An Introduction to Positive Organisational Scholarship in South Asia

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Article Info	Abstract
	This study aims at creating an ensemble of the various principles of positive organizational scholarship professed in south Asia through ages. This is a review of various scholarly literature published between 1985 and 2020, on how positive organizational scholarship finds its roots in South Asia. **Findings.** Based on the detailed literature review, it was observed that south Asia has a distinct and rich spiritual culture which has given birth to many positive organisations. Positivity found in these indigenous organisations is strongly rooted in the concept of community development. It is also found that as compared to the western culture, the South Asian culture has been blessed with conscience of spirituality and this culture is capable of leading the entire world to peace, prosperity, and happiness. This study can be viewed as one of the pioneering attempts examining the roots of positive organizational scholarship in South Asia. This paper adds value to the body of existing knowledge by providing new insights into the virtues contributed by South Asia towards POS.

1. Introduction

Positive Organizational Behavior (POB) and Positive Organizational Scholarship (POS) are two fields in organizational behaviour and theory that are primarily based on positive psychology. Both fields stem from the common positive psychology theory and have attracted considerable attention towards organizational studies (Donaldson & Ko, 2010). POS is "concerned primarily with the study of positive outcomes especially processes, and attributes of organizations and their members" (Cameron et al., 2003, p.4). POS emphasizes that professing positive constructs such as compassion and gratitude can help today's organizations grow and flourish. It uses a bird's eye view approach to analyze the organizational management. POS is based on the idea that organizations can grow further by figuring out the factors which boost positive behaviour in the workplace (Roberts, 2006).

POS mainly seeks to study organizations characterized by "appreciation, collaboration, virtuousness, vitality, and meaningfulness where creating abundance and human well-being are key indicators of success" (Bernstein, 2003, p. 267). The positive dynamics within an organization that brings forth positive effects like unique individual and organizational performance is one of the focused areas of POS (Cameron & Caza, 2004). The wide areas related to POS involve various factors like strength, flexibility, vigor, trust, organizational integrity, positive deviance, extraordinariness etc. (Spreitzer & Somenshein, 2003; Sutcliffe & Vogus, 2003). The main

distinction between POS and the traditional organizational studies is that the former seeks to explore what represents and approaches the best of the human condition. In POS terminology, Positive refers to (1) positive deviance (such as understanding and analyzing the unique positive outcomes and their causes), (2) an affirmative orientation (such as concentrating on thriving relationships), and (3) virtuousness and elevating processes (such as doing something good in addition to being well). Organization is the context in which these positive phenomena occur; the dynamics of the workplace is centrally important. Finally, scholarship describes the intention of grounding all findings and prescriptions in rigorous, theoretically- based research in order to understand what makes these kinds of positive dynamics and organizational breakthroughs possible (Cameron et al., 2003).

POS scholars are helping to develop an understanding of organizations that nurture flourishing (Fredrickson & Losada, 2005), thriving (Spreitzer et al., 2005), optimal functioning (Keyes, 2002), capacity-building (Glynn& Dutton, 2007), and general excellence in the human condition. POS scholars mainly concentrate on identifying the enablers and motivators, as well as "the outcomes or effects associated with positive phenomenon" (Cameron et al., 2003, pp. 3 – 4).

Positive Organizational Scholarship calls for a detailed study of the various areas of organizations as well as the implementation of its positive results. South Asia is a heterogeneous region in terms of religious, linguistic and cultural backgrounds where we can find the existence of Hindu, Buddhist and Islamic traditions. Therefore, it is obvious that a positive organizational structure in South Asia is a representation of the contributions from all these traditions. Thus, multifarious reflections from various traditions have formed a multiculturism in the society as well as the culture that can be observed in the emotion, traits of individuals and in the nature of organizations. This study aims at creating an ensemble of the various principles of positive organizational scholarship professed in south Asia through ages.

2.   Flourishing at the individual level:

Flow, growth, thriving and resilience etc. are some of the factors that constitute flourishing at the individual level. The positive organizational scholarship is possible, provided the aforementioned factors are spread over to the entire society. While targeting the flow, growth, thriving and resilience, certain inevitable components are to be incorporated for the POS. They are discussed as follows;

AhiMsA (Non-violence)
Non-violence was the mighty weapon adopted by Mahatma Gandhi to fight for the freedom of India from which, it is obvious that non-violence can supersede violence. The term 'Non-violence' is applicable not only to violent activities but also to one's thoughts as well as words. The emergence of everything is from the mind in the form of a thought which may get bifurcated either to word, or action. Therefore, if a violent thought arises, the consequence will be a harsh word or a violent action (Teixeira, 1987).

Thus, if violent thoughts can be eliminated, the violence in words, as well as deeds, will automatically vanish. Organizations will be able to overcome certain crucial situations like lock-outs and strikes and ensure positiveness by adopting and implementing the principles of non-violence.

SathyA (Truth)

'Honesty is the best policy', we are all familiar with this proverb. It is a universal phenomenon that truth will always prevail. If there is anything that is immortal, it is the truth. 'My experiment with truth' written by Mahatma Gandhi clearly explains this. Obstacles are common and they should not be reasons or excuses for a deviation from the path of truth. The life history of King Harichandra, who had to abdicate his luxurious life and work as a Security guard at a graveyard, reveals the practical difficulties in maintaining the truth. But his revival to the former position after all these hardships indicates the virtue of truth (Steger, 2006).

Telling lies, spreading rumours, committing theft, betrayal, malpractice, etc. are the reflections of the violation of truth. While mentioning theft or robbery, it has to be noted that it refers not only to valuable items but also to time (Krokus, 2012). In a positive organization where all operations are time-bound, one's time should not be disturbed as it is equivalent to theft. In such an organization, truthfulness is expected to be maintained by the employer as well as the employees.

We have heard about the closure of several companies due to violations of certain statutory commitments which are deviations from the path of truth. The management or the entrepreneur ought to be truthful not only to the staff, but also to the concerned statutory authorities.

ZAntiH (Peace)

Peace is the freedom from war and violence especially when people live and work together happily without disagreement. A peaceful atmosphere is required for positiveness at home, in an organization, in society and ultimately around the world (Bhawuk, 2011). Prior to the commencement of any activity or operation, proper planning is required. Usually, planning takes place subsequent to decision making and further operations accordingly. In order to arrive at wise and fruitful decisions, clear thinking is required. Only a peaceful mind in a peaceful atmosphere, free from tensions can open the doors to a world of clear thinking. Therefore, peace has a significant role in POS.

DayA (Compassion)

A strong feeling of sympathy and sadness towards the suffering or bad luck of others and a desire to help them can be seen in certain persons who have dedicated their lives for the emancipation of the suffering category (Chakravarthy, 2015). Mother Teresa who had dedicated her life to the welfare of orphans is a good example. When compassion is considered on an organizational basis, it means the allocation of funds by an organization to meet the labour welfare expenses. Provision of canteen facility at cheap rates, the supply of tea free of cost during working hours, providing free food for those who work overtime, free medical expenses, etc. are some of the labour welfare expenses containing the elements of compassion. In addition to this, E.S.I. hospitals function round the clock to provide the medical services. It is a psychological fact that when an employee enjoys such facilities, he will have the positiveness that results in his loyalty to the organization and accordingly, the contributions from his part up to the expectations of the management (Solomon, 1998).

In the society philanthropic activities such as old age homes, orphanages, rehabilitation centres, palliative care units etc. are positive organizations in respect of compassion.

LajjaA (Conscience)

It is the part that judges about the good and bad things already done. Guilty conscience occurs mostly when the calculations and projections fail (Bhawuk, 2017). This may happen due to wrong decision making and planning mismanagement etc. The saying 'prevention is better than cure' is most applicable in this regard.

KsamA (Forgiveness)

The act of willingness to forgive is to stop blaming or being angry with someone for the mistakes they have committed or give them relaxation from punishment. Forgiveness emerges from a state of deep tolerance and patience (Beck et al., 2000). There are instances where children have deviated to immoral activities as a result of the extreme affection and forgiveness extended by parents. Repentance at a later stage would be in vain, as the child will have exploited the forgiveness extended in several ways, finding it impossible to refine his character in the future.

From an organizational point of view, forgiveness is an aspect that has to be analyzed and extended. A small mistake committed unknowingly or due to ignorance may be forgiven. This leniency may even act as a motivation or inspiration that would resist him from repeating such mistakes in future which is advantageous to the overall positiveness of the organization (Dahiya & Rangnekar, 2019).

But, there are certain activities that cannot be defined as just mistakes or errors in various departments of an organization such as planning, material procurement, production, stores, finance, quality control, shipping etc. In all these areas there are certain loopholes where the concerned staff can engage in certain activities, violating the already accepted rules and regulations of the organization. This violation being intentional or deliberate negligence of the organizational instructions, forgiveness remains beyond the scope (Dahiya & Rangnekar, 2018). Theft, malpractices like forgery, leaking the business secrets which are supposed to be confidential, call on strikes, lockouts and thus protesting against the organizational spirit etc. are some of the offences that do not deserve forgiveness. The Personnel department is authorized to take the necessary steps in this regard.

SantoSa (Contentment)

This is a situation where one enjoys pleasure and satisfaction with what he or she has. An individual achieves this in various factors such as food, clothing, accommodation, health, friendship, relationships, personal contacts etc. Contentment is possible when demands are met (Shakya, 2020). A society gains contentment when the society improves, which is based on the contentment of its members. A Yogi enjoys the pleasure of contentment while he realizes his inner self. A nation enjoys contentment when all the citizens and organizations are contented (Fishman, 2003). An organization can be said to be contented through POS that is attainable by extending the deserved priority to the guidelines of managerial activities such as decision making, planning, liaison, resilience etc. Ensuring proper co-ordination among the managerial staff and the formation of a teamwork would ensure the accomplishment of the proposed target. This reveals the healthy situation of a positive organization.

VairAgya (Detachment)

One who practices Yoga seeks to remove certain emotions from his/her mind in order to achieve self realization. This process is known as detachment, which has been defined as vairagya. These emotions originate in the mind in different forms which have been compared to enemies interrupting the path to reach the goal. As long as these obstacles remain in mind, they interrupt the normal yogic practices. Thus, proper control cannot be established over the five senses and they have to be rooted out from the depth of mind to regularize the practice of concentration. As the emotions are inborn and already rooted in the depth of mind, eradication of the same needs a lot of confidence will power and constant practice. The accomplishment of detachment provides the path to the inner self (Bhushan, 1998).

Similarly, every organization may have to face certain hurdles on its way to achieve its targets. It can be scrutinized and evaluated that the formation of such hurdles in an organization is absolutely due to the negativism that prevails in the organizational environment (Shankar, 2016). The elements which are committed to creating such negativism comprise of misbehaviors and

misconducts such as dishonesty, disloyalty, disobedience, irregularity, irresponsibility, laziness, reluctance, hesitation, negligence, etc.

It is the statutory commitment of the Personnel Department to evaluate the candidates during their probationary period and confirm appointments of only the eligible candidates who would contribute positively to the welfare of the organization.

Dana (Generosity)

Generosity is the willingness to provide financial help, kindness, etc., beyond expectations. Providing free food and medical services, rehabilitation centres, helping the poor children to continue their education, orphanages, old age homes, rescue and disaster management at times of natural calamities etc. are some of the reflections in the society where the element of generosity involves (Broberg et al., 2007).

Considering the cultural, religious, and traditional aspects of South Asia, generosity appears in the form of a ritual by helping the poor financially on certain occasions especially during the seasons of pilgrimage (Lohmann, 1995).

Generous organizations allocate some funds towards this purpose, the utilization of which reflects in the employees' welfare account. Free canteen facility, or the same facilities at the most nominal and affordable rates, supply of tea at the working spot during working hours to make the workers enthusiastic and energetic, installation of first aid accessories, free medical services, certain ex-gracia payments etc. can be included under this category. Organizations are supposed to get registered with the Employees State Insurance Corporation so that the employees as well as their dependents could avail the benefits of the same.

YajJa (Spiritual Activities)

South Asia is a venue where the multifarious spiritualities of three religions, i.e. Hinduism, Buddhism and Islam have displayed and demonstrated their own doctrines. The founders of these religions have extended their holistic contributions such as the sacred 'Bhagawat Geeta' the sacred 'Tripita' and the 'Holy Quran'. As spiritual activities are based on religious beliefs and concepts, the way of performance varies accordingly. At the same time, in spite of the diversity in religions and its beliefs, a solidarity can be visualized as the principles of all these religions aim at the overall contentment, happiness, welfare and prosperity of the humanity and thus, the establishment of world peace (Hariharan & Rangan, 2019).

Usual spiritual activities include performing rituals, visiting shrines, making offers, etc. Certain spiritual activities are performed aiming at good harvest. In certain places, a spiritual activity like 'Homa' is performed to create artificial rain in drought affected areas. The scientific fact behind this is that the smoke and flame containing certain herbal effect that reaches the clouds get assimilated with the clouds, causing rainfall.

South Asian culture, considering its heterogeneity, has accepted Yoga as the common spiritual activity to attain divinity, irrespective of religions.

TapaH (Penance)

This is a feeling of the mind, the expression of which comes out as 'sorry' after committing something wrong, especially on religious grounds. Every religion has its own customs and principles to be maintained, violation of which is supposed to be a sin. This violation occurs knowingly or unknowingly. Only a holistic approach with a pure mind, free from all types of humiliations can maintain such customs and principles as instructed (Srinivasan, 2016).

Similar to the customs and principles of religions, organizations have their own rules and regulations which are to be strictly followed by the employees. Violation of any rules calls for disciplinary action as decided by the management.

AdhyAtma (Spirituality)

Spirituality is the quality of deep religious feelings and beliefs rather than the physical aspects of life. It can be achieved through meditation i.e., the method of making the mind calm, and becoming relaxed through the practice of Yoga, resulting in the concentration of the mind. Concentration of the human mind is very essential for the smooth functioning of the organizational activity including proper decision making, planning, production control, marketing, finance control etc (Singh et al., 2016). Work is worship, and this worship has to be performed with spirituality, i.e., concentration of the mind. In an organization spirituality avoids fluctuations of the mind and stabilizes it to ensure smooth functioning.

3. Flourishing at the Collective Level:

Flourishing at the collective level takes place while the individual flourishing spreads over to the society. In an organization, flourishing at a collective level is attainable by a proper integration of the individual and the department. Flourishing coordination among the staff is essential to achieve this. Following are the contributing factors of flourishing at the collective level.

Creativity and Innovation

Necessity is the mother of invention. These inventions are the fruitful results of the dedication of great scientists.

If an individual of an organization gets enlightened with a fresh and unique idea, further researches and developments take place on this basis, contributing to form a new device or method. This idea can be defined as equivalent to an invention. This creativity has a lot of positive relevance to the innovation and further organizational growth that is above the normal range (Amabile, 1988).

If the entire universe is considered as a society, the entire humanity will be benefited by such a creativity and innovation, irrespective of the fact that certain organizations implement certain restrictions over the patent related formalities in order to ensure their own marketing feasibility and stability (Serrat, 2017).

Expansion of a cottage industry or a small scale industry from its budding stage to that of a multinational organization is a positive deviance.

Loka Maha Sangraha (Taking care of people)

Organizational collectivism is a strong foundation of economics. Dependency occurs in terms of inadequate self sufficiency that motivates collectivism. Provision of labourers, offloading works on a contract basis to other firms, domestic/ interstate purchase and sales, imports and exports are all normal business activities. Here, Loka Mahasangraha, i.e., taking care of people refers to taking care of customers, extending them with the top most priority as Gandhiji once said, 'Customer is the King' (Bose, 2007).

Customer Care Department functions in reputed organizations to keep the customers satisfied and maintain good business relationship. Customers' Grievance Cells also function at the required spots to accept the grievances from customers and implement the necessary steps to find solutions.

YajJa (Collective Spiritual Activities)

Collective spiritual activities are performed as a part of religious beliefs in order to satisfy God, in the form of certain rituals. The compulsory rituals performed by Muslims before their pilgrimage to Mekkah is a collective religious activity. Demonstration of Bhagavata, the epic of Hindus is another collective spirituality. It is known as Saptaha Yagna as the performance continues for seven days. Collective activities among the organizations refers to a joint effort as and when a common issue arises, such as protests held by Trade Unions, Merchants' Association,

Industries Association etc. against certain unlawful and unacceptable notifications of the management. However, the collective activities have positive and negative impacts.

Vasudhaiva Kudumbakam (the world view of 'the universe is my family')

In a universe that has been compared to a family, all are friends and relatives where enmity does not prevail. In this family, evils like selfishness and crookedness will vanish paving way to generosity and contentment. Here, the darkness of ignorance will disappear, and illumination of wisdom will prevail. God, the supernatural power of the universe, the head of the family will always be engaged in the welfare activities of the family members (Khandekar, 2016). As a reciprocation, each member of the universal family is supposed to worship God. Work is worship. This shows that one who performs his duties with a sense of dedication in the form of worship can attain victory in life. If every individual can attain this, universal peace and happiness will prevail, establishing Vasudhaiva Kudumbakam (Niphadkar, 2016).

4. Positive Institutions and governance in South Asia

An institution can be defined as positive provided it possesses certain unavoidable qualities. These can also be referred to intangible assets such as reliability, credibility etc. that would ultimately lead to the popularity and overall reputation of the organization. Only strict and proper governance by implementation of the managerial systems can make an institution positive (Booth, 2000).

Afghanistan, India, Pakistan, Bangladesh, Nepal, Bhutan, Sri Lanka, and the Maldives are the countries located in South Asia. As discussed, South Asia is heterogeneous in its nature, resulting in a complexity of traditions cultures and inheritance. Obviously, this situation has its own impacts over the governance of an institution and its positive way of functioning. However, by compiling the ethics Vasudhaiva Kudumbakam to that of the principles of management, many institutions have been found to be operating positively. The positive aspects of human functioning at micro, meso and macro levels can be ascertained from the way of operations performed by Grameena Bank founded in 1983 and Amul in 1948. Both these organizations having their origin and expansion in South Asia, indicate positive functioning as they have been dedicated to the welfare of the Society (Bhawuk et al., 2017).

Role of Spiritual traditions and cultures of South Asia in Shaping POS

Spiritual Traditions and cultural implications have s direct impact over certain institutions such as monastery, religious classes and certain charitable organizations formed by a particular religion. Here, the spiritual traditions and customs have to be strictly followed. On the other hand, in a business organization where heterogeneity prevails enforcement of a particular religious tradition or culture may be beyond scope. This may, create contradictions at the administrative level as well as the productive level while implementing the management principles. In order to overcome this situation, the concept of Vasudeva Kudumbaka, i.e., the world view of "the universe is my family" may be applied. Here, the family can be referred to the organization and the concerned participants are supposed to be the members of the family.

As the preaching of every religion, the advantages of spirituality ultimately focus on the well being and welfare of humanity. This may be a genuine approach to activate the role of Spiritual traditions and cultures of South Asia which has a significant role in shaping POS.

Positive Interventions: Contemplative practices to build positive life generating capabilities and organizational resources.

Man, Machine, and Money are the three powerful forces aligned systematically that rotate the wheel of a business; the malfunctioning of any of these three would break down the entire operations. Poor workmanship causing rejection of goods, labour strikes and lockouts that paves the way to non-execution of the order etc. are certain issues related to the human resource as well as production departments (Glomb et al., 2011). These departments are authorized to take

appropriate and expeditious actions to prevent or overcome such situations. Installation of machinery and equipment which are below the prescribed standards, lack of periodical checking/maintenance violating the instructions, careless and improper handling that results in malfunctioning, breakdown or complete damage etc. are certain issues related to Machines. Here, the positive life generating capabilities are vested in the maintenance department (McGarrigle & Walsh, 2011). The Finance department can be compared to the backbone that controls all operations and stabilizes the overall functioning. It is the positive life generating mechanism attained through proper finance control, or the heart of an organization that ensures the capability of all the related departments.

In order to generate adequate positive life generating capabilities, providing specialized managerial training programmes, workshops, seminars, vocational training in the respective areas etc. would be desirable.

5.   Positive Leadership and Positive Education: Ancient Traditions and its relevance

Positive Leadership can ensure a positive working atmosphere. The qualities of proper leadership emerge from positive education in the respective areas. Commanding power is the reflection of positive leadership that needs adequate training. Experience is the greatest master that provides perfect knowledge. Therefore, experience itself can be considered as a source of education (Luthans, 2002).

Though the present education system has become entirely different deviating from the conventional path based on ancient traditions due to the extensive application of advanced technologies, traditional aspects have still some impacts on it (Bozkurt, 2014). The ancient Gurukula system functions even at present for certain crash course where the students stay with their masters to achieve the expected proficiency within a short period. Libraries, where the works of ancient scholars are stored, spread positive vibration to the readers who visit there. In certain places the commencement of education is in the form of 'Vidyarambham', an ancient tradition. Another activity related to ancient tradition is the performance of prayer before and after the class (Schlichtsová, 2018)

However, deviation from the traditional path has become essential in this world of advancement. An outstanding as well as encouraging deviation is that, education has become accessible to everyone. In the case of leadership, the ancient traditions have almost subsided. During the ancient period the leadership was on a hierarchy basis, where the concerned activities were performed with a superiority complex, providing least priority to the suggestions of the subordinates. It was a consequence of the joint family system, that had prevailed in the past (Kolenda, 2017). Contrary to this, the leader who gains unanimous support and co-ordination from his subordinates is supposed to be the outstanding leader.

6.   Socio-spiritual movements and organizations in South Asia – Implications for POS

Any social movement that involves the elements of spirituality, or any spiritual movement that aims at social welfare is a socio-spiritual movement. The various movements organized under the positive leadership of Mahatma Gandhi, including the Quit India Movement were systematically packed with the components of spirituality, the outstanding of which was non-violence. Kapilavastu being the birth place of Gautama Buddha where Fa-Hien, a pilgrim from China had visited as an aspirant in the detailed study of Buddhism, in order to spread the essence of the eight fold path in his own country aiming social welfare, was another socio-spiritual movement. All educational institutions such as Gita classes, Madrassa classes and Tripita classes engaged in the initiation, reinforcement and accomplishment of religious beliefs in Hinduism, Islam and Buddhism are socio spiritual organizations in South Asia as they are dedicated towards the installation of Social welfare (Giri, 2005).

The Industrial Revolution that took place in the past contained the elements of spirituality created vibrations in the social environment by the abolition of hierarchy and monopoly and installation of individual rights in agricultural and industrial sectors were reflections of socio-spiritual movements. The Chicago address, a parliament of world religions held in the year 1893 was a socio-spiritual movement where Swami Vivekananda, the monk of India spread the morals and principles of Hinduism was a remarkable socio-spiritual movement (Ghose, 2011).

The multi-specialty hospitals established by Matha Amruthanandamayi, Sree Ramakrishna Ashram engaged in various types of socio-cultural activities on a spiritual basis; the Art of Living established by Sri Sri Ravishankar, motivating the society to attain perfection through spiritual practices are a few of the Socio-spiritual movements prevailing in South Asia at present (Rubert, 2010).

7.   Well-being and objectives of life in the South Asian perspective - impact on POS

Well being is a state of feeling healthy and happy having relevance to the state of contentment which has been discussed under individual flourishing (Diener & Suh, 1997). Positive Psychology composed by Prof. Jadunath Sinha in 1933 based on Indian Psychological concepts, and subsequently reinforced by Bhawuk, Pandey, Paranjpe, Rao and Selgame, highlights the significance of spirituality in the objectives of life and well being of humanity as per South Asian perspective.

In the year 2000, Walsh noted that Buddhism and practice of Yoga contain insights for exceptional Psychological health and post conventional transpersonal development. This originates at the individual level, gradually forms collectivism and functions positively with an organizational spirit resulting in the well-being of humanity (Walsh, 2000).

Such contributions reflecting the positive aspects function at Micro, Meso, and Macro levels. The concept Micro finance, being a venture to help the poor category on the basis of trust which does not call for hypothecations or collateral securities is a positively constructed organization. The virtues of Grameena Bank that won Nobel Prize in 2006 for its synchronous attitude in extending the service for its own development as well as for the development of the poor category can be ascertained from its replication in various countries including the U.S. In South Asian countries, cattle farming is an occupation that provides livelihood for many. Vechoor cows the origin of which is in Alappuzha, Kerala has achieved international popularity considering its exclusive advantageous characteristics. Amul is a positive organization that has focused its approach to the development of the community by adopting the methodologies of cooperation in the field of cattle farming, milk production and industries engaged in dairy products. Its philosophy and spirit are inherently positive as they are dedicated to serving the needy, and thus ensuring the well-being of the humanity (Bhawuk et al, 2017; Raghunandan, 2006).

8.   Gross Happiness Index and Positive Governance

Usually, the terminology gross is found in the study of economics and accounts, as a prefix viz., Gross profit, gross income, gross profit rates, etc., which are numerical representations of the respective financial situation. In order to compute the net profit of an organization, the accumulation of overheads is deducted from the gross profit whereas in the case of happiness the computation does not seem to be desirable, as perfect happiness emerges from contentment, its elements cannot be deducted or eliminated. This indicates that Gross happiness has a very close relevance to that of Vasudhaiva Kudumbakam the concept of the whole universe as a family (Kingfisher, 2013).

The Gross National Happiness coined by King Jigme Singye Wangchuck of Bhutan in 1972 was adopted in Bhutanese constitution as an alternative to Gross Domestic Product (GDP) or Gross

National Product (GNP) and this idea was finally adopted by the United Nations in 2011 as a holistic approach to development (Burns, 2011).

The concepts of this noble idea involve the amicable settlement of all wars, disputes and contradictions and the installation of universal peace and happiness. Positive governance is the credential that is absolutely required to materialize such a situation, for which proper diplomacy is indispensible. Thus the gross happiness index is an indication of this context on the basis of which appropriate proceedings, ordinance or amendments may be applied to improve the unhealthy areas of communal health, where ever necessary. 'Thamso Ma Jyothirgamaya' is an instruction related to Yogic practice. The main cause for the unhappiness being the ignorance, illumination of the human mind with rays of wisdom is powerful enough to eradicate the darkness of unhappiness by installation of eternal happiness (chen, 2015).

9.   POS in South Asian context and American European Context – A Comparison

The disastrous seeds of British rule had germinated in the form of economic deterioration all over India. While attempting to launch the Five year plans to overcome this pathetic situation, Jawaharlal Nehru the then Prime Minister of India in his address about 'The Future of India' had suggested various steps out of which, his instruction to discard all the detrimental residue of British Rule and accept their technological impressions, is noticeable in this context (Parekh, 1991).

As the POS is applicable to various types of organizations, let us refer to some of the significant areas suitable for comparison. The mass migration of South Asian natives to American and European countries for higher education in professional fields such as medicine and engineering reveals the more advanced POS in such western countries in such fields when compared to that of South Asia. Visiting such countries for crucial medical treatment also signifies the rapid development in these regions and the inadequacy of highly skilled professionals and sophisticated facilities on the other part (Schiller, 1995).

Westerners visit South Asian regions very rarely for higher studies but being fascinated towards the heterogeneity visible in the field of art and architecture. They also visit to avail the positive effects of the multipointed treatment methods of "AYUSH" comprising of Ayureveda, Yoga, Unani, Siddha and Homeopathy. Westerners also visit South Asian countries because of their curiosity to learn more about the spiritualism that prevails there (Naaz & Khan, 2016).

In addition to the ecological factor, the heterogeneity that has been prevailing in South Asia calls for a multicularism as regards inheritance and cultural aspects whereas some sort of uniformity can be observed in the context of American and European countries.

1)   *Education*

All the countries located in South Asia except Thailand, the educational system has been influenced and structured on their colonial heritage. As far as European and American Education System is concerned, it is based on a single structure comprising of various tracks which are formulated on technical vocational and general basis. Linguistic diversities and relevant applications are also comparable in the text books meant for academic education (Altbach, 1989).

2)   *Agriculture/farming and crops*

It is obvious that the crop produced in a particular country depends on ecological and cosmological aspects. Even though certain crops such as fruits, vegetables, some pulses and grains are almost similar in both the continents the nature and fertility of soil, climatic conditions and geographical features have enabled certain countries to adopt and specialize in certain r crops which are favourable to such situations. For example, while South Asian countries like Indonesia and Malaysia produce and export Palm oil, Coffee, Rubber, Coco, etc., Europe and America engage in the production of certain grains, wheat, barley, dairy products, Olive oil, etc. European/American countries have been acquainted to technological implementations in the field

of agriculture, South Asian countries are still accustomed to traditional methods. However, many of these are being superseded by adopting technological procedures to achieve more productivity and profitability (Joshi et al., 2004).

3) *Art and Architecture*

The traditional architectural skill of South Asia can be visualized in many of the constructions located there, some of which are honoured as wonders of the world, for example 'The Taj Mahal'. The magnificent carvings in the caves of Ajanta and Mahabalipuram stones engraved with the preaching of Sree Buddha installed by emperor Asoka, who later on became the disciple of Sree Buddha as a penance towards his involvement in Kalinga war are the exclusive architectural representations of South Asia (Harle, 1994).

As per the Hindu Mythology, a community itself was created to acquire and practice architectural skills. This community termed as "Viswakarma" that includes Gold smith, Black smith, Carpenters etc. have been categorized on the basis of such skills and workmanship, being applied in architectural and constructional activities. In the construction of certain temples and monuments, such methodologies still remain as a mystery (Coleman, 1995).

In the context of Europe and America, the constructions reflect a much higher level of advanced technology. However, South Asian countries are in their attempt to incorporate such technologies, the outcome of which is the entire mechanization and computerization that has almost grabbed the manual labour force.

4) *Art*

Art has a lot of impact on inheritance and traditions where inborn talent has a significant role in molding an Artist. Music, Dance, etc. are a few among them. Performance or display of such skills is the entertainment and enjoyment of the society. The elements of such performance are expected to be on moral basis with a view to divert the attention of the public from immoral activities. A detailed study of Tourism reveals that many of the Europeans and Americans visit South Asian countries being fascinated by the varieties of Art in this region (Harle, 1994).

5) Music

Western music has been rooted in the fundamentals of 'Appalachian" which is also known as the country or hillbilly music whereas in South Asia each country has its own traditions in the field of music. Here, the music industry of the mid 20th century grouped the two genres together under the banner, 'Country and Western Music' later amalgamated to the modern name, the country music (Thompson, 2006). The classic music of India comprising of Hindustani and Carnatic versions, Folk songs representing village life, etc. are a few examples.

6) *Dance*

Dance and Music can be considered as two sides of a coin. Every dance has a musical support or back ground for accomplishment. Regarding its popularity in South Asia and American – European countries, the situations is more or less the same as that of music. Varieties cannot be seen in the Western area whereas sumptuous in South Asia with varieties like Bharata Natya, Kathakali, Kuchipudi, Oddissey, Kathak, Manipuri, Mohiniyattam, Satteiga, Yakshagana, etc (Chakravorty, 2002).

10. Conclusion

This study propounds that the POS virtues are rooted in the domain of religion, philosophy and culture of South Asia and has great impact on defining the positivity in POS. In each and every aspect of culture, remarkable variations can be observed and compared. While comparing the various aspects of POS in South Asian Context to that of American and European context, many

differences can be observed; the causes of which are likely to be the diversities in culture, inheritance, geographic structures and climatic conditions. South Asia, with its rich cultural heritage and values has contributed positively to organizations, big and small. Positive patterns, dynamics, and processes that lead to excellence in organizations can be attributed to positive leadership, positive relationships and networks. This is possible if Non-violence, Truth, Peace, Compassion, Conscience, Forgiveness, Contentment, Detachment, Generosity, Penance and Spirituality are imbibed by all the members of the organization, which would inoculate the entire organization from possible failures. These insights must be adapted by organizations for overall growth and individual well-being, in order to create positive leaders, employees, and organizations. "By unlocking capacities for elements such as meaning creation, relationship transformation, positive emotion cultivation, and high quality relationships, organizations can produce sustained sources of collective capability that help organizations thrive." (Cameron, 2014, p 11).

Further studies may explore as to what extent has the various principles of positive organizational scholarship, manifested and nurtured in organizations. Also, in an organizational context, how to identify and measure the various South Asian virtues, the time span to be considered in the formation, implementation and measuring the outcome of the virtues may also be analyzed. Further, the nature, characterisitcs and commonalities of virtues deserve more investigation in organizations.

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