Deriving the Ethos, Pathos, and Logos of Corporate Leadership from Selected Lessons of Srimad Bhagavad Gita

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Abstract

A corporate world is stagnant without leaders. The leaders are the ones who make work happen. Leaders, quite precisely, are the ones who envision a change and produce results. In any corporate sector, an effective leadership is responsible not simply to compose strategies but also to lead and make followers who are equally willing to make changes, adding an exceptional advantage to the organisation. Surprisingly, researchers under management fields emphasize unremittingly on the qualities of effective leadership. While a lot of apprehensible efforts to understand and master the attributes of leadership are submitted, many a times, researchers tend to take their eyes off from the fact that leadership formulation comprises two parts. First, the leaders need to possess unparalleled talent, knowledge and experience and second that they need to possess exceptional skills to attract followers. Studies determine that although corporate world needs leader to lead, very unfortunately, it is becoming difficult to get people to follow the leaders. Literature reveals that the followers are portrayed largely, in terms of the absolutions of the leaders' attributes. In short, the followers are taken for granted and are thought of as people who simply respond to the charismatic attitude of the leaders. The fact that followers are as powerfully driven to follow as leaders are to lead seems to be ignored. Hence, today, corporate world requires effective leaders to be rhetoric adjacently being ethical, empathetic and logical touching the three modes of persuasion coined by Aristotle that are ethos, pathos and logos. Surprisingly, these inventive proofs can be intended to formulate the guidelines for leadership action also in Bhagavad Gita, the Hindu text highlighting philosophy, theology and literature, by Vyaas. What is rather more interesting is that both Aristotle and Vyaas had provided their substantiations sometime during 3000 BC and that both the work of art are similar to contemporary leadership work of actions. This paper studies effective corporate leadership interlinking ethos, pathos and logos and selected lessons from Bhagavad Gita with an objective to develop exceptional abilities to attract followers in the contemporary leadership management practices.

Keywords: *Leadership, Ethos, Pathos, Logos, Bhagavad Gita*

Introduction

The current development in the liberalization of global economy and privatization are compelling organisations to outreach one's own performance and establish still new benchmarks. Such rapid transformations quest for still better substitutes for sustainability and success of the organisations. These shifts thus demand the need and emergence of corporate leadership. The term 'leadership' offers various connotations in differing domains.

However, in general one considers the notion of leadership in terms of anyone who exhibits examples of leadership. Hence, it is pivotal that any discussion of leadership must include a discussion of the qualities, characteristics and attributes of the leaders. Similarly, "corporate leadership is perceived in divergent ways. Some explain success in terms of profit, productivity, and capacity utilization; other relate it to the market share, sales-growth, turnover and yet others to human satisfaction" (Saxena, 2009). We see a lot of leaders demonstrating their leadership qualities everyday and with the emergence of the types of leadership qualities that these leaders portray, the definition of what exactly the leaders are made and how they should behave is also changing. Thus, the study of leadership is both exciting and challenging. The call for leadership applies to every aspect of human endeavour. Be it groups, small or big, organisations of diverse categories, ranging from personal to professional level, everyone in these various kinds perform some balancing acts and maintains order. Performing acts and maintaining balance require insight, knowledge and dogmatism to meet the incompatible demands of short and long term results. As an activity leadership is seen as "visionary, creative, inspirational, energising and transformational" (Thorpe, Gold, Thorpe, & Mumford, 2010), an intricate yet a social and a dynamic process, that is entrenched in values, skills, thought process, and wisdom. Interestingly, a leader who performs tasks with wisdom keeping intact the values gets noticed easily.

Bertocci studies the difference between leaders and non-leaders as he points out that while non leaders are considered flounders who employ in infinite meetings and with no decisions, on the other hand leaders exactly know the results as they tend to see the big picture. He affirms leaders "have a unique ability to get other to follow them. Leaders have the ability to present a clear path for followers to take

and followers willingly follow them" (Bertocci, 2009). Unlike leaders, followers although have their own identity and as powerfully driven as the leaders, Kumar and Meenakshi understand that the motivation behind the followers may have judicious intentions that is gain power and position or may descend down towards being less practical, to have idealized leaders more out of emotions and being able to relate with the leaders and less out of the personal qualities. In such a case, "followers transfer experiences and emotions from the past relationships onto the present" (Kumar and Meenakshi, 2012) where they relate some significant person from their past to their present. This exactly describes, the reason behind the followers making tremendous efforts to please their leaders believing that their leaders will take care of them. This is when the followers' transference expectations from their leaders are being met. However, when the reverse situations occur, there occurs a sudden change when their transfer expectations are not met. This is what transfer experiences do that one "could be a good follower of his boss only when he was treated as the favourite child" (p.134). This gives an impression that its often easy for the leaders to attract followers because there are followers who could easily relate to their leaders as someone like they already knew or admired from their past.

On a comparable perspective Ciulla describes various reasons behind people being encouraged to become leaders. There may be factors like talents and dispositions, wealth or family name, and also factors like great minds that tell gripping stories or any other situation that pushed them into this genre. However, Ciulla believes "no matter how people become leaders, no one is a leader without willing followers" (Ciulla, 2004). Surprisingly, although followers are the constructive elements in leader-follower relationship, usually, they are taken for granted and are thought of as people who simply respond to the charismatic attitude of the

leaders who attract followers "because of the leaders' strong appeal and extraordinary determination, especially in time of crisis (...) and are still sought as saviours" (Goethals, Sorensen and Burns, 2004). However, the fact that charismatic leaders may also at times exhibit egotism and unscrupulous behaviour and that the charismatic leaders have strong possibility to use their charisma in a rather manipulated approach towards self gain, cannot also be ignored.

McManus describes the five components of leadership namely leader, follower, context, culture and goal when he defines leadership as a phenomenon where leaders and followers are interdependent heading towards a common goal within a given context that moulded by ethics offered by the culture it belongs to. MacManus favours flowers to be a centrifugal force that drives leadership as he points out "if a leader does not have followers, then that person is simply going on a walk" (MacManus, 2018). This may suitably be connotative to one of the interview during April, 2009 where Biden's comment created a lot of commotion. "Biden told the interviewer that sometime during his Senate years, President George W. Bush, in a private conversation with him, proclaimed himself as a leader. Biden allegedly quipped, 'Look behind you, Mr. President, there is nobody following'" (Chaudhuri, 2011). A leader must get people to follow them. If there are no followers, an individual cannot be a leader. Maxwell affirms "leadership is influence-nothing more, nothing less" (Maxwell, 2007). Although, Irwin understands motivating others to do something and efficiently is a mystery, however, it is equally surprising "to find the key to motivate an individual person to excel, to realise his or her potential, and to get an important job done well" (Irwin, 2018).

Interestingly, studies suggest that there are various ways followers can get influenced by the leaders.

Maxwell identifies five *Ps* namely *position, permission, production, people development* and finally *pinnacle* that influence people to follow their leaders. The leaders who tend to influence people and make them follow receive the results accordingly. For example leaders who rely on position use their rights to pressurize and intimidate people and thus get the most limited results. Second level is permission largely based on relationships where leaders confide on developing relationships with people and where people follow because they are genuinely intend to. The third level is based on production that is again based on results where followers evaluate what the leader has done for the organisation. The next level is people development that is based on reproduction where followers find what the leader has done for them. And finally, pinnacle, that is attributed to respect where followers pay admiration and reverence towards the leaders because of the way they are and how they represent themselves. Maxwell supposes that only few people actually reach the pinnacle. However, he emphasizes "that influence begins with building positive relationships and does not depend on position" (Maxwell, 2019).

In addition to Maxwell's view on what followers expect from a leader, Vance too on the same grounds studies that "people may contribute their time and bodies, but not their heart, mind or creative energy" (Vance, 2019). Hence, Vance studies the five soft skills prescribed by Cole that every leader must possess and they are "first, the leaders must be sensitive to follower expectations (...), second the followers want a leader that inspires them to work toward a higher cause, (...), third, followers want clarity and clear standards, (...), fourth, followers need a leader who actively listens to what they are saying, (...), fifth, followers want leaders who are introspective and self critical". The skills by Cole very much advocate that leaders must be compassionate, logical and

ethical very much equanimous to the concept of the paper.

Although much light has now been shed on the followers and what factors might act as the driving factors for the followers to get attracted towards the leaders , it is however pivotal to synthesize Maxwell's views on influence or rhetoric that begins with building positive relationships. Placing rhetoric at the heart of leadership not only broadens the definition of the term but also helps the leaders understand the dynamics of the factors that influence rhetoric. To paraphrase Aristotle's views on persuasion in his book *The Art of Rhetoric*, the speaker who intends to persuade must be able to provide explanation logically, understand that there exists human character and goodness in their various forms that has to do with ethics and to understand emotions. Interestingly, Sherwood also finds the "Aristotelian concepts of *ethos, pathos and logos* on display in personified ways through their rhetorical leadership (...) where this composite sketch supports the argument that effective preaching engages the mind, the heart, and the will of the listener" (Sherwood, 2013). It would be apt to mention here that "Aristotle's interest in ethos and pathos is neither metaphysical nor social-scientific but practical and based on a cognitive view of the emotions" (Gross and Walzer, 2008) and that Aristotle intends to understand logos as reinforcement for appeal to the emotions. The refinement here is the blend of the three rhetorical modes, the synthesis of which produces clear and distinctive strengths of leadership. Closely knitting the above aspects, one may if not compelled to but theorize that leaders must know the art of influencing their followers through ethics, compassion and logic "employing the Greek terms *ethos, logos, and pathos*, which provide clues to the etymology of modern terms. Ethos speaks to the ethics, logos addresses the logic of the message and pathos relates to the emotional appeal and how it affects an audience"

(Burniske, 2008). Tripathy determines "good leadership is not merely competing, bringing profits and creating an image but also transforming workplaces and bringing changes in the lives of people through ethics" (Tripathy, 2019). Similarly, Gallos understands "good leadership is emotionally compelling. Effective leaders inspire and motivate and those who know how to bring out the best in themselves and others help their organisation to thrive and grow" (Gallos, 2008). Pearce on the other hand necessitates that "leaders must be logical as they communicate facts and information that are essential to implement in any decisions they make to bring desirable changes" (Pearce, 2007).

Bodhanada, Agerwala and Menon recognise ethos, pathos and logos as the three virtues of inspirational leadership and this is what makes the leader profoundly influential. They surmise "ethos builds the power of credibility of the leader using the principles of ethics and excellence. Logos expresses the scientific and intellectual side of the leader that helps him or her appeal to other's intellect. Pathos awakens the artistic and compassionate side of the leader, where he or she sees beauty in others and values them. (...) The wisdom and practices contained in the classic scriptures such as Bhagavad Gita provide valuable tools to cultivate ethos, logos and pathos (Bodhanada, Agerwala and Menon, 2020).

Current research and practice in corporate leadership navigates through various kinds of leadership where leaders control, charm, hold positions, but fail to connect, inspire and grow together. The lack of trust among the followers becomes the prime obstacle to effective corporate leadership. The amalgamation of the three virtues ethos, pathos and logos beget a splendid symbiosis whose whole is far more enhanced and predominant than the part. These inventive proofs intended to formulate the guidelines for

contemporary leadership action are considered as the eternal truths, vibrant and compelling, cultivating insight and wisdom inscribed in Bhagavad Gita, the Hindu text about 700 verses that highlights spirituality, philosophy, theology and literature, weaving conversations between Krishna and Arjuna. Even broader than these domains, Bhagavad Gita had been an eternal source of study on leadership. Simpson factorizes leadership lessons that can be effectively drawn from the verses of Bhagavad Gita. He essentially congregates the leadership lessons and produces in his book Leadership lessons from the Bhagavad Gita where he mentions writes "if you are looking for a book on leadership that offers hope for harmonious human relations, a protected environment and satisfied leaders who care for their followers, stakeholders and future generations, this book is for you" (Simpson, 2019). Therefore, this paper believes to have extracted leadership lessons from Bhagavad Gita that provides an alternative to conventional leadership where the leaders believe in linking with people through being logical, ethical and empathetic and inspire to follow them owning their trust to create a harmonious organisational culture. The following sections discuss the characteristics of an effective leader that emphasize on leaders being ethical, logical and compassionate that predominantly emerged and originates from the various chapters of Srimad Bhagavad Gita. However, it is prerequisite to discuss the context of Bhagavad Gita.

Bhagavad Gita- Its Context

Arjuna uvācha
Dṛiṣhṭvemaṁ sva-janaṁ kṛiṣhṇa yuyutsuṁ samupasthitam
Sīdanti mama gātrāṇi mukhaṁ cha pariśhuṣhyati /28/

Vepathush cha sharire me roma-harshash cha

jayate/29/
Gandivam sramsate hastat tvak chaiva paridahyate
Na cha shaknomy avasthatum bhramativa cha me manah/30/
Nimittani cha pashyami vipatitani keshava
Na cha shreyo nupashyami hatva svajanam ahave/31/ (Mukundanada, 2014)

The above verse is extracted from Chapter 1, Verse – 28-31 spoken by Arjuna in the battle field of Kurukshetra where the Pandavas and the Kauravas stand facing each other in combat. Each of the armies with preparedness of tremendous warriors aligns against their enemies. Arjuna leads the army of Pandavas and Bheesma the army of Kauravas. The conches blow, the trumpets explode as the epic battle begins to evoke. Just before its commencement, Arjuna aspires to have a look at his enemies. He at once trembles with fear with the sight of Bheesma Pitamah and Dronacharya Arjuna on his opposition. He is depressed and fear blocks his mind. As a skilled warrior, Arjuna carries profound knowledge about the techniques of using weapons. However, he shudders at the thought of fighting with the people worthy of respect and worship. He loses all his will to fight. Despair and dilemma captures him. The thought of killing his own relatives troubles him to such an extent that his body starts quivering and he is unable to behold his magnificent bow that at a time used to emit sound that petrified most powerful enemies. Arjuna has become disillusioned that superstitions started gripping him and he feels that it will be a sin to engage in such a battle. At this point, Lord Krishna discourse with Arjuna emphasizes the call for leadership. He uses powerful means of motivation not to give up. Verses from the chapters extracted from Bhagvad Gita with interpretation are presented below.
Leaders must be logical

Logic is the study of reasoning. Yaqub proposes

"since reasoning is carried out by means of arguments, logic may be defined as the science of argument" (Yaqub, 2013). However, it is obvious that here the argument is not considered as it is defined in the context of a debate but as a morphological unit of "sentences, statements, propositions, or beliefs" (p.1) that develop or establish a reasoning. Logic is a core factor of everyday lives that sets decisions and actions. The birth of logic goes all the way back to ancient Greece when philosophers desired to use logic behind every subject proposing a methodical study to have deeper analysis and investigate the resolute axiom of the nature of humanity. Persuasion through logic according to Aristotle must be utilised through a stringent analysis and reasoning not because people understand what is wrong but because the natural truths must remain over-ached by clarity and facts must remain distinctive. In such a situation if there follows any unfair arguments, one must be prepared to invalidate. In the verses below extracted from Srimad Bhagavad Gita, Lord Krishna motivates Arjuna as he states

Akeertim chaapi bhootani kathayishyanti teavyayaam
Sambhavitasya chaakeertirmarnaadatirichyate /34/

Bhayaadranaaduparatam mansyante tvaam mahaarathahaa
Yeshaam vha tvam bahumato bhootvaa yaasyasi laaghavam /35/

Avaachyavaadaamshcha bahoonvadishyanti tavaaitaaha
Nindantastava saamarthyam tato duhkhataram nu kim /36/ (Mukundananda, 2014)

In the above verses, (Chapter 2 Verse34-36) Lord Krishna instructs Arjuna not to quit the desire to battle against the Kauravas. Lord Krishna tries to convince Arjuna that if he quits this battle at this stage everyone will speak about him being infamous and disgraceful. The disgrace that his discontinuation towards the battle would bring is even worse than the death for a person of repute. Warriors would never understand the rationale behind his disengagement from the battle rather they would accept him as a coward. Although the warriors once regarded him as a person of honour, he would be treated with contempt. His enemies will criticize his bravery. What could be a greater sorrow than this? Lord Krishna tries to convince Arjuna to be logical. He evinces Arjuna that his reputation is one of the most important assets that he possesses and he must not give an opportunity to others to disown his asset. He expresses his thoughts to Arjuna that he must be aware of his own strengths and that his reputation is one the most important strength and that Arjuna must not give it up.

On the identical background contemporary leadership describes how an effective leader must stimulate their subordinates. Not only must the leaders attempt to fire up the imagination rather they must enhance the chances by leveraging the followers "derived from the skills of rhetoric and the skills of negotiation. Thus having a persuasive message, delivering it effectively, and deploying negotiating skills to achieve movement are also critical elements of leadership"(Bennett, Crawford and Cartwright, 2003). All it needs is to involve engaging the minds of both the leaders and the followers where the leaders can persuade on being bias free and use "techniques that have as their purpose altering another person or group to the leader's point of view" (Fairholm, 2003). In addition to this leaders must also encourage confidence among the team members by reinforcing the importance of identifying each member in the team with their strengths and weaknesses to ensure that the full potentiality is achieved. Tweedy states "to become effective at leading, managers must first understand their

subordinates' personalities, values, attitudes, and emotions" (Tweedy, 2014) and then communicate to use their power. It is pivotal for a leader to reckon on these distinct skills and abilities that the people in a team own and demonstrate and that a leader will model through motivation. Effective leaders emphasize on processes and attract the followers through letting them participating in the change they want to set up and preserve the change.

According to Harvard Business Review report it is the action logic of the leadership that differentiates the leaders from others. By action logic they mean "how they interpret their surroundings and react when their power or safety is challenged" (Rooke and Torbet, 2015). Although many leaders have attempted to comprehend their own action logic only a few have actually discovered the possible ways to bring transformation through the exercising logic in their action. Leaders who have recognized their own action logic can work upon their ability to lead. According to a research conducted to evaluate the action logic of the leaders, it was found that only 15% of the leaders in the sample exhibited the appropriate use of their action logic and who illustrated an unswerving capability to use logic behind their actions and decisions that successfully transform their organisation. Another report suggests that although most of the leaders use logical persuading over 50% of the time according to McKinsey Consulting however, it is not every time that logic works as the sole compelling factor to persuade people. There are a number of times that one "had the best logical argument in the world and presented it well still to find people digging in and entrenching themselves against the logic" (Sudakow, 2017). That suggests with the exception of being logical there are other modes of persuasions as well that may be employed to make people follow. However, one cannot still abandon logic entirely rather conjoined with other approaches to augment the chances of following a

leader.
Leaders must be ethical

The second approach towards persuasion is ethos that is based on ethics. Aristotle claims ethos to be "the most potent means of persuasion" (Hyde, 2004). Ethics is a subject that matters with moral philosophy that tries to comprehend the ways one should live a good life and how one should treat other people. It is been seen that many leaders misuse their rank as a force against the will of people and they claim to be leaders. However, this is not leadership but compulsion and compulsion is not an attribute of a leader. Effective leaders develop a moral relationship with people rested on conviction, commitment and sentiment and an ability to distinguish between right and wrong, good and bad in connection with actions, determination and character. In the verses below extracted from Srimad Bhagavad Gita, Lord Krishna motivates Arjuna as he states

Puryamanam achala pratishtham Samudram apah pravishanti yadvat
Tadvat kama yam pravishanti sarve Sa shantim apnoti na kama kami /70/

Vihaya Kaman yah sarvan pumansh charati nihsprihah
Nirmamo nirahankarah sa shantim adhigachchhati /71/ (Mukundanand, 2014)

In the above verses, extracted from Bhagavad Gita (Chapter 2, Verse 70-71) Lord Krishna tries to make Arjuna aware of the things that perturb one's peace. Lord Krishna tries to elucidate Arjuna on being stagnant and not being destitute by desires as he starts relating various examples in expanding his notion to Arjuna. He states just like the ocean remains composed and uninterrupted regardless of being submersed by the ceaseless flow of river, in similar manners a real individual remains reposeful while being surrounded by material

desires. Lord Krishna begins by making Arjuna understand that greed is the sole cause of one's end. It traps an individual and continuously pushes him towards accomplishing material advancement. Once that is achieved, the greed to acquisition increases and the chase towards achieving the same continues. If that is not achieved the greed transforms to anger that compels the people to perform unethical practices.

In the contemporary leadership practice across the organisations, leaders are expected to stand rooted to their integrity and honesty. That is where their character is built. In the words of Hickman, "the quality and worth of leadership can only be measured in terms of what a leader intends, values, believes in, or stands for- in other words character" (Hickman, 2010). It is the character that builds a personality. Studying closely the example of Bernie Madoff formerly a well-respected financier who later became infamous for purposefully swindling people for years together, the concept of unethical practices that pulls leaders to be fraudulent becomes very obvious. Bernie petitioned money from people, provided false statements to imposter them and made them believe that the money was invested in some shares. It was disreputably branded as the Ponzi scheme where Bernie's ethical line was overshadowed with greed and lust for money not for a year or two but for years together. It was reported that "prosecutors estimated the dollar amount of the fraud at US$18 billion, lost by nearly 4800 investors" (McKee, 2012). Bernie compromised his values, ethics when he was faced with options that challenged his sense of discriminating the right doings and the wrong doings. Although, research suggests innumerable reasons to rationalise such unethical practices, arguing that "once in a while, everyone violates ethics and it's no big deal" , however, no theory would ever suggest that whatever means Bernie has implemented with an objective to quench his

selfish motives would ever justify unethical behaviour.

Other example on similar context is the unethical use of information that Cambridge Analytica was charged for. According to a report the leaders of Cambridge Analytica for their lust for marketing and achieving selfish goals had unacceptably used data from a personality quiz on Facebook focussing a broader domain of audience to persuade them to vote a certain way. Further the data that was received was stored by the creator of the application was then sold to Cambridge Analytica. This is considered as a deceptive use of persuasion tactics that is not only unethical but also harmful as a lot of personal information of several quiz contestants is now with Cambridge Analytica. The above example demonstrates the mode of persuasion through the use of technology and social media striking the ethical part. Leaders of Cambridge Analytica definitely crossed the ethical border to the incorrect, faulty and the unjust side of persuasion. People not only lost their personal information but also the trust they had for them.

Rumsey on the related grounds describes unethical leaders as the ones who "power over followers directed toward self-serving rather than socially beneficial ends, usually in a calculated manipulative way" (Rumsey, 2013). How would a leader justify his unethical behaviour to his followers? Bandura's Social Learning Theory suggests that learning takes place through observing and imitating. The followers of the leaders who practice unethical behaviour would do very much the same. And the consequences can very well be assumed. Cameron and Green confide similar propositions as they claim "followers tend to observe and seek to emulate their leaders, especially in regard to the leader's espoused and practiced set of attitudes, values and behaviours and the role modelling of them" (Cameron and Green, 2017). Leaders would influence their

followers the way they demonstrate their actions. The culture the leaders reflect to their followers would be carried in similar ways for years to come. Be it ethics like honesty, integrity, love and respect for all or unethical means like fraudulence, stealing or violating policies, followers tend to imitate their leaders in magnificent ways.

One of the most substantial attribute of effective leadership is unconditionally accepting and cherishing the values of others. Such leaders love and respect people and transcend above impartiality. Such leaders do not discriminate between people resting on their gender, race, class, creed, status or society. A leader treats everybody the same and keeps every follower on the same base creating a same ground to flourish. Lord Krishna in Bhagawad Gita afflicts to convey the same in the following verses:

Suhrin-mitraryudasina-madhyastha-dveshya-bandhushu
Sadhushvapi cha papeshu sama-buddhir vishishyate/9/

In the above verses extracted from Chapter 6, Verse 9 Lord Krishna talks about the quality of an individual which he terms a *'yogi'* and a *'yogi'* is unprejudiced. A yogi identifies all- his well wishers, friends, enemies, the religious, the blasphemous as one and same through his impartial dispositions. Such an individual remains. This attribute of a *'yogi'* can be used as an equivalent term for the effective leaders who practice unprejudiced actions. Business organisation is a diversified culture and effective leadership strives to create an all-encompassing working culture. Although it obvious that leaders encounter a number of difficulties in managing a diverse culture, however, the fact that effective leaders do not appreciate workplace discrimination remains an unprecedented fact because they have comprehended well the convolutions of diversity

issues. Daft believes "every leader needs to understand the complexity of diversity issues, learn to create an inclusive culture and support the development of minorities for higher level leadership positions" (Daft, 2011). In fact, workplace experts are of the belief that the roles of effective leaders in eradicating workplace diversities will multiply in the coming years. A leader who does not discriminate remains a distinguished individual and has more followers than leaders who simply claim to be leaders. Such distinguished personalities endeavour every effort to make their followers feel safe and away from harm. In corporate sectors harm can range from discrimination to corruption, from ill-treatment to harassment and so on. Lotzof claims that "leaders must identify those elements that could harm their followers and then make their followers believe they have the power and will to eliminate the offending elements" (Lotzof, 2019). This would drive the followers develop a feeling of trust for the leaders and they will be wilfully following them. Forbes cites "Dan Amos Chairman and CEO, Aflac, 11 time recipient of Ethisphere's World's Most Ethical Companies award, Timothy Erblich, CEO, Ethisphere Institute, global leader in defining and advancing the standards of ethical business practices, Rodney Martin, CEO, Voya Financial, a leading company that helps Americans plan, invest and protect their savings; and a 4-time World's Most Ethical Companies honouree" (Reiss, 2017). Ethical leaders achieve through delivering unmatched values to their followers by engaging them in relationships based on trust that ultimately support for a clearer vision and mission. Corporate organisations believe in engaging followers with clear expectations and providing applicable support through training, counselling and progressive teamwork with a culture of respect and integrity.

There are occasions corporate leaders face ethical dilemmas where they have to choose between two

good actions where selecting one might cause violation to another. Very rarely they might be able to derive positive results attaining both the available options. However, many times leaders find themselves in a fix; in that grey area in such situations where they have to balance between the two available options and choose one that is supported by a strong reason, an argument or logic. This clearly signifies that it is not every time corporate leaders have to be ethical although they wish to be. It is emphasized by Karavaev as well that in order "to carry out ethical actions, it is necessary to develop logically well-grounded arguments" (Karavaev, 1998). Hence, ethical leaders clearly may not entirely discard or entirely retain ethics to persuade people and deliver their duties. At some point logic too works for the good cause and consequences. We now understand that both logic and ethics stand as essential modes of persuasion. However, at this exposition, the questions now arise if every situation is dealt through logic and ethics, does the need of human touch, emotion or feeling intervene in persuading people and attract them as followers?

Leaders should be compassionate

The word pathos is considered "as a specific mode of evolving the tender feeling" (Bain, 1888). The pathos is an ability of an individual to touch the feelings and to be able to move people emotionally. Both empathy and compassionate are related with feelings and emotions. Many authors use empathetic and compassionate interchangeably however there is a subtle difference between the two. "While empathy refers more generally to our ability to take the perspective of and feel the emotions of another person, to put yourself in their shoes and imagine what they're going through in that situation. Compassion is when those feelings and thoughts include the desire to help, to take action" (Williams, 2018). Hence, first the leaders are expected to be empathetic and then compassionate. They are expected to understand the feelings of the people first and eventually move towards being with them to assist them. Leaders are required to understand the way to create a favourable ambience to help people set free their passions and potentials. This ability among the leaders is developed when they are actively engaged in understanding other's pain. However, although empathetic not many leaders can be compassionate at the same time. A Harvard Business Review report suggests that "91% said compassion is very important for leadership, and 80% would like to enhance their compassion but do not know how" (Williams, 2018). Compassion has still remained one of the most unobserved skills among the leaders.

In the verses collected from Srimad Bhagawad Gita Lord Krishna states that not everyone has the capability to be compassionate. He speaks:

Sarva-bhuta-stham atmanam sarva-bhutani chatmani
Ikshate yoga- yuktatma sarvatra sama-darshanah/29/

In the above verses, extracted from Chapter 6, Verses 29, Lord Krishna enunciates to Arjuna that human nature is fascinating. It responds to different situations and people differently. But a *yogi* is a distinguished personality from all other beings. A *yogi* is artistically blessed with a realization of self as a realization of the unity; with the whole creation and vice-versa. A *yogi* does not discriminate self from other creations and believes every creation deserves equal worth and respect. And thus everyone is a part of the divinity. All living beings are the indication that they have germinated from the supreme creator and that everyone's soul is one.

The word *'yogi'* signifies the compassionate leader in the contemporary corporate leadership context.

Not only do they have enormous capability to understand others' motives, dreams, and aspirations just like they understand their own but they also move ahead and walk that extra mile to let the motives and dreams of their people materialize. They do not discriminate themselves from others rather they believe that they are one among them. Effective leaders consider that they are incomplete without others and that others are incomplete without them and thus they are required to be there for them. Both leaders and followers complement each other. The drive of empathy among the leaders makes them stand for their followers and vice versa because consequently "leaders create followers by allowing them to take the leader's dream as their own, because, in fact, it is their own" (Snook, Nohria and Khurana, 2011).

Lord Krishna also tries to convince Arjuna with *yogis* being well wishers of all. In the verses below Lord Krishna states:

Atmaupamyena sarvatra samam pashyati yo 'rjuna Sukham va yadi va dukham sa yogi paramo matah /32/

In the above verses extracted from Chapter 6, Verses 32 Lord Krishna entrenches that he regards such *'yogis'* as the well-wishers of everyone and everything around and that they make every effort to provide eternal benefit for all. For such yogis the joys and sorrows of others are the joys and sorrows of their own. Due to their equality in vision they considered themselves to be empathetic to everyone around. However, as already mentioned in the above section not everyone can be a *'yogi'*. This requires a special ability available only among specific set of people who are quick to understand and respond to the feelings of others. In the similar context, the prerequisite ability to be empathetic in corporate leadership also requires that one must be able to be curious regarding people and their experiences. Although, it is a human tendency to

view and perceive things based on mental filters that further develop with pre-judgements of people, situations and things, however, effective leaders have the special trait of deferring with this tendency. Boyatzis and McKee agree with this as they state "effective leaders are able to suspend automatic judgment, and can work to understand other people without filters. Effective leaders care enough to want to learn about other people, to feel what they feel and see the world the way they do. And they do something with what they have learned" (Boyatzis and McKee, 2005). Not only this, corporate leadership does not simply indicate to know the needs of the followers but also extracting clues from them when they need something and what obstructs them from getting what they need. This is where the curiosity of the leaders work and drive towards picking up the clues of the needs of the followers.

Cory Custer is the most notable peronality identified as a compassionate corporate business leader. As a Director of Compassion Brighton Jones, Custer believes compassion can make people better and that it takes only a few practices to be compassionate. The firm Brighton Jones trains their employees by developing courses and modules on Mindfulness-based Emotional and Social Intelligence that aims at developing the compassion level for each other and their clients. A report suggests Rasmus Hougaard, Managing Director of Potential Project found that "compassionate leaders have increase levels of engagement, and have more people willing to follow them" (Miller, 2019). It is therefore required that leaders in order to attract the followers must be highly competent enough to demonstrate their competency to the followers. They consistently must inspire their followers to work towards a cause and set clear standards to achieve the cause.

However, being involved with emotions and only

emotions and discard one's sense of character or logical argument may at times cloud the biases and personal experiences of the leaders and may erode taking any ethical decisions and make ethical judgements. Hence, emotions should not always be used as the only means by the leaders to persuade the audience that would obstruct their logical or ethical sense to deliver their duties. That suggests the leaders must be able to quickly evaluate where to use which persuasion mean.

Conclusion

The most important element in leader-follower relationship is the follower and surprisingly, the followers constantly evaluate their leaders. Beyond, the logic versus ethics versus emotions argument, the key factor is identifying the needs of the followers that the leaders are trying to persuade. The element of logic, ethical standards and emotional cue must be well picked by the leaders so that they exactly know what strikes the bull's eye. When all the three modes of persuasion are appropriately used together, a leader creates stronger influence on the followers. Focusing on only one of the modes and implementing only one agenda creates incoherency and incoherency causes disturbed audience. After analyzing the derivatives of logos, ethos and pathos in the paper, we now have the residue of reinforcing a richer appreciation of how all the three modes of persuasion must work in consistency. Persuasion without facts, logic, reasoning and argument can be misguiding followers. Persuasion without ethics or character can be manipulative. Persuasion without emotions can lead to coercion and inflexibility. Hence, logos, ethos and pathos together can provide a braided thread that is not only strong but also sustainable in creating mass followers.

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