**Rana Zamin Abbas, Hasan Sohaib Murad,
Ahmed F. Siddiqui, Muhammad Razzaq Athar**

MIRROR UP TO BENEVOLENT PATERNALISTIC LEADERSHIP (BPL): AN EXPLORATORY ACCOUNT

The paper aims to address the fundamental questions: What is BPL? Why is the Quest for BPL? And how BPL can bring about positive change? – For this purpose, the paper reviews different definitions and perspectives of Benevolent Paternalistic Leadership (BPL) along with antecedents and outcomes to assess the current state of BPL literature. After reviewing current state of BPL literature, paper explores the quest for Benevolent Paternalistic Leadership along with the challenges faced by BPL at organizational as well as civilizational levels. To address how BPL can bring about positive change, it explores the ideas of political leaders, the role of courage and insights from the Holy Qur'an and Sunnah. The paper finally emphasizes the need to incorporate these rich ideas into BPL literature. Using sources of BPL literature, sources of organizational literature, sources of civilizational literature specifically the ideas of political leaders, along with the sources of Qur'anic literature and authentic Ahadith, this paper firstly explores the relevant literature of BPL and explores the challenges of BPL at different levels both at organizational and civilizational. Secondly, it highlights the ideas given by political leaders, their courage and Islamic guidance for setting the future directions for the management practice. World of management is facing multi-faceted crisis with reference to leadership. Signs of this crisis are clear indicators of something missing which needs to be filled to overcome this multi-faceted crisis. This study comes at a time of stock-taking at organizational and civilizational levels with reference to BPL. It addresses a timely need of the importance of BPL and by melting rich insights from different authentic sources into one place, paves way for peace, harmony and success in the world of management at both levels: organizational as well as civilizational.

Key words: benevolent paternalistic leadership, challenges, organizations, civilizations, political leaders, courage, Qur'anic verses, authentic Ahadith.

Labdarīgas paternalistiskās līderības (LPL) prakse: pētnieciskais novērtējums

Raksta autori pievēršas atbilžu meklēšanai uz fundamentālajiem jautājumiem: kas ir LPL? Priekš kā LPL ir vajadzīga? Kā LPL var veicināt pozitīvas izmaiņas? Šī mērķa sasniegšanai rakstā tiek analizētas dažādas LPL definīcijas un perspektīvas, kā arī tās cēloņi un rezultāti, kas varētu bagātināt modernas zināšanas par LPL. Pamatojoties uz modernas zinātniskās literatūras izpēti par LPL, raksta autori seko LPL attīstības procesam, kā arī tiem izaicinājumiem, kas ir saistīti ar LPL organizāciju un civilizāciju līmenī. Lai atbildētu uz jautājumu, kā LPL var novest pie pozitīvām pārmaiņām, raksta autori analizē politisko līderu idejas, pārliecības stinguma nozīmi, kā arī Svēto Korānu un Sunnas. Rakstā tiek uzsvērta nepieciešamība iekļaut šīs vērtīgas idejas LPL moderno zināšanu bagāžā, un tam ir dažādi pamatojumi. Pirmkārt, izmantojot tādus avotus, kā zinātniskā literatūra par LPL, darbi par organizācijām un civilizācijām, politisko līderu idejas kopā ar Korānu un ticamajiem hadīsiem, pētāmā problēma tiek analizēta kompleksi un vienlaikus dažos līmeņos: gan organizāciju, gan civilizāciju līmenī. Otrkārt, tas ļauj izmantot politisko līderu idejas, viņu pārliecības stingrumu un Islama principus, lai izveidotu turpmākos virzienus menedžmenta praksē. Menedžmenta pasaule saskaras ar daudzdimensiju līderības krīzi, kas skaidri liecina par situāciju, kad kaut kā pietrūkst, kaut kādam "baltam plankumam" jābūt piepildītam, lai pārvarētu krīzi. Šajā pētījumā tiek pielietota LPL "inventarizācijas" metode organizāciju un civilizāciju līmenī, kas ļauj pierādīt tādas LPL savlaicīgumu un nepieciešamību, kas būtu bagātināta ar zināšanām no dažādiem avotiem, lai sasniegtu veiksmi pārvaldes praksē abos augstakminētajos līmeņos.

Atslēgas vārdi: labdarīga paternalistiskā līderība, izaicinājumi, organizācijas, civilizācijas, politiskie līderi, pārliecības stingrums, Korāna sūras, ticamie hadīsi.

Практика благотворительного патерналистского лидерства (БПЛ): исследовательская оценка

Основной целью статьи является поиск ответов на фундаментальные вопросы: что такое БПЛ? Для чего необходимо применение БПЛ? Как БПЛ может привести к позитивным изменениям? Для достижения этой цели авторы анализируют различные определения и перспективы БПЛ, а также его предпосылки и результаты с точки зрения современного знания о нём. Основываясь на изучении современной литературы о БПЛ, авторы статьи исследуют процесс его развития наряду с вызовами, с которыми сталкивается БПЛ как на организационном, так и на цивилизационном уровнях. Для поиска ответа на вопрос, как БПЛ может привести к позитивным изменениям, авторы статьи анализируют идеи политических лидеров, роль твёрдости убеждений, а также Священный Коран и Сунны. В статье подчеркивается необходимость включить эти ценные идеи в багаж современного знания о БПЛ. Для этого имеется несколько обоснований. Во-первых, используя такие источники как научная литература о БПЛ, работы по тематике организаций и цивилизаций, идеи политических лидеров, а также Коран и достоверные хадисы, проблема исследуется комплексно и на нескольких уровнях сразу (организационном и цивилизационном). Во-вторых, это даёт возможность использовать идеи политических лидеров, твёрдость их убеждений и принципов Ислама для создания будущих направлений в практике менеджмента. Сфера управления столкнудась с многоплановым кризисом лидерства, что является чётким индикатором ситуации, когда чего-то не хватает, когда какой-то пробел должен быть заполнен, чтобы преодолеть этот кризис. В данном исследовании использован метод «инвентаризации» БПЛ на организационном и цивилизационном уровнях, что позволяет доказать своевременность и необходимость БПЛ, обогащённого знанием из различных источников, для достижения гармонии и успеха в практике управления на обоих вышеупомянутых уровнях.

Ключевые слова: благотворительное патерналистское лидерство, вызовы, организации, цивилизации, политические лидеры, твёрдость убеждений, суры Корана, достоверные хадисы.

Introduction

In the management literature, the BPL became popular area of research since two decades. There are contradictions among authors on its definitions and its practices. According to Follett (Follett 1933) and Munsterberg (Munsterberg 1913), manager should be paternalistic and nurturing for the development of productive and satisfied workers. Max Weber (Weber 1947) called paternalistic practices as traditional domination.

Redding (Redding et al. 1994) argues that the role of paternalistic managers is to provide support, respect, care, and protection to their subordinates. Westwood and Chan (Westwood, Chan 1992) conceptualized BPL in terms of fatherly-style leadership which weaves authority and affection together. According to Pearce (Pearce 2005), benevolent dimension of paternalism is under-appreciated in western literature. Farh and Cheng (Farh, Cheng 2000) recently and typically view BPL as such a discipline in which authority and fatherly benevolence go hand in hand with each other. Authoritarianism connotes the behavior of leaders in which they display concern for the personal wellbeing of their subordinates. Different studies from scholars like Farh (Farh 2006) and Wakabayashi (Wakabayashi 1990) show that this type of leadership is very much prevalent in Latin America, Middle East as well as in Asia.

Northouse (Northouse 1997) describes paternalism as benevolent dictatorship and Colella (Colella et al. 2005) call it a secret and menacing type of discrimination. The above review portrays a picture of diverse perspectives of BPL. There is a rapid growth of literature on BPL but empirical research is still in infancy.

Benevolent Paternalistic Leadership (BPL): literature review

Definition. From the last two decades research on BPL is growing day in and day out, but in fact the idea of paternalism emerged in management from the works of Max Weber (Weber 1947), who envisioned paternalism as a legitimate authority.

Bing (Bing 2004) visualized the figure of boss as a replication of one's own original authority of parents. According to Freud (Freud 1926) the process of "transference" remains continuous in one's life and changing unconsciously its shape in different forms of authority figures such as managers, directors, etc. According to Maccoby (Maccoby 2004), the exemplary leaders are those who are best at manipulating successfully the paternal transference of their followers.

Padavic and Earnest (Padavic, Earnest 1994) gives asymmetric power relationship the status of paternalism. According to Gelfand (Gelfand et al. 2007), paternalism is an act of kindness on the part of managers when they take keen personal interest in the job lives of workers on one hand and on the other hand they also promote workers' personal welfare. According to Aycan (Aycan et.al. 1999), paternalistic cultures are those in which authoritarian people protect the rights of their subordinates and in lieu of that they expect strong loyalty and deference. Improving subordinates lives and providing them relief from their tensions shape employees into more compliant behavior (Kerfoot 1993).

Westwood (Westwood 1997) see BPL in Chinese business context that causes compliance and harmony. Sinha (Sinha 1990) see co-existence of benevolence and authority in BPL just like hands in gloves. According to him, these values of benevolence and authority come out from values of societies, particularly those societies in which father is imagined as prime supporter, caring, but as well as holding a rod of authority at the same time. Jackman (Jackman 1994) refer this mutual connection between paternal authority and benevolence as "velvet glove". According to him, the relationship between father and child covers all life time decisions of children with moral outlook. All fathers are presumed having kind-hearted and sincere intentions for their dependents even when they are executing their authority on them. Fathers' genuine benevolent intentions are beyond any doubt and suspicion (Aycan 2006), but western scholars like Padavic (Padavic 1994) and Goodell (Goodell 1985) question this benevolent intent and reflect their thought in metaphors of "anachronism" and "non-coercive exploitation". Ouchi (Ouchi 1981) in his Theory Z, which focuses on making blend of the best practices from the American and the Japanese organizations, integrates paternalism as the main factor. While the Theory X which emphasize on the point that workers are willing to work but they must be pushed to work. Theory Y, on the other hand, advocates that the work is a natural activity in human nature. Theory Z, focuses its point that the workers' loyalties can be increased by giving them all facilities for their wellbeing on the job as well as off the job.

Researches of different scholars, such as Farh (Farh et al. 2006) show that paternalism is a style of leadership, which is very much effective in non-western countries. On the other hand, in western context paternalist leadership is the synonym for authoritarianism (Uhl-Bien, Maslyn 2005). Aycan (Aycan 2006) very clearly describe paternalistic leadership in terms of welfare of employees first and then resultantly appreciation, respect, and acknowledgement of leader's authority will be the result of leader's genuine and sincere efforts. According to Aycan (Aycan 2006) the force of

exploitation shatters benevolence, dynamite of control, and burst the fabric of concern. Strong healthy relationships tend to decay into authoritarianism. This dangerous scheme of change, drastically affect the spirit of healthy relationship and building of humanity collapse down.

The concept of BPL is instrumental, manipulative and authoritative in the context of west. On the other hand, its connotations are very positive in some cultures, such as Confucianism as well as Islamic Civilization (Farh, Chang 2000; Nadwi 2010). In paternalistic benevolent relations, boss at time can act just like a father, sometimes like a very close friend, or a sincere brother who always thinks in terms of love, affection, care and well-being of employees and does something special in practical form (Aycan 2006). Benevolent leaders going beyond the relationship of working boundaries, ensure their financial and in-person participation in the ceremonial occasion of all kinds (funerals, weddings, etc.), in Pakistan (UNIDO 2008).

Table 1

An overview of country-wise research into BPL

Aycan et al. (2000)	BPL practices prevail higher among employees in China, Pakistan, India, Turkey prevail higher than in Canada, Germany, and Israel.
Mathur, Aycan, and Kanungo (1996)	Indian employees are high on paternalistic values
Martinez (2003, 2005), Morris and Pavett (1992)	Mexican employees are high on paternalistic values
Martinez and Dorfman (1998)	Turkish employees are high on paternalistic values
Uhl-Bien et al. (1990)	Paternalism is at the core of Japanese systems
Farh et al. (2006)	In China, BPL prevails as successful strategy in the family-owned businesses
Farh and Cheng (2000)	In China and Taiwan, the tendency of BPL is high among employees
Ansari, Ahmad, Aafaqi (2004)	In Malaysia, the subordinates expect BPL from the higher-ups
Sufi, Wafa, Hamzah (2002)	In high-power distance societies, BPL is highly preferred by the employees
Abdullah (1996)	In Malaysian business context, paternal style of leadership is highly recommended
Pellegrini and Scandura (2006)	In Turkey and Middle East, BPL is a successful technique of business management
Hofstede (2001), House et al. (2004)	BPL is at the core of business strategies in Turkish traditions
Sullivan, Mitchell, Uhl-Bien (2003)	There is a relationship between BPL, importance of obligation, and loyalty
Hofstede (2001)	Paternalistic relationships are highly valued in collectivistic societies
Pellegrini and Scandura (2006)	BPL is an effective strategy
Uhl-Bien and Maslyn (2005)	BPL is problematic and undesirable
Farh and Cheng (2000), Farh et al. (2006), Aycan (2006)	In China, authoritarianism, benevolence, and morality are the three dimensions of BPL model
Farh and Cheng (2000)	BPL is a style having attributes of discipline, authority, benevolence, and moral integrity
Aycan (2006)	There are four distinct styles of BPL namely benevolent paternalism, exploitative paternalism, authoritarian approach, and authoritative approach

Source: elaborated by the authors.

Antecedents of BPL

Martinez (Martinez 2003) measured Paternalism as paternal leaders construct with sample of seven Mexican leaders and identified the variables of Respect for Social Hierarchy, Organizational Culture, and Organizational Structure. Whereas, Pellegrini and Scandura (Pellegrini, Scandura 2006) also measured the same construct of paternalism by interviewing 185 employees in Turkey, and identified Leader-member Exchange as predictor variable and source.

Outcomes of Paternalistic Leadership (PL)

Uhl-Bien (Uhl-Bien et al. 1990), through field survey of 1075 employees in Japan measured the construct of PL and identified formal career development, informal career investment, and leader-member exchange as the outcome variables. Aycan (Aycan et al. 1999) through the field study of 165 employees in Canada, and 482 employees in India measured paternalism and identified job satisfaction, autonomy, goal setting, empowerment, performance extrinsic reward, contingency, and participation as the major outcome variables.

Aycan (Aycan et al. 2000), identified outcome variables of participation, pro-activity, and obligation towards others in his field survey of 1954 employees in 10 countries. Wu, Hsu and Cheng (Wu, Hsu, Cheng 2002), while measuring the construct of authoritarian in his field survey in 609 employees in Taiwan identified outcome variable of job satisfaction. Cheng, Huang and Chou (Cheng, Huang, Chou 2002) conducted a field survey of 400 employees in Taiwan, for the measurement of benevolent authoritarian construct and identified the satisfaction with leader, commitment to team, self-ratings of performance, and intent to stay, as the outcome variables. Cheng (Cheng et al. 2002), while measuring benevolent authoritarian moral in the field study of 509 principal-teacher dyads in Taiwan identified organizational citizenship behavior as the outcome variable. In measuring paternalism, Martinez (Martinez 2003) in his field survey of 7 Mexican leaders identified flexibility, loyalty, trust, and friendship as outcome variables.

Cheng (Cheng et al. 2004) focused the construct of benevolent authoritarian moral in the field survey of 543 employees in Taiwan and identified compliance, gratitude, and identification as the outcome variables. Chou, Cheng and Jen (Chou, Cheng, Jen 2005) in measuring benevolent authoritarian moral through field survey of 275 leaders, and 142 subordinates in Taiwan identified the outcome variables: loyalty to supervisor, and organization citizenship behavior.

Pellegrini and Scandura (Pellegrini, Scandura 2006) in their field survey of 185 employees in Turkey in measuring PL dimension of paternalism, identified job performance as outcome variable. Farh (Farh et al. 2006) through field survey of 292 employees in China, for the measurement of benevolent authoritarian model identified outcome variables of identification, compliance, gratitude, sub-ordinate fear of supervisor, supervisor satisfaction, and organization commitment. Pellegrini, Scandura and Jayaraman (Pellegrini, Scandura, Jayaraman 2007), focused the construct of benevolence with field survey of 207 employees in India and 215 employees in the United States, and identified outcome variables of organizational commitment and job satisfaction.

Karakas (Karakas 2011) presented benevolent leadership model as an exploratory nomological network. He made ethical sensitivity, spiritual depth, positive engagement, and community responsiveness as the integral part of his benevolent leadership model. He further elaborated the ideas of affective commitment, perceived organizational performance, and organizational citizenship behavior in his benevolent leadership model. This model of benevolent leadership laid its foundation on four major streams of common good in the world of management research:

1. Morality stream – laid its foundations on business ethics, values of leaders, and ethical decision makings.
2. Spirituality stream – laid its foundations on spirituality at work, spiritual dimension of leadership, inner insights, inner macrocosm, and sincere and spiritual act of leader.
3. Vitality stream – its focus is on the development of scholars within organizations and creation of positive change in organization and in society and the world.
4. Community stream – its focus is on CSR, leaders contribution to society and community service

For Karakas (Karakas 2011), common good is very significant and benevolent leadership, according to him can solve this critical issue, by a holistic approach of understanding benevolent leadership, and synthesizing four streams.

Victor and Cullen (Victor, Cullen 1988) gave the concepts of benevolence at individual level, benevolence at local level, and benevolence at cosmopolitan level, as denoted by three categories above in the "locus of analysis" dimension. According to them, there are two dimensions for establishing ethical climate in organizational context namely ethical criteria used for decision-making, and locus of analysis. He identified three ethical criteria namely egoism, benevolence, and principle (see Figure 1).

Egoism refers to maximizing one's own profit and interests. Benevolence means to maximize the benefits and interests to the mass people. Principle means to stick with such standards and beliefs which are of universal nature.

At individual locus of analysis, benevolence refers to friendship. At local locus of analysis, benevolence refers to the preferences and consideration of team-play. At the cosmopolitan locus of analysis, benevolence refers to the preferences and consideration of other constituencies outside the organization, e.g. social responsibility.

Karakas (Karakas 2011) defines BPL as a virtuous cycle creation which tends to create healthy changes in the organizational context by using decision making within the perspectives of ethics, creating meanings through organizational culture, giving chance for positive actions and leaving a legacy of a great impact in community.

Seeing through the eyes of Karakas (Karakas 2011) benevolent leaders are those who focus upon creating solid benefits, solid actions and solid results which are observable to the human eyes as a common good.

People at work are benefitted by the benevolent leaders as they tend to feel obligation towards doing kind and charitable acts with genuine concerns of love and charity-minded outlook. In this way, benevolent leaders set exemplary examples of their character as an unforgettable imprint on the hearts and brains of their true followers. In spite of being enmeshed in vortex of circumstances and poisonous environment, they keep their heads high in face of all difficulties and take a firm stand against all odds and oppositions. Resultantly, they come out of all kinds of obstacles and misfortunes with their continuous serious efforts and positive attitudes along with indefatigable courage and prove their character as the paragon of sincerity, love, affection and integrity.

Figure 1

Theoretical ethical climate types

LOCUS OF ANALYSIS

		Individual	Local	Cosmopolitan
E T H I C A L C R I T E R I O N	E g o i s m	Self-interest*	Company Profit	Efficiency
	B e n e v o l e n c e	Friendship	Team Interest	Social Responsibility
	P r i n c i p l e	Personal Morality	Company Rules and Procedures	Laws and Professional Codes

*Typical decision criterion.
Source: Victor, Cullen 1988.

For the conceptual clarity and in order to support the argument, it is quite appropriate to quote the study of Ping Ping Fu (Ping Ping Fu 2003) in which he sorted out the 53 leadership attributes in alphabetical order with definitions, explanations and examples specifically in the context of China utilizing printed media as shown below in tabular form.

Table 2

Leadership attributes and definitions, in alphabetical order

No.	Attributes	Definitions, Explanations, Examples
1	Abide by principles	Strictly follow principles, principled
2	Accommodating	Adaptive; to adjust oneself to circumstances
3	Action-oriented	Putting words into actions, not just talking
4	Aggressive	Forceful, assertive

5	Altruistic	Be concerned with the fate of others
6	Ambitious	Having an ambition, aiming high
7	Articulate	Able to communicate and make oneself understood
8	Broad-minded	Is receptive to and tolerant of other's views
9	Change-oriented	Willing to make changes in self or system
10	Charismatic	Persuasive and appealing
11	Collectivistic	To focus on the interest of collective or group
12	Competent	Capable of doing something well
13	Competitive	Eager to compete; enjoy winning
14	Confident	Full of confidence; self assured
15	Considerate	Having regard for the needs and feeling of others
16	Cooperative	Working together; helping each other
17	Corruption-resistant	Not to succumb to briberies
18	Decisive	Able to make decisions quickly
19	Democratic	Willing to consider other people's views
20	Dependable	Reliable; trust-worthy
21	Determined	Resolute; do not waive once a decision is made
22	Devoted	Committed; thinking of nothing but work
23	Directive	Enjoy giving directions
24	Energetic	Never look tired; full of energy
25	Entrepreneurial	Business-minded; willing to put ideas into realities
26	Experienced	Having rich experiences and knowledge in a certain area
27	Fatherly figure	Displaying characteristics of a head of family
28	Hard working	To work above and beyond the call of duty
29	Humane	Kind, merciful, compassionate
30	Impartial	Not partial; unprejudiced; fair
31	Insightful	Full of insights; new ideas
32	Inspirational	Make people feel inspired, encouraged, motivated
33	Live a simple life	Frugal; minimizing the cost of living; humble life style
34	Modest	Quite and humble in appearance; unpretentious
35	Objective	"call a spade a spade", unemotional
36	Open to learning	Eager and willing to learn
37	Optimistic	Always believing in obtaining a positive result
38	Persistent	Persevering; won't give up easily
39	Proactive	Approach things actively
40	Problem-solving	Willing and good at solving problems
41	Procedural	"To go round like a horse in a mill", to follow certain orders while doing things
42	Recycling on followers	To trust followers to fulfill tasks
43	Responsible	Accountable; ready/Willing to take the blame when things go wrong
44	Role model	"If a leader behaves rightfully, there will be followers without orders"
45	Self-sacrificing	To make personal sacrifices
46	Servicing	"Working for others without complaining"
47	Shrewd	Sharp, acute, wise, clever
48	Sociable	Friendly and approachable
49	Systematic	To do things in a systematic way; orderly, organized
50	Tactful	Possessing or showing tact, is diplomatic when interacting with others; "Talking about books to a teacher and about knifes to a butcher"
51	Understanding	Is perceptive, having the ability to understand
52	Value-driven	To have explicit values and use them as guidelines
53	Visionary	Having a vision or clear view of the future

Source: Ping Ping Fu 2003.

Why quest for Benevolent Leadership?

For the in-depth and comprehensive understanding about BPL in terms of its roots, its salient features and its outcomes, has become the focus of attention for management scholars and recent researches for a number of reasons namely:

i.   Disenchantment with leadership as expressed in terms of crises of confidence in leadership as researched by Parameshwar (Parameshwar 2005);

ii. Corporate lay-offs researched by Leigh (Leigh 1997), the reasons of psychological disengagement when people do their job as researched by Mitroff and Denton (Mitroff, Denton 1999);

iii. Wave of high unemployment as researched by Farago and Gallandar (Farago, Gallandar 2002);

iv. Feelings of unfaithfulness and sense of treachery ingrained in downsizing and re-engineering as researched by Giacalone and Jurkiewicz (Giacalone, Jurkiewicz 2003);

v.   Ethical degradations such as corrupt accounting practices, case of Enron, Arthur Anderson and WorldCom as researched by Waddock (Waddock 2004);

vi. Misuse of power and selfishness of business leaders as researched by Maccoby (Maccoby 2000);

vii. Reasons behind the crises of confidence in leadership and the 2008 global financial crises as researched by Hutton, Steenland and Dreier (Hutton, Steenland, Dreier 2008);

viii. The greed of business leaders is the main cause of moral and ethical crises in the world as researched by Greenhalgh, Steenland and Dreier (Greenhalgh, Steenland, Dreier 2008), and Abbas (Abbas 2011);

ix. Uncertainty, technological advancement and rapid growth of globalization as researched by Bolman and Deal (Bolman, Deal 2008);

x.   Rise of corporate global power as researched by Anderson and Cavanagh (Anderson, Cavanagh 2000), and clash of civilizations as researched by Huntington (Huntington 1993);

xi. Gap between rich and poor is widening day by day, rapid decline of natural resources along with peak of corruption in commercial and political zones as researched by Zuboff (Zuboff 2009);

xii. The fragile nature of employment relationships as researched by Cappelli (Cappelli 2008);

xiii. Transformation of the notion of commodity due to the effect of free market economy, electronic capital and information junk has reached its zenithal point as researched by Raza (Raza 2012);

xiv. The flux of changes appear in the form of complexity and uncertainty in business world as researched by Kotter (Kotter 2008);

xv. Changes are unpredictable and non-linear. So unpredictability becomes the focus of recent researches as reflected by the study of Brejnrod (Brejnrod 2001);

xvi. The study of Neal (Neal et al. 1999) reveals the signs of economic and competitive pressures which forces corporate world towards cost-cutting, resultantly massive downsizing and rapidly increases the momentum of human stress to the last velocity.

xvii. Skepticism, fear and cynicism as researched by O'Bannon (O'Bannon 2001).

The multi-faceted challenges described above are clear indicators that something special is missing in the world of literature which is not being properly handled by the old and traditional leadership models. So there is a need of a fresh inquiry and a new concept of leadership such as BPL which will handle this multi-faceted crises and multi-dimensional challenges as the result of abrupt and drastic shifts and changes in the world of management.

BPL at organizational level

According to some academics, compassion and care play pivotal role to both organizational success and human progress (Cameron, Dutton, Quinn 2003). There is an urgent and timely need of understanding to create caring and compassionate organizations because this act is the key predictor of maximum organizational performance (Harter, Schmidt, Hayes 2002). Others also explain the fact of creating more sustainable business ventures through the creation of benevolent and caring organizations (Dees 1998; Harter et al. 2002; Prahalad, Hammond 2002). It seems that BPL is a positive intervention for creating humanized and more moralized workplace.

Psychological conditions at work are gracefully described in terms of meaningfulness, safety and availability by Kahn (Kahn 1990). These insights can be gained from Kahn Model at organizational level, and can be incorporated into the study of BPL. For better understanding and illuminating the concepts, Kahn's thoughts are being presented in tabular form below:

Insights of Kahn's Model

Table 3

Dimensions of psychological conditions

Dimensions	Meaningfulness	Safety	Availability
Definition	Sense of return on investments of self in role performance	Sense of being able to show and employ self without fear of negative consequences to self-image, status, or career.	Sense of possessing the physical, emotional, and psychological resources necessary for investing self in role performances.
Experimental components	Feel worthwhile, valued, and valuable; feel able to give to and receive from work and others in course of work.	Feel situations are trustworthy, secure, predictable, and clear in terms of behavioral consequences.	Feel capable of driving physical, intellectual, and emotional energies into role performance.
Types of influence	Work elements that create incentives or disincentives for investment of self.	Elements of social systems that create situations that are more or less predictable, consistent, and nonthreatening.	Individual distractions that is more or less preoccupying in role performance situations.

Influences	Tasks: Jobs involving more or less challenge, variety, creativity, autonomy, and clear delineation of procedures and goals.	Interpersonal relationships: Ongoing relationships that offer more or less support, trust, openness, flexibility, and lack of threat.	Physical energies: Existing levels of physical resources available for investment into role performances.
	Roles: Formal positions that offer more or less attractive identities, through fit with a preferred self-image, and status and influence.	Group and intergroup dynamics: Informal, often unconscious roles that leave more or less room to safely express various parts of self; shaped by dynamics within and between groups in organizations.	Emotional energies: Existing levels of emotional resources available for investment into role performances.
	Work interactions: Interpersonal interactions with more or less promotion of dignity, self-appreciation, sense of value, and the inclusion of personal as well as professional elements.	Management style and process: Leader behaviors that show more or less support resilience, consistency, trust, and competence.	Insecurity: Levels of confidence in own abilities and status, self-consciousness, and ambivalence about fit with social systems that leave more or less room for investments of self in role performances.
		Organizational norms: Shared system expectations about member behaviors and emotions that leave more or less room for investments of self during role performances.	Outside life: Issues in people's outside lives that leave them more or less available for investments of self during role performances

Source: Ping Ping Fu 2003.

BPL at Societal and civilizational level

Undoubtedly, BPL has cultural features of some traditional societies and is very much prevalent in eastern societies such as India, Korea, China and Japan. The responsibilities of such societies lie at the shoulders of families and states. Responsibilities of the states include protection, defense and care of its people. Force of law is being implemented for protecting social rights of community by the government.

According to the research work of Dr. Amjad (Amjad 2007), human civilization has been divided into four major civilizations namely Chinese, Indian, Western and Islamic.

According to him, civilizations are clashing due to their specific faiths. He showed crises of values, confrontation of prevailing disciplines, overlapping of forms of consciousness and divergence of essential convictions with the support of authentic and relevant literature.

How BPL can bring change: Suggestions for BPL to bring about positive change

In this section, ideas of political leaders, role of courage on the part of political leaders, and insights from Qur'anic verses and authentic Ahadith will be explored and need of incorporating these thoughts into BPL literature is emphasized as follows:

A. Ideas of Political Leaders

Irani president, Khatimi, addressed the General Assembly of United Nations in New York in 1998, where he presented the idea of inter-civilization dialogue. In the same way, Kofi Anan appreciated the idea of dialogue among civilizations in 2001. Spanish Prime Minister Zapatero suggested an alliance of civilizations in 2004. He emphasized on the idea of league of civilizations for the world peace and harmony among civilizations for their coexistence and comprehensive understanding of others' cultural values, disciplines, and forms of consciousness.

B. Role of courage on the part of political leaders

The role of courage on the part of leaders to show their paternalism and affection is also very crucial. This courage has been exemplified by individuals such as Hannah Arendt (German Jewish political theorist), Muhammad Ali Jinnah (lawyer, politician, statesman, founder of Pakistan, and father of nation), Mohandas Ghandhi (political and spiritual leader of India), Martin Luther King Jr. (American clergyman activitist and prominent leader in the African American civil rights movement), Aung San Suu Kyi (Burmese opposition political leader and prime minister), Nelson Mandela (President of South Africa), Rosa Parks (African American civil rights activist), Sherron Watkins (Vice President of Corporate Development and whistleblower of Enron Scandal), Justice Iftikhar Muhammad Chaudhry (Chief Justice of Pakistan), and George Orwell (revolutionary English, anti-totalitarianism author and journalist) all of whom confronted profound issues of their times and affected social change.

C. Insights and Guidance gained from Islam in the light of Qur'an and Sunnah

i. The teachings of Islam emphasize on simple living and act of benevolence. It is not the religion of coercion, but facilitates mankind by providing easiest way to perform human acts.
"… Allah intends for you ease, He does not want to make things difficult for you…" (Qur'an 2:185)
ii. The reflection of one's faith can be seen in his act of benevolence, as the Prophet (SAWW) said: "The best branches of faith are patience and benevolence."(Saheeh al-Jami : 1108)
iii. Benevolence is the easiest act and the best, as it is reflected from the Hadith below:

A man came to the Prophet (SAWW) and said: "O' Prophet of Allah! Which is the best of deeds?" He said, "Having faith in Allah, believing in Him, and fighting in (and for) His cause." The man said, "I want something easier than that." He said, "(Having) patience and benevolence." The man said, "I want something easier than that." He said, "Do not have ill thought in anything which Allah decreed for you." (Ahmad 5/519)

Examples of the benevolence of Islam

Islam exemplifies the concept of benevolence in the following Qur'anic verses:

a. "And We have sent you [O' Muhammad] not but a mercy for the Alameen - mankind, jinn, and all that exists." (Qur'an 21:107)
b. "And We have not sent you [O' Muhammad] except as a giver of glad tidings and warner to all mankind …" (Qur'an 34:28)

C1. The gates of benevolence

Islam identified certain gates of benevolence at the certain moments of one's life, as being presented below in the form of Qur'anic verses:

i. Benevolence at the time of buying, selling and paying debts

"And O' my people! Give full measure and weight in justice and reduce not the things that are due to the people, …" (Qur'an 11:85)

ii. Benevolence at the time of giving debts and demanding debts back

"And if the debtor is in a hard time [and has no money], then grant him time till it is easy for him to repay, but if you remit it by way of charity that is better for you if you did but know." (Qur'an 2:280)

iii. Benevolence in knowledge sharing

Spreading knowledge is better than distributing wealth among people. As we see in Prophet (SAWW)'s life.

iv. Benevolence and honor

"And let not those among you who are blessed with graces and wealth swear not to give [any sort of help] to their kinsmen, al-Masakeen [the poor], and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (Qur'an 24:22)

v. Benevolence through tolerance

"… And had you been severe and harsh-hearted, they would have broken away from about you; …" (Qur'an 3:159)

C2. Superiorities of Benevolence

i. Benevolence is a source of mercy

The Prophet (SAWW) said: "May Allah's mercy be on him who is lenient in selling, buying, and demanding back his money." (Saheeh al-Jami' as-Sagheer: 3154)

C3. Things that help in being benevolent

i. Repressing anger along with forgiving and pardoning others' mistakes

"Those who spend [in Allah's cause] in prosperity and adversity, who repress anger, and who pardon men; Verily, Allah loves al-Muhsinoon [the good doers]." (Qur'an 3:134)

The ideas given by political leaders (Khatami, Kofi Anan, Jose Luis Rodriguez Zapatero), the role of courage on the part of leaders and constant guidance from Qur'anic verses and authentic Ahadiths regarding benevolence of Islam needs to be incorporated in the literature of Benevolent Paternalistic Leadership because it has the rich substance with practical and pragmatic outlook to bring about positive change at the individual, organizational, global and civilizational levels. These insights can pave way for the solutions of challenges confronting these civilizations, communities and organizations.

Conclusion

This exploratory account shows different faces of BPL by juxtaposing a large mirror of BPL literature. While discussing different definitions, different perspectives, outcomes, antecedents and challenges confronting BPL at both levels: organizational and civilizational. The paper highlights the need to explore the rich insights which are dispersed and packed at different locations. By stretching serious pragmatic and practical ideas from different corners and shaping into one package at one place gives us a holistic approach about what is BPL? Why is the Quest for BPL? And how it can bring about positive change through the melted but useful insights presented in this paper. For future directions, paper sets the research microscope towards the need of incorporating the practical and refined insights in the BPL literature. Through this righteous path to harmony, peace, meaning and human progress, organizations and civilizations can give the unforgettable impressions to the generations to come.

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