cohesiveness between people, happiness and therefore, harmony with the environment.
2. Truthfulness (Satya). Those who act truthfully will attract truthful and responsible behavior in return.
3. Abstinence from stealing (Asteya). This conveys the principle that we attract opportunities and wealth based on our effort and that we should not take what is not ours.
4. Continence or nonindulgence (Brahmacharya). Following brahmacharya involves living a focused life in order to reach the higher truth, wisdom, and infinity. Everything that deviates from this focus should be avoided. Any thoughts, activities, or even relationships that do not contribute to reach the higher truth should be abandoned. It is about seeing oneself as being more than just the body.

5. Nonpossessiveness or noncollecting mindlessly or nongrasping with the senses are the restraints (Aparigraha) (Y.S.2.30). It is about unwastefulness and not taking what one does not need. This applies to food, material things, work, and money. Cultivating an attitude of gratitude to what one has eliminates restlessness and increases satisfaction.

The yamas become the “Great Vows,” when they become universal by not getting limited by type of birth, place, time, and situation (Y.S.2.31). In the case of Buurtzorg we can relate the five dimensions that emerged to these five yamas:

1. Leading a higher purpose
2. Client attunement
3. Intrapreneurial freedom
4. Craftsmanship
5. Pragmatic will by using IT

The Niyama observances also have five dimensions:

1. Purification, pure action (*Sauca*)
2. Contentment, aiming modesty, and satisfaction (*Santosha*)
3. Asceticism of the senses, and eliminate waste and enhancing creativity (*Tapas*)
4. Self-study and self-observation and exploration of talents (*Svadyaya*)
5. Reflection on sacred words and an attitude of letting go into one’s source and to surrender to what is out there (*Isvaraprnidhana*) (Y.S.2.32).

Yamas could be seen as a more abstract level construct and Niyama as a more concrete level construct as it is put in the specific context. One could also state that Yama is the vision and Niyama is the operationalization of it to make it applicable in a situation. A person may be convinced of nonviolence as an important human virtue and thus say that we should not harm others and consequently not use violence. Mahatma Gandhi preached the vision of nonviolence or the vision of truthfulness. But only if it is being put into practice it has an impact. He put it into practice by avoiding any kind of violence in his war toward independence of India. He also practiced truthfulness by experimenting with all he was preaching. He considered his own life as an experiment. When people ask him for advices he will only give advices based on his own experiences and not based on superficial thoughts or ideals while he had a vision. Only if this could be put into practice it had a value. He applied Yama and Niyama.

In the case of Buurtzorg the niyamas are described in terms of properties of each yama dimension. For example, if we talk about leading the higher purpose then the niyama can be found in the following observations about the role of the leader: his belief that humanity should prevail over bureaucracy. His firm belief that things can be organized by decreasing bureaucracy and by positioning the client at the center

of the process of organizing. Another one is practicing various roles such as an integrator to do what needs to be done in the organization, a manager, a change agent in his industry, and a nurse. Another expression of a *niyama* is his application of smart communication by placing himself in the role of the receiver of the information. He avoids to overburden employees and clients with information that is not necessary for the primary tasks. He follows an open communication to be sure that things are transparent so that trust can be build. He gives only information that makes sense and which could be understood by the majority.

When these codes of self-restraint are inhibited by evil ideas, habituation of the mind works in the opposite direction by development of contrary thoughts (Y.S.2.33). Evil actions arising out of such thoughts are done, caused to be done through others, or approved of when done by others—these are performed through anger, greed, or delusion and can be mild, moderate, or intense in nature. Contrary thought is to check oneself on these negative thoughts and understanding that these are the causes of unending misery (Y.S.2.34).

From yogic perspective, observing authenticity would translate to observing “*yama maha-vrat*” (or *great vows*) under all conditions, i.e., universal observance (Y.S. 2.30) and observing *niyama* as per the context (Y.S. 2.32). As per Yoga Sutra 2-31, these variability in conditions can occur due to change in:

1. *jati* = changes due to type of birth, community, state of life
2. *deshha* = changes due to location, space, or place
3. *kala* = changes due to time
4. *samaya* = circumstance, condition, consideration, or any other contextual changes

Further, *Yama* has to be observed in nine ways (3×3). The nine possible situations under which authenticity is considered as violated or an anti-Yama act is considered to have occurred are given as follows (Table 6.2).

One can ask how these conditions work if the Yama cognitions are not violated. The data from the Buurtzorg (BZ) case gives input for such conditions. Three cognitions emerged: needing, rethinking, and common sensing. This thinking process is labeled as part of the Integrating Simplification Theory (Nandram, 2015a, 2015b). These principles are explained by using the 3 by 3 *yama* conditions in Table 6.3.

Consequences of Authenticity

Further, the yoga scriptures describe the fruits that accrue after observing *yama* and *niyama*, or authenticity. Once *yama* and *niyama* are firmly established or entity observes *yama* and *niyam* in the manner as described earlier, the fruition or consequences would occur as a result of, are dependent on, and are subservient to the entity. Here in these cases we are considering an organization as an entity.

Table 6.2 Possible conditions of authenticity violation per Yogic perspective

Yama Cognitions→	<i>Manas</i>	<i>Vachana</i>	<i>Karmana</i>
Yama Processes √	Thinking of an anti-Yama act	Speaking of an anti-Yama act	Doing an anti-Yama act
<i>Krit</i>			
Anti-Yama act by self (entity)	Thinking about anti-Yama act by self (entity)	Speaking of an anti-Yama act by self (entity)	Doing of an anti-Yama act by self (entity)
<i>Karit</i>			
Anti-Yama act got done through someone else	Thinking about anti-Yama act by someone else upon entity's direct effort	Speaking of an anti-Yama act by someone else upon entity's direct effort	Doing of an anti-Yama act by someone else upon entity's direct effort
<i>Anumodit</i>			
Anti-Yama act got done through instigation	Thinking about anti-Yama act by someone else upon entity's instigation or an indirect effort	Speaking of an anti-Yama act by someone else upon entity's instigation or an indirect effort	Doing of an anti-Yama act by someone else upon entity's instigation or an indirect effort

अहिंसप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।३५। सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।३६।

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।३७। ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।३८।

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ।३९। शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ।४०।

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।४१।

सन्तोषदनुत्तमसुखलाभः ।४२। कार्येन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।४३।

स्वाध्यायादिष्टदेवतासम्प्रयोगः ।४४। समाधिसिद्धिरीश्वरप्रणिधानात् ।४५।

When harmlessness establishes in the entity, enmity is abandoned in entity's vicinity (Y.S. 2.35). When truthfulness or honesty is achieved, the actions of his work result as per his own will (Y.S. 2.36). Once the abstinence from theft is established, all precious things come to him (Y.S. 2.37). When continence is established, vigor is attained (Y.S. 2.38). When the non-acceptance gets firm, right perception of past and future births comes (Y.S. 2.39). By purification comes the disinterest and dislike for one's own body and towards coming in contact with others' bodies (Y.S. 2.40). Through purity of body and mind, comes purity of essence, feeling of gladness, one-pointedness, control over senses and fitness for self-realization (Y.S. 2.41). Contentment leads to highest state of happiness (Y.S. 2.42). Through penance impurities are destroyed, thus leading to a perfection over body and senses (Y.S. 2.43). From self-study comes communion with that natural force or deity (Y.S. 2.44). Success in spiritual absorption comes with perfected meditation upon *Ishwara* or supreme consciousness (Y.S. 2.45).

Table 6.3 Possible conditions of authenticity stimulation in the Buurtzorg case

Yama Cognitions → Yama Processes √	Rethinking principle (<i>Manas</i>) thinking of an a Yama act	Needing principle (<i>Vachana</i>) speaking of a Yama act	Common sensing principle (<i>Karmana</i>) doing a Yama act
<i>Krit</i> Yama act by focusing on self (entity)	Thinking about Yama act by BZ: Are we doing the right things?	Speaking of a Yama act by BZ: Why do we do things as we always do?	Doing of a Yama act by BZ: How do I bring a simpler way into practice
<i>Karit</i> Yama act got done by including others in your cognitive view	Thinking about Yama act including others: What is really going on?	Speaking of a Yama act including others: What are the needs of the client?	Doing of a Yama act by including others: What do I require for following a novel approach?
<i>Anumodit</i> Yama act got done through inspiration/ impacting others	Thinking about Yama act by impacting or inspiring others: Is there a simpler way of doing things to help the client?	Speaking of a Yama act by impacting or inspiring others: How do the things we do help the client?	Doing of a Yama act by impacting or inspiring others: How does the new practice improve the client focus?

Inculcating Authenticity

Yoga provides an eightfold path toward self-determination and later self-realization. Therefore, this path can be seen as also a path toward attaining leadership through authenticity. The eightfold path can also be seen as life cycle of an entity's evolution as it journeys through the path of leadership. This path has been applied to explain leadership of the successful Indian multinational Wipro (Nandram, 2010) and for explaining the path of the youngest Everest Climber from North East in an article of Dutt, Bindlish and Nandram (2013). The selected Yoga sutra (verse) which introduces the eightfold path has been given as follows.

विवेकख्यातिर्विपल्वा हानोपायः ।२६। तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।२७।

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।२८।

यमनियमासनप्रणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।२९।

The unwavering *discriminative knowledge* is the means of avoidance (Y.S. 2.26). Seven-fold Intellectual vision comes to one who has attained this degree of discriminative knowledge (Y.S. 2.27). On the destruction of impurity by performing the component parts of yoga, the illumination goes up to the discriminative wisdom (Y.S. 2.28). *Restraint, observance, posture, breath-control, abstraction, concentration, meditation and spiritual absorption are the eight components parts of yoga* (Y.S. 2.29).

Note: Though detailed description of the path is outside the scope of the present chapter, but reader is strongly recommended to explore further through readings mentioned in Bibliography/references section.

Yoga scriptures also throw light on how to prepare for observing yama and niyama, or in our adaptation—authenticity (Y.S.—#1.12-1.16). To be able to observe Yama, one needs to be gradually imbibe practice (*Abhyasa*) with nonattachment (*Vairagya*) and discriminative knowledge (Vivekam).

अभ्यासवैराग्याभ्यां तन्निरोधः ।१२। तत्र स्थितौ यत्नोऽभ्यासः ।१३। स तु

दीर्घकालनैरन्तर्यसत्कारसेवितो

दृढभूमिः ।१४। द्रष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।१५। तत्परं

पुरुषख्यातेर्गुणवैतृष्ण्यम् ।१६।

The control over these thought patterns comes from Practice and Non-attachment (Y.S. 1.12). Steadiness in restraint is the peaceful flowing of the mind freed from the exhibitive operations that bring a stable and tranquil state (Y.S. 1.13). That restraint being served for a long time with utmost seriousness, becomes firmly established (Y.S. 1.14). When a person has no craving for visible objects and what is described in the scriptures also and attains a desireless state that is called Non-attachment (Y.S. 1.15). That non-attachment is the highest when there comes the indifference to even the subtle qualities derived from the revelation of the nature of pure consciousness or *Purusa* (Y.S. 1.16).

Abhyasa (or practice) means making persistent efforts toward a state of stable tranquility, in daily life it resembles the attitude to follow a discipline. *Vairagya* (or Non-attachment) is about inculcating an attitude of letting go attachments, aversions, fears, and false identities that are becoming obstacles toward self-realization. For these two to work together, *Vivekam* (or discriminative wisdom) is required. These three work together as *Abhyasa* helps to maintain the persistence in ideal direction (vision), *Vairagya* facilitating the inner journey (being close to one's natural tendencies), and *Vivekam* helping to avoid getting diverted into the pains and pleasures along the way or to make decisions based on wisdom, when there is potential conflict. In the case description it has been explained how these three concepts appear at Buurtzorg.

The Cognition of Organizing Leadership at Buurtzorg: *Abhyasa*, *Vairagya*, and *Vivekam* *Buddhi*

In the Buurtzorg case we can find *Abhyasa* as an art of sincere devotion toward realizing the goal or the vision of the organization. It occurs among the leader, the nurses, the coaches, and the nurse assistants. We also found the art of *Vairagya* as an in-depth understanding of the different paths and experiences to serve the vision. The leader is balancing in a natural way between *Abhyasa* and *Vairagya*. He is running the company with disciplinary attitude to serve the economic bottom line to have an economic viable organization and he integrates several roles to function as a leader. Through the several roles he is updated with the important information and there is a low chance of principal-agent conflict. For the daily activities he has an attitude of *Vairagya* of letting go as he cannot be in charge of daily decision-making processes as the organization functions in a flat structure with self-managed teams all over the country. Here he follows the natural tendency of the nursing practice which requires trusting craftsmanship of the nurses. These self-management teams have their autonomy and are not controlled daily but only managed on their output. How they realize the output, thus what path they follow, is up to them. They lead themselves. There are procedures of getting the tasks done which they can follow and there is a back office that serves for administrative tasks. The freedom that they are given can be only done if a leader trusts that they are capable of doing the needful. He has to be clear in his mind and should be able to observe things that are not going on well. This requires the capacity of using his *Vivekam* *Buddhi*, the discriminative power in his perceptions. Because of the simplification that he has chosen for organizing the tasks in the organization such a perception (*Vivekam*) is feasible. Another way to ensure he uses his *Vivekam* *Buddhi* is his inductive way of functioning when it comes to new situations which consist of using his intuitive ability mainly as a nursing expert. His *Vivekam* *Buddhi* seems to be fueled by his expert intuition mainly and his firm belief in his vision. Nurses and nurse assistants seem to use the *Vivekam* *Buddhi* as well under the label of *fingerspitzengefühl* (German word for intuition) in circumstances where their professional knowledge and experiences are not enough because the situation seems to be very new or there is not

enough data to predict the future potential of a client. The coaches use their Vivekam Buddhi in the form of 'trying to read between the lines' when they want to really understand the message of the leader. Here they systematically connect his message to the vision of the organization. Because they are located in several geographic regions they do not meet the leader daily. Their relationship is based on trusting that they follow the Buurtzorg vision and that the leader is consistent in conveying his messages aligned with the vision he had formulated.

Yogic Praxeology for the Case Buurtzorg Nederland

The Eightfold Path

When we consider the Eight limbs of Yoga as the foundation of a life cycle of any entity, in this case the entity is Buurtzorg, then we conclude that the company is still in the Yama and Niyama stages. Due to new reforms and new rules and regulations that the community care is going through in the Netherlands the organization also needs to find its way in their strategic positioning of whether to redesign their strategic and operational focus.

It is expected that after finding their balance they can move toward the third stage of asanas. This stage develops self-control, freeing the mind from stress, mental balance, and comfort. It is confirmed that the organization wants to focus on a healthy working life style and a healthy balance between private and workplace (Nandram, 2015a, 2015b). The third stage requires an alignment of their development (growth) to the geographical and physical potential of the organization. As the organization is gaining more and more attention abroad it has to reposition its operational plans continuously which may result in exhausting some of the stakeholders such as the nurses. After reestablishing the third stage subsequently they could move further to the other limbs in the coming years.

Let us describe a few expressions that were found in the yama and niyama stages of development from a Yogic Praxeology (How-to):

Ahimsa: actions that take others into consideration.

At Buurtzorg the client is the main other followed by the employee. A violation that could be felt by some stakeholder within the industry is that not all others are taken into consideration but this is a well-considered approach of the organization by putting the client at the center. It is being considered as a strength and unique aspect of organizing.

Satya: speak the truth.

At Buurtzorg transparency is a highly valued virtue and open communication is being encouraged. A violation could take place due to the structure of Self-Managed Teams where the teams are leading themselves. This principle is based on trusting the employees. Controlling whether teams share a true picture of themselves or not is not part of the process. The outcomes matter and only if teams themselves seek for solutions that may be present or a lack of truthfulness is being dealt with. This could be seen as a weak point as

(continued)

violating satya will only be alarmed when results are not realized or when there are conflicts in a team which may have been avoided if noticed earlier.

Asteya: do not take what does not belong to you and don't harm others.

This could be seen from different perspectives but it is mainly applicable in the context of helping the client. By considering clients complaints or those of their families, insights could be gained in violation of *asteya*.

Brahmacharya: use your energy in a way which involves control of the senses/focus on what is important.

We can conclude that at Buurtzorg there is the focus on helping the client. Nurses put a lot of their energy, effort, and time in serving the client. Sometimes this approach harms their own private life leading to imbalances in private and work life.

Aparigraha: take/consider only what is needed.

The needing principle is one of the main principles in the Buurtzorg way of organizing. It is also meant as reducing wastage of any kind (time, effort).

Sauca: Healthy life style and habits.

In general, it is expected that intrinsically the members of the organization follows a healthy life style and encourage healthy habits. It seems that some violation happened. There is an increase in sickness leave: in April 2013 it was 5.8 %; in April 2014 it was 6.2 %, and in April 2015 this has increased up to 7.1 %.

Santoshā: modesty and satisfaction.

There are several expressions of simplicity in dress code; expenditures, highly content stakeholders including the client, their families, and employees.

Tapas: elimination of waste.

One of the main forms of *tapas* is the elimination of bureaucracy as it is being considered as a form of waste, an obstacle for serving the client, an obstacle in talent development and professionalism of employees, and an obstacle for developing an approach to reach out to as many as possible clients. As this is related to the leading force of the purpose of the organization it is expected that hardly violation of *tapas* could take place.

Svadhyaya: self-observation.

The organization has been grown in popularity and is seen as a good practice which could unintentionally lead to a violation of *svadhyaya*. Members of the organization become less aware of points of improvements and development as they lack any norm to mirror themselves.

Isvāpranidhāna: surrender to a higher power.

At Buurtzorg the higher power is the higher purpose of the organization, its main reason of existence, which is serving the client in the best possible way by putting humanity above bureaucracy.

The Integrative Yogic Leadership model results in the following conceptual model, to be studied and validated in future research in other organizations (Fig. 6.1).

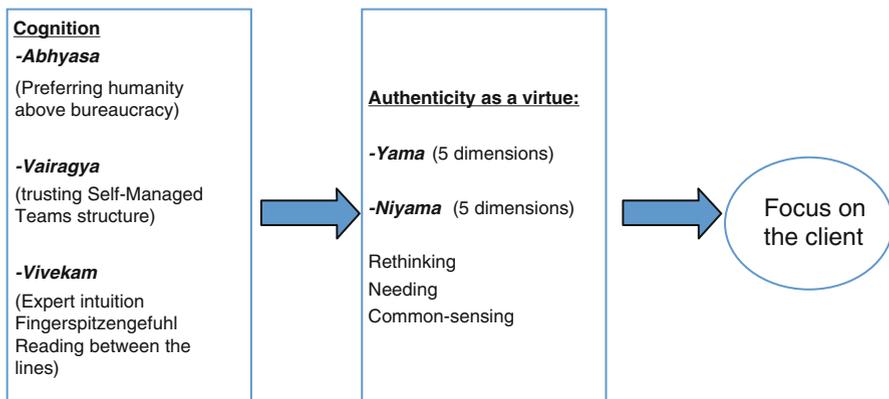


Fig. 6.1 Yogic leadership model

Case Exercises and Discussion Questions

1. From the case or independent research about the company, identify instances of violation of authenticity as per Yogic perspective (see Table 6.2: Possible conditions of authenticity violation per Yogic perspective)
2. From the case or independent research about the company, identify instances of manifestations of consequences after following of authenticity as per Yogic perspective (see Yoga Sutra 2.35–2.45)
3. Identify ways in which the company inculcated authenticity, citing specific instances of *Vivekam* (Discriminative Wisdom), *Abhyasa* (Practice), and *Vairagya* (Nonattachment)
4. Map the evolution or life cycle of the company on the Yogic eightfold path of an entity's self-determination and realization

Food for Thought

1. Can Yogic perspective be applied to map a life cycle of a company?
2. How could this perspective be percolated to an individual level from organizational level?

Chapter Summary

- There are various problems being faced at different levels, viz., individual, family, institutional, nation, or global levels. Leadership is being seen as the most important root issue for these problems and solution lies in bringing authenticity to an integrative view of leadership.
- Authenticity is living one's life according to the needs of one's inner being. Therefore, it gets closely associated with self-determination and realization. In leadership, it could mean a process that brings together capacities of one's intrinsic being and a highly developed organizational context, resulting in a greater self-awareness and self-regulated positive behaviors.
- Authenticity, from a Yogic perspective follows from first two stepping stones of yoga's eightfold path—*Yama* (Great Vows—irrespective of individual, place, space, time, and context) and *Niyama* (similar to Yama, but context specific).
- The five Yamas are nonharming or nonviolence, truthfulness, abstinence from stealing, continence or nonindulgence and nonpossessiveness or non-collecting mindlessly or nongrasping with the senses are the restraints. They become the “Great Vows,” when they become universal by not getting limited by type of birth, place, time, and situation.
- On the basis of three possible expressions of authenticity as virtue (thinking, speaking, doing) and further three possible processes (doing by self, done through someone, instigating someone to do/impacting others), *Yama* has to be observed in nine ways (3 × 3).
- Five *Niyama* observances are purification, contentment, and asceticism of the senses, self-study and reflection on sacred words, and an attitude of letting go into one's source.
- Observing *Yama* and *Niyama* leads to various consequences or fruitions. When harmlessness establishes in the entity, enmity is abandoned in entity's vicinity. When truthfulness or honesty is achieved, the actions of his work result as per his own will. Once the abstinence from theft is established, all precious things come to him. When continence is established, vigor is attained. When the nonacceptance gets firm, right perception of past and future births comes. By purification comes the disinterest and dislike for one's own body and toward coming in contact with others' bodies. Through purity of body and mind comes purity of essence, feeling of gladness, one-pointedness, control over senses, and fitness for self-realization. Contentment leads to highest state of happiness. Through penance impurities are destroyed, thus leading to a perfection over body and senses. From self-study comes communion with that natural force or deity. Success in spiritual absorption comes with perfected meditation upon Ishwara or supreme consciousness.

(continued)

Chapter Summary (continued)

- Restraint, observance, posture, breath control, abstraction, concentration, meditation, and spiritual absorption are the eight components parts of yoga.
- The inculcation of authenticity through Yogic perspective is done through *Abhyasa* or Practice and *Vairagya* or Nonattachment under *Vivekam* or discriminative wisdom.

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