

**ETHICAL DECISION-MAKING IN ORGANISATIONS IN
SRI LANKA: A BUDDHIST INTERPRETATIVE
PHENOMENOLOGICAL ANALYSIS**

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ABSTRACT

Ethical decision-making (EDM) in organisations has gained momentum amongst business ethics scholars in the last few decades due to an increase in unethical behaviour in organisations. EDM theories in behavioural ethics management have been developed through the social sciences, psychology, social psychology, and cognitive neurosciences. Yet, there is no consensus amongst these behavioural ethics scholars as to whether EDM is cognitive, non-cognitive or an integration of both the cognitive and the non-cognitive. Thus, some scholars have recommended redefining what ‘ethical’ means through moral philosophy and theology.

Buddhism has been viewed as a religion, a philosophy, a psychology, an ethical system and a way of life. The practise of Buddhism as a way of life starts with an individual’s ‘*saddha*’ (or confidence) in Buddhism. ‘*Saddha*’ is a spiritual faculty which enables an individual to cultivate awareness, wisdom and insight. Prior research conducted in Sri Lanka has found a relationship between Buddhist entrepreneurs’ spirituality and their right decision-making. But, Sri Lanka has also been identified as a country with a high rate of corruption. Consequently, a question arises: ‘*how does Buddhism influence EDM in organisations?*’

In Buddhism, divine states assist individuals to overcome their negative emotions, such as anger, fear and delusion. Those states are specified as: loving-kindness, compassion, sympathetic joy, and equanimity. They are so called because they enable individuals to develop ‘God-like qualities’. However, little is known of ‘*what divine states managers experience during EDM*’ and ‘*how managers make meaning of these divine states through EDM*’. Consequently, the aim of this thesis is to explore and understand *how Buddhism influences EDM* through the meanings which managers who practise Buddhist meditation assign to the divine states through their lived experience of EDM.

This thesis is based on the conventional reality of Buddhism, which is most closely aligned with the interpretive paradigm. Theoretical sampling was used to recruit managers who practise Buddhist meditation, irrespective of their religious beliefs, and were working in organisations in Sri Lanka, with at least two years of managerial experience. Twenty semi-structured in-depth interviews conducted in Sri Lanka were used for the data analysis to answer the research questions above. The participants were: 17 Buddhists, one Hindu, one Muslim, and one non-religious person.

A new EDM framework is developed through the findings, which indicate how Buddhism influences EDM. Firstly, the findings suggest individuals' confidence in Buddhism, achieved through the practise of meditation, may influence their desire to cultivate the divine states and thereby their EDM. Secondly, the findings indicate that whether a decision is ethical or not may depend on an individual's level of awareness, wisdom and insight. Thus, the theoretical contribution of this thesis is three-fold. Firstly, it defines what an ethical decision means in terms of the divine states. Secondly, it develops an EDM process which indicates a combination of the cognitive and non-cognitive aspects of EDM. Thirdly, it suggests how an individual's confidence in Buddhism may inspire her/him to cultivate divine states and thereby EDM. Furthermore, the methodological contribution of this thesis is the development of Buddhist interpretative phenomenological analysis (BIPA), which is a method of interpreting texts from a Buddhist theoretical perspective.

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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature :

Date :

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Ethics approval for this thesis was granted by the Auckland University of Technology Ethics Committee (AUTEC) (reference number 15/71) on 31 March 2015.

May all beings be happy, peaceful and liberated! – Buddha

PROLOGUE

A few weeks ago, while I was editing the final drafts of my thesis, I heard a comment made by Kellyann Conway, an advisor to the U.S. President, in which she tried to justify a falsehood made by Sean Spicer (the President's Press Secretary), on the basis of 'alternative facts'. This statement deeply moved and discouraged me as a business ethics researcher who was exploring proactive ways to change employees' behaviour in organisations. However, the encouraging words of a PhD colleague made me realise that these current events further justify how and why we should focus on promoting ethical behaviour. This caused me to reflect on the circumstances which led me to embark on my PhD journey.

During 2012, the company I worked for made a management decision to prevent misconduct by promoting ethical behaviour. In this process we realised that the traditional methods we used (e.g. adapting a code of ethics & training new employees about its provisions) were not sufficient to achieve this goal. Thus, the Chief Corporate Officer of the company at that time gave me a DVD of a case study done on Lockheed Martin, which showed how business ethics were implemented in that organisation. Accordingly, I started reading about the topic, in search of an answer to the question: how could the business change employee misbehaviour proactively and thereby promote ethical behaviour?

During this time, I contacted my primary supervisor, Professor Edwina Pio, who was interested in supervising my project. Searching for an answer to this question, I was drawn towards Buddhism. As I was going through a bitter separation at this time after an unhappy marriage, I found consolation in the teachings of Buddhism. While I realised that it was hard to develop the qualities of loving-kindness, compassion, sympathetic joy, and equanimity towards the people who mistreated me, I also found that I was content and peaceful when I found within my heart the ability to do so. Hence, I was drawn and motivated to explore and understand the question of how Buddhism can influence an individual's ethical behaviour, which ultimately led to this current research project.

CHAPTER 1: INTRODUCTION

A limitation related to both traditional experiments and survey research is that, by design, they test models that have been theorized and conceptualized up front. Qualitative research has the potential to address this limitation...The blossoming research on (un)ethical behavior in organizations is welcome and much needed, given contemporary events... (Treviño, et al., 2014, p. 654-655).

1.1 The Problem Statement

The word 'ethics' is derived from the Greek word 'ethos', which means "character" (Parker, 2003; Saddhatissa, 2003, p. 1) or "customs of people" (Green, 1994, p. 47). Ethics is supposed to form the foundation of many professions, such as lawyers, doctors and accountants. Similarly, business ethics provides the moral foundation for businesses and their managers (Gioia, 2002, 2003).

Interest in business ethics has gained momentum in the last few decades due to the significant growth in both organisational (Greve, Palmer, & Pozner, 2010) and employee misconduct (Werbel & Balkin, 2010). Some of these acts of misconduct include corporate scandals (Fulmer & Gelfand, 2012; Hurley, et al., 2013) corruption (Ashforth, et al., 2008; Pinto, et al., 2008), fraud (Zona et al., 2013) and white-collar crimes (Miller, 2013). Examples of corporations involved in such acts of misconduct are: Enron, WorldCom, Tyco International, Dynegy, and Qwest Communication (Ghosh, 2008). Thus, some business ethics scholars have questioned the traditional economic notion that a business's sole responsibility is to generate profits for its stakeholders (Friedman, 2008). For example, Bouckaert & Zsolnai (2012) have stated that not only 'good ethics makes good businesses' but also 'good businesses make good ethics'.

Ethical decision-making (hereinafter referred to as "EDM") in organisations is a part of the business ethics scholarship that examines how and why organisations and their members act or ought to act ethically in organisations. EDM in the business ethics management scholarship is twofold: behavioural ethics (or descriptive ethics) and prescriptive ethics (also known as the moral philosophies). Whereas the behavioural ethics scholarship explains how and why organisations and their members behave ethically or unethically, the moral philosophies prescribe how organisations and their members 'ought' to act ethically.

A review of the existing research on behavioural ethics management scholarship raises two vital questions. Interestingly, scholars disagree in their response to these questions. First, do bad apples (i.e. employee misconduct) make bad barrels (i.e. organisational misconduct) or do bad barrels make bad apples? (Ashkanasy et al., 2006; Ashforth et al., 2008; Kish-Gephart, et al., 2010; Treviño, 1987; Treviño, & Nelson, 2011). Secondly, are ethical decisions cognitive (Ferrell & Gresham, 1985; Jones, 1991; Rest, 1986; Treviño, 1986) or non-cognitive? (Aquino & Reed, 2002; Elfenbein, 2008; Gaudine & Thorne, 2001; Haidt, 2001; Reynolds, 2006; Soneshein, 2007; Thiel, et al., 2012; Weaver, et al., 2014; Weick, 1995). This non-consensus highlights a need to generate a new and holistic view of EDM in organisations that incorporates both cognitive and non-cognitive aspects. Such an exercise could extend our understanding of

the meaning of EDM. For example, Schwartz (2016) developed an integrated EDM model by merging the elements of both cognitive and non-cognitive EDM models. Yet, Schwartz's model does not define what EDM means, nor does it show how to prevent unethical decision making.

The debate about bad apples and bad barrels is not new. Prior research indicates that even good individuals sometimes make unethical choices (Ashforth et al., 2008; Treviño, 1987). This notion is described more fully by Treviño's (1986) person-situation interactionist model, which suggests that ethical choices are influenced by individual or situational variables. For instance, an individual with high morals may be inclined to commit misconduct, such as theft or misappropriation, due to his/her personal circumstances, such as economic hardship or threats to family safety. Several literature reviews on EDM in organisations (Craft, 2013; O'Fallon & Butterfield, 2005; Treviño et al., 2014; Treviño, et al., 2006) demonstrate that the person-situation interactionist model (Treviño, 1986) and Rest's (1986) four-component moral development theory have been most strongly supported by subsequent research. However, neither of these models explains how to prevent individual or organisational misconduct. Thus, Treviño et al. have called for future research that extends our understanding of how to enhance ethical behaviour and how to prevent unethical behaviour in organisations.

Rest's (1986) moral development theory suggests that EDM consists of four elements: moral awareness (i.e. awareness of the ethical problem), moral judgement (i.e. reasoning or evaluation of the ethical problem), moral motivation (i.e. establishing the moral intent or determination) and moral behaviour (i.e. the action as a result of moral intention). One of the limitations identified in Rest's original work is that these four components do not necessarily operate sequentially, since research has shown instances where component two (moral judgement) has preceded component one (moral awareness).

The person-situation interactionist model (Treviño, 1986) and Rest's (1986) four-component moral development theory are founded on Kohlberg's (1975) cognitive-development approach. Kohlberg proposes three levels of moral development: pre-conventional, conventional and post-conventional. These three levels are further elaborated through six stages. According to those stages, an individual's behaviour varies from whether or not she/he is afraid of being punished (i.e. at a pre-conventional level), to whether or not her/his behaviour is conditioned by her/his understanding of universal principles, such as human rights, equality and justice (i.e. at a post-conventional level). Yet, these stages do not seem to indicate how an individual should cultivate the levels of moral development. Moreover, there is no indication as to what methods an individual must adopt to attain those three stages of moral development.

In contrast, during the last decade there has been a significant momentum amongst behavioural ethics scholars to investigate the influence of non-cognitive aspects of EDM, such as moral emotions, affect, intuition and sensemaking. This may be related to the findings of Damasio's (1994) work. He found that an individual, whose ventromedial prefrontal cortex had been damaged, lacked the capacity to make value-based judgements. Since then, non-cognitive behavioural ethics scholars have developed EDM frameworks that include moral emotions (Elfenbein, 2008; Haidt, 2001), intuition (Haidt, 2001; Sonesson, 2007), affect (Gaudine & Thorne, 2001), neurocognition (Reynolds, 2006) and sensemaking (Sonesson, 2007; Weaver et al., 2014; Weick, 1995). Within this body of work, there is no consensus on the impact of the role of the moral emotions in the EDM process and/or when such moral emotions influence the EDM process.

Reviewing the existing cognitive and non-cognitive research on EDM, some scholars have highlighted how little emphasis has been placed by behavioural ethics scholars on defining what EDM means (Tenbrunsel & Smith-Crowe, 2008). They propose moral philosophy and theology as two areas that may assist EDM scholars to execute this task. This proposition seems to have some merit since moral philosophy advocates how individuals 'ought' to act ethically. Interestingly, prior research has found a link between religion-based spirituality and right decision making (Fernando, 2007; Fernando & Jackson, 2006). Hence, several questions arise as to the relationship between religion, spirituality and ethics, and how they overlap.

Some scholars argue that there may be a link between religion, spirituality and ethics (Collins, 2010). Ethics is said to be the ability to distinguish between right and wrong (Collins, 2010). Spirituality is defined as "a search for inner identity, connectedness and transcendence, which goes beyond the boundaries of institutional religions" (Bouckaert & Zsolnai, 2012, p. 491; Giacalone & Jurkiewicz, 2003; Marques, 2008, 2010a, 2010b). Yet, some scholars argue that an individual's spirituality is influenced by their religion (Fernando & Jackson, 2006).

Religion, in contrast, is understood as an organised or institutionalised domain that is based on theological doctrines, specific practices (such as rituals) and faith (Collins, 2010; King, 2007). Thus, while spirituality seems to endorse interconnectedness and a sense of meaning and purpose (Collins & Kakabadse, 2006), religion is based on the belief in a higher power (Collins, 2010). A few examples of overlap between spirituality, religion and ethics are the Golden Rule (i.e. 'do to others what you would have them do to you') and the practices of kindness and altruistic love (Collins, 2010). Hence, some scholars have used the terms spirituality and religion interchangeably (Barnett & Johnson, 2011).

Moreover, some scholars argue that prior research indicates a relationship is well established between an individual's spirituality and their perception of ethical or unethical behaviour (Giacalone & Jurkiewicz, 2003; Zhu, 2015). Two examples are research conducted in Sri Lanka which found a relationship between business leaders' religion-based spirituality and their right decision-making (Fernando, 2007; Fernando & Jackson, 2006) and the relationship between spiritual wellbeing and executives' EDM in Australia (Fernando & Chowdhury, 2010). Limited research has been carried out to extend our understanding of the influence of world religions on business ethics, other than the Judeo-Christian view (Srinivasan, 2011; Tracey, 2012) and/or spirituality (i.e. dependent or independent of such religions).

Buddhism is a religion (Du, 2013; Pace, 2013) as well as a philosophy (Kalupahana, 1976), a psychology (de Silva, 1990; De Silva, 2006, 2014; Kalupahana, 1987; Marques, 2012b; Rhys Davids, 1900), an ethical system (De Silva, 1984; Jones, 1979; Marques, 2012a, 2012b; Wijesekera, 1971) and an art of living or a way of life (Hart, 1987) which places great emphasis on the development of an individual's morality, mental discipline, and wisdom (also known as the Noble Eightfold Path) (Hart, 1987; Pio, 1988; Pio et al., 2013). The cultivation of the Noble Eightfold Path towards an individual's liberation commences with her/his '*saddha*' (Hart, 1987; Weick & Putnam, 2006).

In Buddhism, '*saddha*' in Pali ('*shraddha*' in Sanskrit) is often translated into English as 'faith, confidence or belief' (Wijesekera, 1971). The act in which an individual takes refuge in the triple gem (i.e. '*Buddha*', '*Dhamma*', *the Buddha's teachings*, & '*Sangha*', *the fellowship of the Buddha's disciples*) is also referred to as '*saddha*' (Hart, 1987; Thanissaro Bhikkhu, AN 5.38). Nevertheless, in Buddhism, '*saddha*' is not synonymous with 'faith' (Hoffman, 1987; Rahula, 1978) as in other religions, where 'faith' is often used in terms of the belief in and unconditional acceptance of 'God' or some form of 'higher power'. In contrast, '*saddha*' stresses an individual's 'confidence, trust or conviction' in the teachings of Buddhism (Rahula, 1978) through direct experience, rather than belief. Hence, in this thesis I use the English word 'confidence' to mean '*saddha*'.

Buddhism also promotes reflection on the consequences of one's actions towards both self and others (Premasiri, 1990) and the elimination of negative feelings (such as anger, fear, delusion & partiality) when making an ethical decision (Narada, 1996). Moreover, the cultivation of divine states seems to be the Buddha's prescription to refute negative feelings (Nyanaponika Thera, 1958). For instance, the theoretical framework developed by Suen, Cheung, and Mondejar (2007) suggests how Buddhist teachings may be applied to improve the ethical

behaviour of construction organisations in Asia. Similarly, Marques (2011) provides implications for applying Tibetan Buddhist values in the workplace in America.

After reviewing the literature, Treviño et al (2014) called for the development of new frameworks that provide new insights into proactive EDM. In Buddhism, it is the responsibility of an individual to cultivate the qualities of morality, mental discipline, and wisdom in their quest for enlightenment (Rahula, 1978). Consequently, self-regulation and individual responsibility are identified as essential elements in Buddhism (Marques, 2012b). In an inquiry into managerial perception of employee misconduct and ethics management strategies in Thai organisations, for instance, Ermongkonchai (2010) has found that employee misconduct is affected by greed, financial benefits, and other individual motivations. Ermongkonchai claimed that Buddhism may be useful to enhance an organisation's ethical culture. Marques (2012b) also argues that if Buddhism was applied as a psychological or ethical system, it would inform a broader audience, such as secular organisations and individuals of other faiths. For others, Buddhism is simply a way of life or an 'art of living' that is founded on the concept of '*dhamma*' (Hart, 1987). Thus, in this thesis I argue that if Buddhism is approached as an art of living or a way of life, it may inform a broader audience including both religious and non-religious individuals and/or organisations.

1.2 The Research Aim and Questions

Buddhism is identified as the religion of 70.2% of the population of Sri Lanka. The remaining 30% consists of Christians, Hindus and Muslims (Central Bank of Sri Lanka, 2013a, 2013b). Article 9 of the 1978 Sri Lankan Constitution imposes a legal responsibility on the Sri Lankan Government to provide Buddhism with the foremost place amongst religions in Sri Lanka (Supreme Court, 2008). Characteristics of Buddhism are also reflected in Sri Lanka's national flag. For instance, while the 'four Bodhi tree leaves' in the flag represent the divine states, the lion's tail signifies the noble eightfold path, and the hair of the lion indicates religious practices, such as wisdom and meditation (Department of Inland Revenue of Sri Lanka, 2015).

In 2016, Sri Lanka dropped 12 slots compared to the 2015 ratings to be ranked at 95 in the corruption perception index (Daily Mirror, 2017). Moreover, Transparency International (2014) identified Sri Lanka as a country that lacks essential anti-corruption legislation (Marsoof, 1999), such as a Freedom of Information Act or a Whistle Blower Protection Act, even though Sri Lanka was the second country in the world to have signed and ratified the United Nations Convention against Corruption (UNCAC) in 2004 (Daily FT, 2012). Since the Sri Lankan government enacted the Right to Information Act in 2016, the Director of Transparency

International Sri Lanka claimed that we are yet to see strong enough public opinion that would lead to vigorous action against corruption (Daily Mirror, 2017). Two of the financial corruption and fraud cases that have been reported in Sri Lanka in the recent past are the Golden Key Credit Card company case and the Sakvithi Scandal (Fuard, 2008; Galaboda, 2010; Jayasinghe, 2010).

In addition, business ethics compliance in Sri Lanka is only applicable to the 295 companies that are listed in the Colombo Stock Exchange (Senaratne, 2011; The Securities and Exchange Commission of Sri Lanka & The Institute of Chartered Accountants in Sri Lanka, 2013). This code of best practice (i.e. code of ethics) is prescriptive, and provides guidelines for publicly listed companies in Sri Lanka on how to enhance their “accountability, integrity, efficiency and transparency” (Senaratne, 2011, p. 11). Prior research in Sri Lanka indicates that whether a company has a code of ethics is strongly dependent on foreign involvement or influence (Batten, et al., 1999). There are many small, medium and large organisations in Sri Lanka that are not legally liable to adopt and follow codes of ethics. Hence, a question arises as to what influences managers’ EDM in organisations in Sri Lanka.

Prior research in Sri Lanka indicates a relationship between spiritually inspired Buddhist entrepreneurs and their right decision-making (Fernando & Jackson, 2006). Also, prior research in Sri Lanka demonstrates a link between Buddhism and corporate social responsibility practices (Perry, 2012), and economic performance (Kumarasinghe & Hoshino, 2010). However, little is known of how Buddhism influences managers’ ethical decision-making processes in organisations. Thus, the main objective of this thesis is to explore and understand ‘*how does Buddhism influence ethical decision-making in organisations?*’ by exploring the meanings which managers assign to divine states in their lived experience of EDM in organisations. So, in order to answer that overarching research question, two sub-questions are raised. They are:

1. *What divine states do managers experience during EDM in organisations?*
2. *How do managers make meaning of these divine states through EDM in organisations?*

1.3 Main Contribution

The main contribution of this thesis is defining what an ‘ethical decision’ is in terms of divine states in Buddhism. Prior research indicates the importance of understanding what ‘ethical’

means through moral philosophy and theology (Tenbrunsel & Smith-Crowe, 2008). The proposed framework of EDM suggests what ‘ethical’ means, and how the divine states influence an individual’s EDM process.

The proposed framework further reveals how managers make sense of EDM, depending on their different levels of awareness and wisdom (i.e. received, intellectual & experiential wisdom as explained in Chapter 2.2.4.1) and insight. Thus, the findings of this thesis provide new insights into Kohlberg’s moral-development approach, since the proposed framework indicates how an individual may cultivate moral development and thereby make proactive ethical decisions in organisations. Since the findings indicate that the development of divine states is based on an individual’s confidence in Buddhism as a result of her/his practice of meditation (Weick & Putnam, 2006), rather than from identifying herself/himself as Buddhist (Marques, 2012b), they build on the findings of Fernando and Jackson (2006). For Fernando and Jackson, the right decision-making of Buddhist business leaders is informed by their religion-based spirituality. But, the findings of this thesis indicate that managers’ EDM is a result of divine states that were cultivated through Buddhist meditation, regardless of an individual’s religion.

The second contribution of this thesis is the development of BIPA (Buddhist Interpretative Phenomenological Analysis), which is based on the philosophical underpinnings of the conventional reality of Theravada Buddhism and interpretative phenomenological analysis (IPA). BIPA is a method of understanding the meaning of texts from a Buddhist theoretical perspective.

Finally, the practical contribution of this thesis is the recommendation to adapt Buddhist meditation techniques in organisations to teach business ethics and thereby proactive EDM in organisations.

1.4 Outline of Thesis

➤ Chapter Two: Buddhism and Ethical Decision-Making: A Literature Review

This Chapter reviews the literature on Buddhism and EDM in organisations to arrive at the two sub research questions of this thesis: *‘what divine states do managers experience during EDM in organisations?’* and *‘how do managers make meaning of these divine states through their EDM in organisations?’*

➤ **Chapter Three: Research Context: Sri Lanka**

In this Chapter, prior research is reviewed to justify how and why the current research was conducted in a Sri Lankan context.

➤ **Chapter Four: Methodology**

The philosophical underpinnings of this thesis are elaborated. Thereafter BIPA (that is, the methodology of this thesis) is developed through the conventional reality of Theravada Buddhism and IPA. BIPA also forms the methodological contribution of this research.

➤ **Chapter Five: Methods of Inquiry**

A qualitative research design is proposed for this research. In this Chapter, the methods of inquiry adopted to conduct the research, such as recruitment of participants, data collection, and analysis, are illustrated. In addition, the ethical considerations and the trustworthiness of this thesis are also elaborated.

➤ **Chapter Six: Divine States**

The findings for the first sub research question: *'what divine states do managers experience during EDM in organisations?'* are reported in this Chapter.

➤ **Chapter Seven: Ethical Decision-Making in Organisations in Sri Lanka**

In this Chapter, the findings for the second sub research question: *'how do managers make meaning of these divine states through EDM in organisations?'* are reported.

➤ **Chapter Eight: Ethical Decision-Making in Organisations: A Proposed Framework**

A new framework for EDM is proposed by answering the overarching research question of this thesis: *'how does Buddhism influence EDM in organisations?'* The contribution of this research to the existing literature is also discussed in this Chapter.

➤ **Chapter Nine: Conclusion**

In this Chapter, the limitations of the research and implications for future research are elaborated.

CHAPTER 2: BUDDHISM AND ETHICAL DECISION- MAKING: A LITERATURE REVIEW

Not to do any evil, to cultivate good, to purify one's mind, this is the teaching of the Buddhas (Dhammapada Ch 14, v. 183 as cited in Rahula, 1978, p. 131)

In Chapter 1, the problem statement of this thesis was discussed by reviewing the existing EDM frameworks and suggesting how and why it may be significant to understand how Buddhism influences EDM in organisations in Sri Lanka. In this Chapter, the literature on Buddhism and EDM in organisations is reviewed to justify how and why it may be worthwhile to undertake this research. The layout of the Chapter is as follows: First, it explains how the literature was selected for this review. Secondly, the origin, evolution, division, sources and teachings of Buddhism are explained, since they lay the foundation to develop the two sub-research questions of this thesis. Finally, what the divine states are, and how they are developed, is elaborated, since the sub research questions seek to explore what divine states managers experience in their EDM and how they make meaning of divine states in their EDM in organisations.

2.1 Literature search

The key terms ‘Buddhism’ and ‘ethical decision making’ (with & without hyphen) were searched in the titles and abstracts of some of the major databases, such as ABI/INFORM Complete, EBSCO and the ‘AUT library search’ on 8 February 2015. The time period was kept open, since the initial search on the titles and abstracts of the articles failed to generate any results. Then the key terms were searched ‘anywhere’ in the articles. This search generated 700 articles. On perusing the abstracts of those articles, 157 were selected, as they contained both of the terms ‘Buddhism’ and ‘EDM’ (with & without hyphen) ‘anywhere’ in the articles. Then those 157 articles were further refined to 67 articles, on the basis that they referred to Buddhism, Buddhist ethics, ethical decision-making, or business ethics.

The selected 67 articles were then entered into ‘Leximancer’ to generate a concept map (see Figure 1 below).

Table 1 Themes Generated from Leximancer

Theme	Connectivity
Spirituality	100%
Buddhist	38%
Social	37%
Others	28%
Self	14%
Ethics	14%
Mind	03%
Information	02%

Finally, the selected articles were read manually and divided into themes, i.e. cognitive or non-cognitive EDM, Buddhism, Buddhist ethics and Business ethics. On further perusal and conceptualisation, the literature was then categorised under the main theme of the ‘divine states’ (*brahmaviharas*), as they capture both the cognitive and non-cognitive characteristics of ethical decision-making approaches.

In order to keep abreast of the new research, three methods were used. First, I signed up to be kept informed of any new research that was published in the databases that were used. Secondly, I carried out a new literature search using the same key terms in the same data bases from February 2015 to 31 March 2017. Finally, after the findings Chapters were written, the literature review was further edited and refined in January 2017. Köhler (2016) has endorsed such revision of literature reviews as long as authors acknowledge upfront that their literature review has been informed by their findings. These methods assisted me to keep well informed of any new developments on the subject matter under exploration.

The following sections of this Chapter discuss the literature on Buddhism and EDM. First, Buddhism as ‘an art of living’ is elaborated. Under this section the origin of Buddhism, evolution, the two main schools of Buddhism, the fundamental teachings of Buddhism, and Buddhist ethics for lay persons are explained. Finally, the sub-research questions of this thesis are raised by reviewing the literature on divine states and EDM.

2.2 Buddhism as ‘an Art of Living’ (i.e. a Way of Life)

2.2.1 Origins of Buddhism

Prince Siddhartha Gautama was born in 566 B.C. to Queen Mahamaya and King Suddhodana in Lumbini (based in Rupandehi District in present-day Nepal) (Marques, 2015; Saddhatissa, 2003). As a young prince, Siddhartha led a luxurious life, unexposed to any form of hardship or suffering. Yet, traditionally he renounced all his status and material possessions in search of liberation, after he encountered an old man, a sick man, a corpse, and a man in a yellow robe (Marques, 2010c, 2012a; Saddhatissa, 2003). For six years Prince Siddhartha sought salvation by subjecting his body to the most extreme and severe physical suffering. However, after realising such extremism did not lead to his liberation, he began to practise the ‘middle path’ (Kalupahana, 1976; Premasiri, 1987; Rahula, 1978; Saddhatissa, 2003; Skilton, 2013).

Historical accounts tell that Prince Siddhartha, on cultivation of insight (i.e. *vipassana*) meditation, attained three great consciousnesses, known as the knowledge of past lives, the knowledge of dependent origination, and the knowledge of how to cease desire and become the ‘Buddha’ (Marques, 2010c) or ‘the enlightened one’ or ‘the awakened one’ (Rhys Davids, 1900, p. 518). Thereafter, for 45 years he taught his disciples how to lead a virtuous life and ultimately liberate themselves from reincarnation (Gowans, 2013; Rahula, 1978).

After the death of the Buddha 2550 years ago, Buddhism evolved in India and then across other parts of Asia, including Sri Lanka, which is the research context of this thesis. As such, the introduction and evolution of Buddhism in Sri Lanka and its impact on individuals and organisations are explained separately in Chapter 3.

The following section of this Chapter briefly covers the evolution and division of Buddhism over the last 2550 years. The objective of this section is to indicate and acknowledge that although there are many other schools of Buddhism that are being practised around the world, this research is based on a Theravada Buddhist context (i.e. in Sri Lanka).

2.2.2 Evolution of Buddhism

Bapat (1956), in his work ‘*2500 years of Buddhism*’, explains how Buddhism evolved after the First, Second, Third and Fourth Councils. The Councils were held to preserve the teachings of the Buddha in their purest form. For instance, the First Council was held just three months after the death of the Buddha. The history recounts that the decision to hold the First Council was

made after Subhadda's remarks to other monks who were lamenting, to think of the death of the Buddha as an opportunity to free themselves from following the strict monastic rules. Alarmed by these remarks, Mahakassapa announced the First Council, where the '*dhamma*' (i.e. the teachings of Buddhism), '*vinaya*' (i.e. the code of monastic discipline) and '*abhidhamma*' (i.e. the texts on all the mental & material elements of the Buddha's teachings) were preserved in their purest form (Bapat, 1956).

The Second Council was held a century after the death of the Buddha. The first division of Buddhism occurred after the Second Council (Bapat, 1956). That division was between the '*Theravadins*' (*Sthaviravadins*) and '*Mahasanghikas*'. Whereas the '*Theravadins*' consisted of orthodox monks, '*Mahasanghikas*' were those monks who deviated from the rules. Bapat argues that this split of the early Buddhist monks created the two main divisions of Buddhism. Since then, 11 sub-sects have arisen out of the Theravada school, while seven have developed from the *Mahasanghikas*.

The Third Council was held during the reign of Emperor Ashoka to re-establish the purity of Buddhism. It was held under the leadership of Moggaliputta Tissa (Bapat, 1956). One of the significant aftermaths of this Council was the dispatch of Buddhist missionaries to Asia, Africa and Europe (Bapat, 1956). Some of Emperor Ashoka's missionaries introduced Buddhism to Sri Lanka, as described in Chapter 3.

2.2.3 The Two Main Schools of Buddhism

Theravada and Mahayana are the two main schools of Buddhism that are prevalent in the world today. Theravada Buddhism is also known as 'the doctrine of the elders' or 'early Buddhist vehicle' (De Silva, 1984; Fernando & Moore, 2014; Gould, 1995; Kalansuriya, 1978; Marques, 2015). It is also considered the more orthodox of the two schools (Bapat, 1956). Theravada Buddhism is practised mainly in South and South East Asian countries, such as Sri Lanka, Cambodia, Laos, Burma, and Thailand (Bapat, 1956; Berkwitz, 2003, 2006; Marques, 2015).

Mahayana Buddhism, on the other hand, is known as 'the great vehicle' (Gould, 1995; Marques, 2015). It is mostly practised in North Asia. Although Marques claims that Mahayana Buddhism emerged from the early Buddhist tradition in the first century, Bapat (1956) argues that there is no evidence for the existence of Mahayana Buddhism after the fourth Council in 100 C.E. He further asserts that Mahayana Buddhism gained momentum only after the birth of Nagarjuna in the second century C.E. (Bapat, 1956). In India, Mahayana Buddhism was further divided into

the Madhyamika and Yogacara schools (Bapat, 1956; Coseru, 2013; Holder, 2013; Priest, 2013). Whereas the Madhyamika school was originated in the second century C.E. by teachers such as Nagarjuna and Aryadeva, Asanga and Vasubandhu developed the Yogacara school in the third to eighth centuries C.E. (Bapat, 1956).

Since then, several other Mahayana Schools have emerged in Northern Asia, examples of which are: the Tantra school of Tibet (The Dalai Lama, 1995), Nepal, and China, the Vinaya School, the Vijnanavada School, the Sukhavativyuha School, the Avatamsaka School, the Madhyamika School and the T'ien-t'ai School in China; and Ch'an (Dhyana/Zen) Buddhism and the Pure Land sect in China and Japan (Bapat, 1956; Marques, 2015).

Marques (2015) notes three key elements of the Mahayana school: “the emptiness of all things, the importance of compassion, and the acknowledgement that everyone can become a Buddha” (p. 67). Hence, there is a clear distinction between the Theravada and Mahayana schools: whereas Mahayanists believe that everyone can become a '*Bodhisattva*' or an enlightened being after guiding others to liberate themselves from suffering (Marques, 2015), Theravada Buddhism places a greater emphasis on seeking liberation in this life itself without any delay (Mahaparinibbana-sutta, DN 16). Nevertheless, both Theravada and Mahayana Buddhism agree on the Four Noble Truths as the crux of the Buddha's teachings (Marques, 2015). Accordingly, the following sections of this Chapter elaborate the basic teachings of *dhamma* and Buddhist ethics for lay persons, since the subject matter of this thesis relates to managers (i.e. lay persons).

2.2.4 The Teachings of Buddhism ('*Dhamma*')

In the *Mahaparinibbana-sutta*, Buddha advised his disciples to take refuge in Buddha, *dhamma* and *sangha* by having '*dhamma*' as their guide. “*Dhamma*' has six characteristics:

1. It is well explained by the Buddha;
2. Individuals should realise '*dhamma*' independently through the practise of their meditation;
3. It provides fruits to its practitioners without delay;
4. It invites others to 'come and see' and experience it for themselves;
5. It should be practised continuously; and
6. The prudent should understand it each for herself/himself (Mahaparinibbana-sutta, DN 16; Rees & Agocs, 2011).

Consequently, a question arises as to what constitutes ‘*dhamma*’? ‘*Dhamma*’ in the management literature has been defined as “righteous duty and represents the daily and seasonal ritual duties, family and organizational life, and jurisprudence, and it is central to right endeavour” (Pio et al., 2013, p. 206). Thus, ‘*dhamma*’ simply means rightness or ‘law’ or ‘the right way’ that is applicable universally. However, in this thesis I embrace the aforementioned six characteristics of ‘*dhamma*’ as its definition since it captures what ‘*dhamma*’ means in the words of the Buddha.

In Buddhism ‘*dhamma*’ is constituted by the ‘Four Noble Truths’ (Case & Brohm, 2012; Edelglass, 2013; Gowans, 2013; Ong & Chan, 2012; Pace, 2013; Premasiri, 1990; Rhys Davids, 1909; Skilton, 2013). The Four Noble Truths are the crux of Buddhist teachings. These are: suffering, the cause of suffering, cessation of suffering, and the path leading to the cessation of suffering (i.e. the Noble Eightfold Path) (Hill, 2007; Khisty, 2006; Ong & Chan, 2012; Pace, 2013; Ruhe & Lee, 2008; Weber, 2009). As indicated before, there is no dispute amongst Theravada and Mahayana Schools about these teachings (Marques, 2015).

The teachings of Buddhism can also be broadly categorised under the three themes of Buddhism: suffering, impermanence and non-self (Pace, 2013; Pio, 1988). The following section of this Chapter uses this framework to clarify Buddhist teachings.

2.2.4.1 The Doctrine of suffering (*dukkha*)

Suffering is the first noble truth. It contends that all suffer or experience unsatisfactoriness (Kalupahana, 1976; Pace, 2013). Pio (1988) suggests that there is no word in the English language which demonstrates the meaning of *dukkha*. According to her, the meaning of ‘*dukkha*’ varies from “sorrow, misery, distress, agony, affliction, suffering, discomfort, pain, etc.” (p. 21). As per the Buddhist teachings, unsatisfactoriness, discomfort, or suffering occurs because of the impermanent nature of conventional reality (Kalupahana, 1976). Some researchers argue that suffering is not an “expression of pessimism” (Pio, 1988, p. 21), since Buddhism does not negate satisfaction (Kalupahana, 1976). Rather, what Buddhism denies is the consequences of satisfaction.

In Buddhism, suffering occurs due to our attachment to things which are impermanent (Kalupahana, 1976). For instance, an individual may fall deeply in love with another individual. However, the nature of humanity is such that life is uncertain, and a relationship may end at any time for various reasons. Being attached to or being in love with a person, whose life is uncertain, and to a relationship, which may end at any time, may cause suffering or sorrow to

an individual. Thus, what Buddhism teaches is that attachment to persons or things that are themselves impermanent brings unhappiness or suffering to individuals (Brahm, 2013).

Secondly, the causes of suffering are desire, delusion and anger (Pace 2013). Gowans (2013) identifies the term craving to be closely related to words such as “greed, lust, hatred, and clinging” (p. 438). Prior research in management indicates that when excessive consumption is based on craving and attachment, such delusion results in suffering (Pace 2013). Moreover, research has also found that people who are less attached to money are less likely to commit unethical behaviour (Tang & Chiu, 2003). Yet, little is known of how an individual’s awareness and understanding of suffering and the causes of suffering affect their ability to make ethical choices.

Thirdly, Buddhism shows how to cease suffering by attaining enlightenment (Shen & Midgley, 2007). Enlightenment is achieved by the elimination of the cause of suffering (i.e. desire, delusion & anger) (Kalupahana, 1976; Pace, 2013), which will put an end to the ‘conditional arising’, ‘dependent origination’ or “the wheel of life” (Skilton, 2013, p.76) of an individual (Kalupahana, 1976; Narada, 1998; Pace, 2013; Pio, 1988; Shen & Midgley, 2007). Dependent origination consists of the 12 links that bind an individual to her/his life-cycle (Skilton, 2013). As per Buddhism, it is sufficient to break one of the 12 links to break the life-cycle.

Finally, the process that helps an individual to cease suffering and attain liberation is elaborated through the Noble Eightfold Path (‘the Path’). It is also called the middle path or the virtues (Hill, 2007; Ong & Chan, 2012; Rahula, 1978; Ruhe & Lee, 2008; Weber, 2009). The objective of the Path is the moral development of individuals in their quest to gain liberation from ‘suffering’. Thus, some scholars refer to the noble eightfold path, compassion, mindfulness and selflessness as virtues (Ananthram & Chan, 2016; Kernochan, et al., 2007).

The Path is divided into three main categories: ethical conduct, mental discipline, and wisdom (Ong & Chan, 2012; Ruhe & Lee, 2008). Some argue that the cultivation of ethical conduct, mental discipline and wisdom are intertwined and therefore cannot be developed separately or in isolation (Collins, 2010; Rahula, 1978). Whereas right speech, right action, and right livelihood shape an individual’s ethical conduct, right effort, right mindfulness and right concentration assist one to develop mental discipline. Once an individual develops ethical conduct and mental discipline, she/he will progress to wisdom, which consists of right view and right thoughts. As mentioned above, an essential characteristic of ‘*dhamma*’ is that the Noble

Eightfold Path should be followed at an experiential level through meditation (i.e. experiential wisdom), rather than understanding it at a mere intellectual level.

There are three types of wisdom elaborated under right view. They are: received wisdom, intellectual wisdom and experiential wisdom (Hart, 1987). The literal meaning of received wisdom is wisdom that is acquired from others through reading or listening. For instance, one may learn about the divine states by perusing books, magazines, journal articles, or by attending seminars, courses or workshops.

Secondly, when one examines what is right or wrong by analysing or rationalising the advantages or disadvantages of one's actions or behaviour at an intellectual level, such wisdom is called intellectual wisdom (Hart, 1987). An example of intellectual wisdom may be where one rationalises whether the concepts of love or compassion are ethical or unethical. If one rationalises how cultivation of love or compassion may result in reducing one's negative emotions, such as anger or fear and thereby increasing one's resilience and wellbeing (Fredrickson, 2001), such wisdom is called intellectual wisdom.

Finally, experiential wisdom is where one realises the truth or reality through direct experience (Hart, 1987). This truth may be attained through the constant practise of meditation. Meditation is a technique that assists one to foster self-awareness and consciousness prior to one's actions towards others (Gould, 1995). Some scholars claim that '*viññāṇa*' (i.e. consciousness or sense cognition) may be cultivated through the practice of loving-kindness, compassion, sympathetic joy and equanimity, which plays a significant role in one's spiritual growth and experience of self and others (Marques, 2012a). Thus, meditation has also been identified as a technique that may be used to teach workplace spirituality in business higher education (Marques, et al., 2014) and business ethics (Forge, 1997).

Insight meditation (Hart, 1987; Kuan, 2012; Marques & Dhiman, 2009) and divine states meditation (Pio, 1988; Pio, 2013) are two Buddhist meditation techniques that may be applied universally. The practice of insight meditation is based on maintaining a balanced or equanimous mind, by neither reacting to positive emotions with craving nor negative emotions with anger (Hart, 1987; Kuan, 2012; Marques & Dhiman, 2009). The essence of insight meditation is to observe the nature of reality as it is, through awareness, wisdom and equanimity, at an experiential level. Thus, individuals who practise Buddhism at an experiential level through insight meditation may face both pleasant and/or unpleasant situations in organisations with a balanced mind.

The divine states meditation, on the other hand, is based on cultivating loving-kindness, compassion, sympathetic joy, and equanimity towards both self and others. Loving-kindness is the unconditional or altruistic love and kindness one generates towards both self and others. Compassion, on the other hand, is one's ability to feel the suffering of both self and others and to wish their wellbeing. Sympathetic joy is the altruistic joy one has for the success of the other without envy or jealousy. Finally, equanimity is the balanced or equilibrium mind (Pace, 2013; Pio, 1988). There are two essential features of divine states, when being developed at an experiential level. First, being aware of the moral emotions (i.e. feelings or sensations), whether positive or negative, at an experiential level. Secondly, one's ability to cultivate loving-kindness, compassion, sympathetic joy, and equanimity towards both self and others, while maintaining an equanimous mind (without reacting to either positive or negative emotions). Yet, little is known of how individuals who practise Buddhist meditation (such as insight or divine states meditation) make ethical decisions in organisations.

Mental discipline in the Noble Eightfold Path comprises right effort, right mindfulness and right concentration. Right effort is the effort one makes to prevent unwholesome thoughts from arising and to generate wholesome thoughts. Thus, some refer to right effort as due diligence (Collins, 2010). There are four characteristics of right effort:

1. Intentionally preventing an evil or unwholesome state of mind from arising;
2. Eliminating an evil or unwholesome state of mind which has already arisen;
3. Generating good or wholesome states of mind that have not arisen; and
4. Developing further already perfected, good or wholesome states of mind (Rahula, 1978).

Right mindfulness in Buddhism emphasises being constantly aware of one's body, sensations or feelings, mind, and bodily-objects (Dhammika, 2004; Rahula, 1978). In contrast, 'mindfulness' in the West usually involves awareness of external situations and the contents of the mind (Schuyler, et al., 2017; Weick & Putnam, 2006). Hence, it seems that while Buddhism concentrates on awareness of internal factors such as mind, sensations, body and bodily-objects, the Western perspective of mindfulness is primarily focused on awareness of external factors.

Furthermore, although most research acknowledges Eastern mindfulness has its roots in Buddhism (Vogus, et al., 2014; Vogus & Sutcliffe, 2012; Weick & Putnam, 2006), meditation techniques seem to have existed even before (and contemporary to) the Buddha (Marques & Dhiman, 2009). An example is the traditional story that Gautama attained '*dhyana*' under the

guidance of two teachers, before he left them to seek liberation on his own (Rahula, 1978). Mindfulness research in the management literature is twofold: mindful organising and organisational mindfulness. So, for instance, whereas mindful organising focuses on operations, organisational mindfulness is practised at a strategic level by the organisation's top administrators (Vogus & Sutcliffe, 2012). Hence, organisational mindfulness is strategic, stable and top down.

While acknowledging that there is significant research on mindfulness, this thesis is confined to mindfulness research in EDM. For example, a significant relationship between mindfulness and EDM has been found in two laboratory experimental studies carried out at North Eastern University (Ruedy & Schweitzer, 2010). These experiments indicated that highly mindful individuals cheated less than individuals with less mindfulness. Hence it has been argued that greater self-awareness may lead to ethical behaviour (Ruedy & Schweitzer, 2010). However, the findings also revealed that mindfulness did not have an impact on the participants who chose to cheat. Thus, a question arises as to whether there is a distinction between 'mere mindfulness' and 'right mindfulness',

Right concentration focuses on the four '*dhyanas*', which are also called "trances" (Rahula, 1978, p. 48). These involve four stages with increasing degrees of profundity. The first *dhyana* helps an individual to discard unwholesome thoughts such as lust, desire, passion, and worry. In the second *dhyana* all cerebral actions are released, while the characteristics of happiness and equanimity remain. Thus, feelings of joy and happiness still exist at this stage. When a meditator reaches the third *dhyana*, the feeling of joy vanishes, and equanimity arises. Then once an individual attains the fourth *dhyana*, she/he will lose both positive and negative sensations, such as joy and sorrow. At this stage the meditator will experience only "pure equanimity and awareness" (Rahula, 1978, p. 49). Consequently, equanimity (i.e. the ability to maintain a balanced mind) is the highest form of happiness. Equanimity is further explained in this Chapter under "the divine states". The elements of the Noble Eightfold Path and its aspects are explained in Table 2 below. 'Ethical conduct' of the Path, which also forms the moral foundation for lay persons, is described later under the section dealing with Buddhist ethics.

Table 2 Noble Eightfold Path in Buddhism

Elements of the Noble Eightfold Path	Aspects of Each Element of the Noble Eightfold Path	Category
Right speech	Abstain from false speech (or lies), hateful speech, malicious (or abusive) speech, and idle (or gossip) speech.	Ethical Conduct (' <i>Sila</i> ')
Right action	Abstain from destroying life, stealing, dishonest dealings, sexual misconduct, and promote a peaceful and honourable life.	
Right livelihood	Disengage from occupations that harm others: trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating.	
Right effort	Prevent unwholesome states of mind from arising, eliminate unwholesome states of mind already arisen, generate wholesome states of mind, and further develop already arisen wholesome states of mind.	Mental Discipline (' <i>Samadhi</i> ')
Right mindfulness	Being aware of one's body, sensations, mind and ideas, thoughts, conceptions and things.	
Right concentration	Four Tranquilities (' <i>dhyana</i> ').	
Right thoughts	Non Attachment (or renunciation), Loving-Kindness, and Harmlessness.	Wisdom (' <i>paññā</i> ')
Right view	Received Wisdom, Intellectual Wisdom and Experiential Wisdom.	

Rahula (1978) and Hart (1987)

2.2.4.2 The Doctrine of Impermanence (*anicca*)

Buddhism claims that everything that is originated from anything else is impermanent (Kalupahana, 1976; Khisty, 2006; Pace, 2013). Impermanence occurs because all things generated through cause and effect (also known as the ‘Doctrine of Karma’) change constantly (Pace, 2013; Kalupahana, 1976; Skilton, 2013).

The word ‘karma’ literally means “action or doing” (Rahula, 1978, p. 32). In Buddhism, however, for karma to have an effect it has to be coupled with intention. Such intention may be either good (i.e. wholesome) or bad (i.e. unwholesome) (Rahula, 1978). For instance, if an individual took something from someone else unintentionally or by mistake, such an action would not amount to unwholesome action. This is because the actor did not intend to steal. But, if such a person took something from another knowing that the thing did not belong to her/him, such action would be unwholesome. Thus, in Buddhism an individual’s awareness of her/his intention at the time of their action plays a significant role in determining whether such action is wholesome or unwholesome.

Impermanence is viewed by some scholars as a “hope for better alternatives” (Pio, 1988, p. 22), since according to Buddhism the only constant thing in the world is change. Thus, it has been argued that the doctrine of impermanence may have an impact on an individual’s behaviour in society (Pace, 2013). For example, an organisation, or its members, who are unaware of the negative consequences of their action to both themselves and others, may act unethically. In contrast, an organisation or its members who are aware of the positive or negative consequences of their actions to both themselves and others, may act ethically. Accordingly, an individual’s perception of what is wholesome or unwholesome action, and of impermanence, may have a bearing on their ethical or unethical choices. However, little is known of how such ethical/unethical choices are made and what encourages individuals to act ethically or unethically. Hence, future research may inquire how an individual’s understanding of impermanence influences her/his EDM in organisations.

2.2.4.3 The Doctrine of Non-Self (*anatta*)

According to Buddhism, the craving or desire that leads to an individual’s suffering is due to one’s delusion of self (Gowans, 2013; Pace, 2013). Some argue that the Buddhist concept of ‘non-self’ differs from the western notion of self-concept (Brazier, 2003; Pace, 2013).

In Western psychology, self-concept means the qualities (Kinch, 1963) or perceptions (Marsh & Shavelson, 1985; Shavelson & Bolus, 1981; Shavelson, Hubner, & Stanton, 1976), or an

object of knowledge an individual perceives him/herself to be (such as material self, social self or spiritual self). This includes “an individual’s emotions and desires” (Epstein, 1973, p. 405). Others have identified self-concept to mean: an individual’s experience of social interaction in fulfilling their needs while “avoiding disapproval and anxiety” (Epstein, 1973, p. 407); or an experiential cognitive phenomenon (Gecas, 1982); an individual’s self “thoughts and feelings” (Sirgy, 1982); actual and ideal self (Higgins, 1987); self-esteem (Boggs, Collins, & Verreynne, 2003); and self-regulation and interpersonal interaction (Markus & Wurf, 1987). Therefore, it seems that the Western psychology scholarship assigns several meanings as to what ‘self’ means.

Buddhism, on the other hand, identifies the notion of ‘self’ or “ego” (Pio, 1988, p. 23) as no more than an “illusory perception” (Pace, 2013, p. 32). Brazier (2003), for example, citing the discourse of Buddha’s conversation with Vacchagotta, argues that Buddha did not deny the existence of self by offering an abstract theory of non-self, but rather offered a practical explanation of the ways in which we place a false interpretation of the ‘self’. Similarly, Pace, commenting on the Buddhist concept of non-self, argues that it may be applicable in management research for two reasons: First, because Buddhism emphasises the reality of the chain of cause and effect, which produces ‘self’, rather than denying an existence of a conventional self. Secondly, the concept of non-self requires empathy, rather than altruism (Pace, 2013).

According to Buddhism, the delusion of the existence of ‘self’ ultimately leads to suffering, because an individual’s actions, whether they are wholesome or unwholesome, generate karma, which in turn results in rebirth. The three causes that bind individuals to the Wheel of Life, which involves a cycle of continuous rebirth, are craving, delusion and anger (Pace, 2013; Skelton, 2013). Hence, Buddhism recommends eliminating those three causes by generating wisdom, love, compassion and generosity. For this reason, Buddhism reiterates the importance of practising the Path diligently by those who seek enlightenment (Mahaparinibbana-sutta, DN 16). Nevertheless, little is known of how an individual’s awareness of ‘non-self’ results in her/his determination of what ethical/unethical means.

2.2.5 Buddhist Ethics: The Discipline (‘*Vinaya*’) for Lay Persons

Whereas the collection of the monastic discipline offers an extensive set of rules to Buddhist monks (Skilton, 2013), for lay persons the five precepts, ‘ethical conduct’ of the Path, and the code of discipline (i.e. *Sigalovadha sutta*) highlight the rules of discipline for them (Hill, 2007;

Saddhatissa, 2003). Thus, Buddhism stresses the importance of discipline as the foundation for achieving liberation for lay persons.

2.2.5.1 The Precepts

The five precepts form the foundation of morality for laypersons (Saddhatissa, 2003). They are:

1. To abstain from taking life;
2. To abstain from taking what is not given;
3. To abstain from sexual misconduct;
4. To abstain from false speech; and
5. To abstain from liquor that causes intoxication and indolence.

The five precepts are the bare minimum discipline required for lay persons. Since the five precepts encourage individuals to abstain from killing, stealing, false speech and liquor, they may assist individuals to cultivate qualities such as non-harm and honesty. Individuals are required to uphold these precepts when embarking on the path of practising insight meditation (Hart, 1987). For Fernando and Jackson (2006), for instance, Buddhist entrepreneurs' spirituality was informed by their practise of these five precepts, which in turn influenced their right decision making. But their research did not inquire as to how the practise of the precepts influences an individual's perception of what ethical/unethical means.

2.2.5.2 Ethical Conduct ('Sila') in the Noble Eightfold Path

Ethical conduct consists of right speech, right action and right livelihood (Narada, 1998; Rahula, 1978; Saddhatissa, 2003). Right speech means refraining from four types of communication: false speech or lies, hateful speech, malicious or abusive speech, and idle speech or gossip (Rahula, 1978).

Right action provides that one should abstain from destroying life, stealing, dishonest dealings, sexual misconduct, and encourage others to lead "a peaceful and honourable life in the right way" (Rahula, 1978, p. 47).

The third component of ethical conduct is right livelihood. That is, individuals should not engage in an occupation which may bring harm to others (Rahula, 1978). Five such professions were named by the Buddha: "trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, and cheating" (Rahula, 1978, p. 47). As a result, individuals who follow ethical conduct may not engage in lying, cheating or sexual harassment in organisations. Yet, little is

known of how the practice of ethical conduct influences individuals' meaning of EDM and/or EDM process.

2.2.5.3 The Code of Discipline for Lay Persons ('*Sigalovadha sutta*')

Buddhism recognises four groups that deserve to be respected and worshipped (Hill, 2007; Rahula, 1978). The responsibilities and duties these four groups of people owe to each other have been illustrated in the Buddhist discourse of the '*Sigalovadha sutta*'. The four groups are: parents and children, husbands and wives, teachers and students, and employers and employees (Hill, 2007; Narada, 1996; Rahula, 1978; Saddhatissa, 2003). The *Sigalovadha sutta* is also known as the code of discipline for laypersons, because of its lengthy discussions and emphasis on the 'do's and don'ts' for lay persons.

In this *sutta*, laypersons are advised to maintain discipline by avoiding the four vices in conduct, the four motives of evil action, and the six causes of wasting wealth (Rahula, 1978). That is, whereas 'the destruction of life, stealing, adultery and lying' establish the four vices of conduct, the four motives that lead to an evil action are: 'partiality, enmity, stupidity, and fear' (Rahula, 1978, p. 120). In the English translation of '*Sigalovadha sutta*' by Narada (1996), these four causes were referred to as 'partiality, anger, fear and delusion'. Prior research on sadness and EDM has found that strong negative emotions affect EDM adversely (Krishnakumar & Rymph, 2012). Moreover, prior research has also shown that anger and fear adversely influence EDM (Kligyte, et al., 2013; Thiel, et al., 2011). Yet, little is known of how individuals experience these four causes of evil action and what encourages them to make ethical or unethical choices.

2.3 'The Art of Ethical Decision-Making': The Divine States

Previous sections of this Chapter highlight how the teachings of Buddhism focus on the development of virtuous individuals through '*dhamma*' and '*vinaya*'. This section illustrates how and why the divine states of Buddhism may offer a holistic view of EDM to the behavioural ethics management scholarship.

The divine states (*brahmaviharas*) are called the "perfected states, divine ecstasies, divine moods, infinite feelings, illimitables, immeasurables, infinitudes and best dispositions" (Pio, 1988, p. 113). The divine states are: loving-kindness, compassion, sympathetic joy and equanimity (Aronson, 1975; Buddhist Broadcasting Network, 2015; Pace, 2013; Pio, 1988). In the management literature they are often referred to as the four immeasurables (Kraus & Sears, 2009; Pace, 2013). The cultivation of divine states is a systematic progression from loving-

kindness to equanimity towards both self and others (Nyanaponika Thera, 1958; Tevijja Sutta, DN 13; Wallis, 2011).

The divine states are so called because of their nature of faultlessness, goodness, or godlike character, which an individual may attain through constant meditative practise (Dhammananda, 2002; Pio, 1988). For instance, loving-kindness meditation (Boellinghaus, et al., 2014; Fredrickson, et al., 2008; Garrison, et al., 2014; Hofmann, et al., 2011; Leppma, 2012) suggests how to eliminate anger, fear, lust and ill-will through the cultivation of loving-kindness (Pio, 1988; 2013). As such, the divine states seem to fall within the ambit of positive moral emotions in psychology literature. But they differ from the traditional definition of moral emotions because of their emphasis on the ‘self’ as well as ‘others’.

Haidt (2003) defines moral emotions as “those emotions that are linked to the interests or welfare either of society as a whole or at least of persons other than the judge or agent” (p. 853). Yet, cultivation of the divine states is not confined to the interests, welfare, and wellbeing of persons other than the decision-maker (i.e. ‘others’), but also includes the decision-maker (i.e. ‘self’). For instance, the development of loving-kindness commences from cultivating loving-kindness to the ‘self’ first, which is then gradually extended to loved ones, indifferent persons and enemies (Nyanaponika Thera, 1958; Pio, 1988; 2013). This indicates that the divine states promote neither selflessness nor selfishness, since their ultimate goal is to develop individuals with a ‘balanced or equanimous mind’. Thus, the key to developing god-like or faultless individuals through cultivation of the divine states is founded on the premise of maintaining awareness, wisdom and equanimity.

The divine states have also been referred to as the four cardinal virtues of Buddhism (Pace, 2013). Virtues are attained qualities which assist individuals to develop their character and thereby achieve a good life (Crossan, et al., 2013). The characteristics of virtues are such that they capture volitional, affective, behavioural and cognitive elements (Manz, et al., 2006). Thus, some scholars argue that virtues and moral emotions are intertwined (Herjanto, 2014; Hursthouse, 1997). The interwoven characteristics of virtues and moral emotions may be due to the significant impact they may have on an individual’s volition to act ethically. For instance, in his inquiry into whether the four immeasurables and the resistance of ‘self’ impact on consumer materialism, Pace has found that the four immeasurables expressed towards both self and others were less significant in consumer materialism. Consumer materialism has been defined as an individual’s propensity to assign value to her/his possessions and to consider such

possessions as the basis of her/his happiness or unhappiness when she/he is unable to acquire the desired possessions (Pace, 2013).

Prior research on loving-kindness meditation has indicated that this divine state reduces social anxiety, stress, depression (Garrison et al., 2014), and anger (Leppma, 2012). Likewise, prior research has found that negative emotions such as anger and fear (Kligyte et al., 2013; Thiel et al., 2011); and sadness (Krishnakumar & Rymph, 2012) reduce EDM. Research has also indicated that cultivation of positive emotions such as love, compassion, and joy may undo negative emotions such as anger or fear (Fredrickson, 2001). Zhu (2015), for instance, found that Chinese entrepreneurs used both positive emotions (the Confucian ethic of love and compassion) and economic rationality to reach a balanced outcome in their businesses.

Accordingly, a question arises as to whether the cultivation of divine states has an impact on an individual's EDM process (See for example Simpson, et al., 2014). If so, how do they influence an individual's EDM process? Moreover, since the divine states are founded on the teachings of Buddhism, another question arises as to whether an individual could cultivate the divine states through meditation regardless of their religion. If so, *what divine states do managers experience during EDM, and how do they make meaning of these divine states through EDM in organisations?*

In addition, prior definitions of EDM in organisations (Table 3 below p. 31) have been critiqued for their failure to capture both descriptive and prescriptive EDM approaches, including the role of the moral emotions. Thus, Tenbrunsel and Smith-Crowe (2008), for example, have recommended re-defining the meaning of EDM in terms of moral philosophy and theology. As such, for the purposes of this thesis, EDM is defined in terms of the divine states as follows:

A decision is ethical if the intention and the consequences of the decision benefit both the decision-maker (the 'self') and anyone other than the decision-maker (the 'others'). An ethical decision is free from negative feelings, such as anger, fear, delusion and envy and is made with positive feelings, such as loving-kindness, compassion, sympathetic joy and equanimity.

The following sections of this Chapter elaborate what these divine states are and how they may influence EDM.

Table 3 Selected Definitions of EDM in Organisations (1986-2014)

Author(s)	Definition
Rest (1986)	When the term ‘morality’ is used throughout this book, we intend to refer to a particular type of social value, that having to do with how humans cooperate and coordinate their activities in the service of furthering human welfare, and how they adjudicate conflicts among individual interests (p.3).
Jones (1991)	An ethical decision is a decision that is both legally and morally acceptable to the larger community. Conversely, an unethical decision is a decision that is either illegal or morally unacceptable to the larger community (p. 367).
Treviño, Weaver, and Reynolds, (2006)	Behavioural ethics refer to individual behaviour that is subject to or judged according to generally accepted moral norms of behaviour. Thus, research on behavioural ethics is primarily concerned with explaining individual behaviour that occurs in the context of larger social prescriptions. Within this body of work some researchers have focused specifically on unethical behaviours, such as lying, cheating and stealing. Others have focused on ethical behaviour, defined as those acts that reach some minimal moral standard and are therefore not unethical, such as honesty or obeying the law. Still others have focused on ethical behaviour, defined as behaviours that exceed moral minimums, such as charitable giving and whistle-blowing. Our definition accounts for all three areas of study. Furthermore, our definition allows for a liberal consideration of existing research, and thus our review considers a broader range of topics than recent reviews (p.952).
Treviño, Nieuwenboer, and Kish-Gephart, (2014)	Ethical Behaviour is used broadly to include both ethical and unethical behaviour. Ethical behaviour in organizations refers to the study of ethical and unethical decisions and behaviour in an organizational context, especially in a work context. Drawing on an earlier review by Trevino and Colleagues (2006), behavioural ethics researchers have for the most part studied three types of related outcomes: unethical behaviour that is contrary to accepted moral norms in society (e.g. lying, cheating, stealing), routine ethical behaviour that meets the minimum moral standards of society (e.g. honesty, treating people with respect), and extraordinary ethical behaviour that goes beyond society's moral minima (e.g., charitable giving, whistle blowing) (p. 636-7).

2.3.1 Loving-kindness (*Metta*)

Loving-kindness is defined as “actively taking care of others, feeling a sense of altruistic connection with them, and wishing for their happiness” (Pace, 2013, p. 33). It is also identified as a significant type of meditation (Alba, 2013; Kristeller & Johnson, 2005). Prior research indicates that cultivation of loving-kindness meditation results in reduction of stress, anxiety, anger and fear and thereby improves individuals’ wellbeing (Fredrickson, 2001; Fredrickson et al., 2008). For instance, Garrison and colleagues (2014) claim that loving-kindness meditation cultivates “a state of acceptance and compassion for the self and others” (p. 337). In their review of loving-kindness meditation, Boellinghaus et al. (2014) argue that such meditation practise may have a positive effect on increasing love and compassion for both the ‘self and others’.

Moreover, while mindfulness meditation practices successfully battle stress by enhancing wellbeing, loving-kindness meditation assists one to generate connectedness with both self and others (Leppma, 2012). Thus, the practice of loving-kindness seems to enable one to accept and be satisfied with oneself, as well as being able to accept others.

Similarly, the ultimate goal of developing loving-kindness in Buddhism is to diminish clinging to ‘self or I’ by wishing wellbeing of all beings (Tevijja Sutta, DN 13; Wallis, 2011). The ‘all beings’ includes an individual’s loved ones, indifferent persons or enemies. Loving-kindness in Buddhism must be distinguished from mere romantic love, because while the former emphasises unconditional love, in the latter there is a condition or expectation of being loved in return. Thus, an essential element of loving-kindness is spreading ‘love’ to all beings with no expectation of being ‘loved’ in return.

Moreover, since cultivation of loving-kindness starts with the ‘self’ first, an individual starts to love and be kind to her/himself, and to be less judgemental, depressed, miserable, or anxious. So, for instance, when an individual spreads loving-kindness to her/himself and persons around her/him by experiencing the nature of reality as it is through meditation, such an individual may not cling to her/his ‘self’. This may be because ‘change’ signifies that all pleasant and unpleasant things one experiences at the moment are impermanent. So it is meaningless to hold on to things over which one does not have control, or to weep over one’s misfortunes that may not last forever.

Thus, when an individual loses the notion of ‘self’, she/he may be motivated to make decisions that are not only beneficial for self, but also for others.

2.3.2 Compassion (*Karuna*)

Compassion and loving kindness are said to complement each other, since one cannot wish another’s wellbeing without feeling his/her anguish (Pace, 2013). While loving-kindness emphasises positive features, compassion is said to focus on the negative components (Pace, 2013), such as ‘suffering’ of self and others. Thus, compassion is defined as “feeling the negative feelings and suffering of another person and treating such sorrowful states as if they were one’s own personal suffering” (Pace, 2013, p. 33). According to Buddhist scriptures, once an individual develops loving-kindness to her/himself and others, she/he may commence to gradually spread compassion towards both the self and others. The benefits of cultivating compassion are many and include eliminating negative emotions, such as anger, fear, stress and anxiety.

When an individual opens her/his heart to the suffering of others, she/he may realise the nature of reality as it is. Meditation (Marques & Dhiman, 2009), for example, helps one to understand the nature of reality as it is, i.e. the impermanence, non-self and suffering of all conventional truths. Such a realisation may encourage an individual to refrain from reacting to either positive or negative emotions, and thereby make ethical decisions.

For instance, right mindfulness and consciousness are identified as factors that may prevent one from committing any act, through body, speech or mind, which will harm self and others (Marques, 2012a). When an individual realises through direct experience that all moral emotions are impermanent, she/he may learn to maintain a balanced mind by neither reacting with happiness in good times nor with depression in bad times. Furthermore, an individual, by spreading compassion to her/himself and others, may develop altruism by giving less prominence to her/his ‘self’. As such, development of compassion may influence a reduction in narcissism (Rijsenbilt & Commandeur, 2013) of organisational members.

It therefore appears that wisdom is an essential component of compassion. As such, compassion independent of wisdom (‘good hearted fool’) or wisdom independent of compassion (‘heartless intellect’) is not advocated for a “Buddhist way of life” (Rahula, 1978, p. 46). For instance, an organisation’s culture may not allow compassion free of

rationalisation. An organisation may be inclined to make decisions after evaluating the consequences of its actions towards organisational stakeholders, such as its board of directors, shareholders, employees, the community and the environment. If the consequences of an organisation's action may be harmful to either one of its stakeholders, the organisation's personnel must reflect with compassion on how to eradicate or minimise the perceived adverse consequences prior to its action.

2.3.3 Sympathetic joy (*Mudita*)

Sympathetic joy is unselfish joy on perceiving another's success or happiness (Nyanaponika Thera, 1958; Pace, 2013). It is the third in the ascending order of progress of the divine states, and the opposite of 'jealousy' or 'envy' (Pace, 2013). After an individual develops loving-kindness and compassion towards self and others, he or she may advance to share the happiness and joy of others with no ill will, jealousy or envy. Thus, sympathetic joy is referred to as the "altruistic joy that stems from the happiness of others and the act of sharing one's own happiness with others without keeping such joy to oneself" (Pace, 2013, p. 34).

Prior research indicates that employees cannot engage in misconduct or misbehaviour without direct or indirect encouragement of their leaders (Ghosh, 2008; Werbel & Balkin, 2010). Therefore, an employee who practises sympathetic joy towards her/himself and her/his colleagues, may experience altruistic joy without envy or jealousy at her/his colleagues' success. If, however, an employee develops envy or jealousy towards others' success, such negative emotions may adversely affect both the wellbeing of the employee and the wellbeing of her/his colleagues. This may be due to the animosity and ill will generated by envy or jealousy. For instance, the quote below from a business leader, taken from Marques (2010c), indicates letting go of negative emotions in a competitive business environment may have a positive influence on a team's wellbeing.

It's not unusual for the business and I am speaking of the Wall Street business force to have competition and antagonism going between departments, specifically between sales and trading yelling, screaming, just a lot of emotional outbursts and that type of stuff there's very little of that here. I just won't allow it. And it doesn't have that much to do with being a Buddhist. I just don't think it's a good environment, so I just don't tolerate it. It's not as if we never have it, and sometimes the situation is such that you let it pass (Marques, 2010c, p. 220).

2.3.4 Equanimity (*Upekkha*)

Pace (2013) argues that equanimity is one of the forms of the Middle Path (or the Noble Eightfold Path), as it “prevents delusional attempts to satisfy endless desires” (p. 34). Equanimity is the perfect, unshakeable, balanced mind rooted in insight (See Table 2) that enables an individual to refrain from reacting to either positive or negative emotions. Buddhism claims that individuals generate wholesome and unwholesome actions by reacting either to positive emotions through craving or to negative emotions through aversion or anger. Thus, equanimity is an individual’s ability to detach themselves from both aversions and cravings (Pace, 2013).

Buddhism also claims that an individual’s reaction to these positive and negative emotions is due to his/her ignorance (Hart, 1987; Rahula, 1978). As a result, insight derived from wisdom may encourage an individual to refrain from reacting to positive or negative emotions by understanding the nature of reality as it is, i.e. impermanence, non-self and suffering. For instance, when an individual practises equanimity, she/he may remain calm at both bad and good times without reacting with either joy or sadness. As such, equanimity may have a significant impact on an individual’s EDM as well as her/his wellbeing in organisations.

However, some scholars claim that the development of equanimity may be a weakness (Marques, 2010c). Nevertheless, in this research a quotation from an Indian business leader emphasises the significance of this practice:

Of course, I get angry. Of course, I get frustrations. But they will not be long lasting. You need to practice, you know. Some of these diehard negative habits, they will not go away just like that. We need wisdom: constant study, constant meditation, and constant awareness. In Buddhism, they call these afflictive emotions our sworn enemies: worse than the external enemies (Marques, 2010c, p. 219).

It appears that the business leader’s awareness of the importance of developing meditation to eradicate negative habits through wisdom may suggest his willingness to act ethically without reacting to greed (Vadera & Pratt, 2013; Wang & Murnighan, 2011), or anger or fear (Thiel et al., 2011).

Orange Electric Ltd. Sri Lanka is one such organisation that encourages its employees to practise insight meditation, as a method of developing equanimous individuals (Daily FT,

2014; Daily News, 2014b; Gunarathne, et al., 2014; Kulamannage, 2015; Moorthy, 2014; Orange Electric, 2012; The Sunday Times, 2014). According to Orange Electric Ltd.'s website, they use insight meditation to assist individuals to dissolve impurities of their minds, and thereby create inner peace by sustaining awareness, non-delusion, and self-control. In addition, Buddhist meditation is also used in the Sri Lankan army to promote emotional well-being (Daily News, 2014a; Sri Lanka Army, 2014; Vipassana Meditation Centre Anuradhapura, 2015; Vipassana Meditation Centre Kosgama, 2015). But little is known as to whether managers experience equanimity in their EDM, and if so, how do they make meaning of equanimity in their EDM in organisations? Accordingly, in view of the above, two sub research questions are raised:

(i) *What divine states do managers experience during EDM in organisations?*

(ii) *How do managers make meaning of these divine states through EDM in organisations?*

2.4 Summary

In the previous two chapters the literature on Buddhism and EDM in organisations was reviewed and two sub-research questions were generated: *What divine states do managers experience during EDM in organisations? How do managers make meaning of these divine states through EDM in organisations?* EDM in behavioural ethics management scholarship is twofold. That is, cognitive and non-cognitive EDM. Yet, the definition of what an ethical decision means fails to capture those two schools of EDM. Thus, some scholars have recommended defining what an ethical decision means through moral philosophy and theology. Buddhism has been identified as a religion, philosophy, psychology, an ethical system, and a way of life. It has been argued that if Buddhism was approached as a way of life it would inform a broader audience such as individuals of other religions, non-religious people, and secular organisations. The focused review of literature on Buddhism and EDM indicates that while prior research has found a relationship between EDM and negative emotions (such as anger, fear & sadness), prior research on mindfulness and EDM indicates a relationship between mindfulness and an individual's ethical/unethical choices. Prior research also indicates how positive emotions may eliminate negative emotions. But little is known of how individuals who practise Buddhist meditation make meaning of their EDM process. Thus, this thesis is focused on exploring how Buddhism, as a way of life, influences EDM in organisations, through the

lived experience of managers who practise Buddhist meditation. In the next Chapter, the research context of this thesis is elaborated.

CHAPTER 3: RESEARCH CONTEXT: SRI LANKA

The island of Sri Lanka is widely recognized as one of the world's important centres of Buddhist history and practice... There are recurring efforts to label Sri Lanka as first and foremost a Buddhist country, evidenced by the long-recorded history of Theravada Buddhist practice and numerous archaeological remains some dating back to around the third century B.C. – (Berkwitz, 2006, p. 45).

In this Chapter the literature on business ethics in the Sri Lankan context is reviewed in order to understand three aspects: First, to understand the influence Buddhism has on the people in Sri Lanka. Secondly, to understand how business ethics are managed in Sri Lanka at present. Finally, to justify how and why it is worthwhile to conduct this research in Sri Lanka.

3.1 Sri Lanka

The Democratic Socialist Republic of Sri Lanka, also known as the ‘Pearl of the Indian Ocean’, is a small island situated near the southern tip of the Indian peninsula. Sri Lanka is renowned for its spices, tea, history, hospitality, tourism and Buddhism (Berkwitz, 2006; Chandrakumara & Budhwar, 2005; Fernando, 2007).

The United Nations Development Programme (UNDP) identifies Sri Lanka as a medium developed country in terms of its standard of living, level of education, and average life expectancy (Perry, 2012). According to the Human Development Report, Sri Lanka is placed at 103 in terms of its Gross National Income per capita and 73 as per Human Development Index rank (UNDP, 2014, p. 193). Sri Lanka is also ranked 55 according to the global gender gap report (World Economic Forum, 2013, p. 8). The literacy rate of Sri Lankans for age 15 upwards is 91.2%, whereas between the ages of 15-24 it is 98.2% (UNDP, 2014). Thus, Sri Lankans seem to have a good quality of life and high rate of literacy for a medium developed country.

Sri Lanka’s ‘Gross National Product (GNP)’ is analysed under three main categories: agriculture, industry and services (Central Bank of Sri Lanka, 2013a). The statistics of Central Bank Sri Lanka reveal that its GNP is mainly based on the services and industry sectors. This is a shift away from its historical reputation for being an agricultural society.

Sri Lanka is an emerging and fast-growing economy (Ahlam, 2014) in South Asia, following the introduction of free trade in 1977 (Senaratne, 2011). Since then, Sri Lanka has increased foreign investments in such industries as textiles and apparels. Chandrakumara and Budhwar (2005) describe Sri Lanka’s foreign direct investment policy as “one of the most liberal and dynamic investment environments in South Asia” (p. 100). As such, Sri Lanka is now considered one of the four countries outside East Asia, together with Chile, Argentina and Uruguay, that have achieved a clear policy shift from import substitution-based industrialisation to export-oriented industrialisation (Athukorala & Rajapatirana, 2000). According to Kumarasinghe and Hoshino (2010), Sri Lanka continues to attract the attention

of the developed world for its skilled yet cheap labour and attractive tax policies. Thus, Sri Lanka is identified as the country most likely to be ‘the next Singapore’, given its rapidly growing economy after the civil war that ended in 2009.

Sri Lanka is also noted for its unique socio-cultural features, such as ethnicity and religion. For instance, as per Sri Lanka’s Central Bank Annual Report 2013, Sri Lanka’s estimated population by 2013 was 20,483,000, of which 70.2% were Buddhist (See Table 4 below). Thus, Sri Lanka is often identified as a Buddhist country (Berkwitz, 2006). The other 30% consists of Christians, Hindus and Muslims (Central Bank of Sri Lanka, 2013b; Fernando, 2007; Fernando & Jackson, 2006).

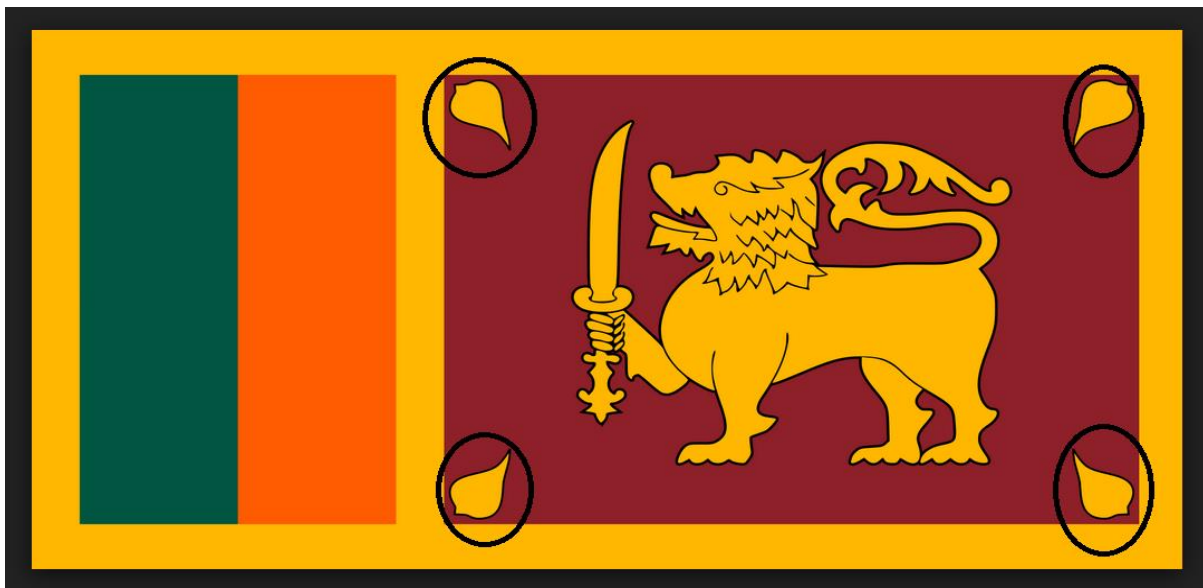
Table 4 Population of Sri Lanka by Ethnicity and Religion

Indicator	Sri Lanka
Population ('000)	20,263.70
Ethnicity (%)	
Sinhalese	74.9
Sri Lankan Tamil	11.2
Indian Tamil	4.2
Moor	9.2
Burgher	0.2
Malay	0.2
Other	0.1
Religion (%)	
Buddhist	70.2
Hindu	12.6
Islam	9.7
Christian	7.4

Central Bank of Sri Lanka (2013a)

Sri Lanka is legally bound under Article 9 of its 1978 Constitution to foster and protect Buddhism as the foremost religion in Sri Lanka, while freedom of thought, conscience and religion are observed under Articles 10 and 14 (1) (e) (Supreme Court, 2008). The characteristics of Buddhism are also reflected in the national flag of Sri Lanka (Figure 2 below).

Figure 2 The National Flag of Sri Lanka



The ‘four Bodhi tree leaves’ represent the divine states, the lion’s tail signifies the Noble Eightfold Path, and the hair of the lion indicates religious observance (such as wisdom & meditation) (Department of Inland Revenue of Sri Lanka, 2015). Most Buddhists in Sri Lanka feel that it is their responsibility to uphold and protect Buddhism in their country (Berkwitz, 2006). But, Berkwitz argues that not all Sri Lankans understand or follow Buddhism correctly. This raises a question as to whether there is a distinction between Sri Lankans who identify themselves as Buddhist for ethnic or cultural reasons, as opposed to those who practise Buddhism through meditation, regardless of their religion. Thus, this thesis approaches Buddhism as a way of life, which can be practised by anyone through Buddhist meditation regardless of their religion or no-religion.

Despite its Buddhist culture, Sri Lanka has been identified as a country with a high rate of corruption, as per the Corruption Perception Index 2016, where it is ranked 95 (Daily Mirror, 2017). Moreover, Transparency International (2014) identified Sri Lanka as lacking essential anti-corruption legislation (Marsoof, 1999), such as a Whistle Blower Protection Act. A few of the organisational and individual financial corruption cases that have been reported in the media in the recent past include the Golden Key Credit Card company case and the Sakvithi Scandal (Fuard, 2008; Galaboda, 2010; Jayasinghe, 2010). Apart from that, in 2013 the Sri Lankan government impeached the country’s Chief Justice, Hon Dr Shirani Bandaranaike, on suspicion of corruption charges (Adaderana-Truth First, 2012; BBC News Asia, 2013). This raised much concern amongst activists and the public, as independence of the judiciary is a

vital element of democracy. Although the newly elected President and the government of Sri Lanka reinstated the Chief Justice after gaining power in January 2015, she retired soon thereafter (BBC News Asia, 2015).

These socio-economic events in Sri Lanka seem to place a greater responsibility on organisations to convince their local and foreign investors that they function differently. For example, adhering to a code of ethics is one of the methods used by organisations to comply with business ethics in Sri Lanka. The following section of this Chapter reveals the application of codes of ethics in organisations in Sri Lanka.

3.1.1 Codes of Ethics in Sri Lanka

Business ethics compliance through the adoption of codes of ethics is only applicable to 295 public quoted companies in Sri Lanka. These companies fall under 20 business sectors, worth Rs. 2, 673.02 million as at 30 June 2014 (Colombo Stock Exchange, 2014). This is because the Code of Best Practice on Corporate Governance applies only to those companies listed in the Colombo Stock Exchange (Senaratne, 2011; The Securities and Exchange Commission of Sri Lanka & The Institute of Chartered Accountants in Sri Lanka, 2013).

The Code of Best Practice is prescriptive, and provides guidelines to public quoted companies in Sri Lanka on how to enhance their “accountability, integrity, efficiency and transparency” (Senaratne, 2011, p. 11). Adherence to the code of best practice, which was once voluntary, has become mandatory over the years (Senaratne, 2011; The Securities and Exchange Commission of Sri Lanka & The Institute of Chartered Accountants in Sri Lanka, 2013).

Section D.4 of the Code of Best Practice states that all companies should disclose whether they have a code of business conduct and ethics for their directors and key management personnel. If a company has such a code, a declaration must be made in its annual report that its directors and key management personnel have declared and conformed to its code.

Prior research in Sri Lanka indicates that whether a company is in possession of a code of ethics is strongly dependent on foreign involvement or influence (Batten et al., 1999). However, there are many other organisations operating in Sri Lanka (e.g. private companies, trusts, government organisations & partnerships) that are not legally bound to adopt codes of ethics. Hence, it would be intriguing to find out how members of such organisations make ethical/unethical decisions in their organisations. This is because little is known of how ethical decisions are

made in organisations in Sri Lanka that are required to comply with codes of ethics, compared with those that are not.

Prior research in Sri Lanka also indicates a relationship between spiritually-inspired Buddhist entrepreneurs and their right decision-making (Fernando & Jackson, 2006), corporate social responsibility practices (Perry, 2012), and economic performance (Kumarasinghe & Hoshino, 2010). Srinivasan (2011), in her mixed method research, for instance, found that the 12 business schools surveyed in Sri Lanka offer Buddhist studies as a part of ethics education. She also found that there is great interest amongst ethics scholars in Sri Lanka in understanding the meaning of ethics through their indigenous ethical systems and traditions. Similarly, Hill (2007), in his qualitative paper argues that Buddhism plays a significant role in shaping ethical systems in the East Asian region. Nevertheless, in a qualitative review of the codes of best practices in Sri Lanka, Senaratne (2011) claims that most codes adopted by business organisations in Sri Lanka at present are founded on the Judeo-Christian worldview. This may be because managerial ethics are deemed to be founded on that worldview (Srinivasan, 2011). Yet, little is known of the impact which other religious worldviews (such as Buddhism) have on business ethics or managerial EDM (Srinivasan, 2011; Tracey, 2012).

Moreover, little is known of how managers who practise Buddhist meditation make ethical/unethical decisions in organisations, a question which this thesis seeks to explore. A Sri Lankan context was selected for this research, following the observation of Kumarasinghe and Hoshino (2010) that although Sri Lanka's business models are founded on Western ideologies, they are enriched by a distinct culture and religion, such as Buddhism. Therefore, since this thesis seeks to explore how Buddhism influences EDM in organisations in Sri Lanka through the lived experience of managers who practise Buddhist meditation, the following section of this Chapter explains the influence of Buddhism in Sri Lanka.

3.1.2 Buddhism in Sri Lanka

Buddhism was introduced to Sri Lanka because of Emperor Ashoka's political strategy of merging the state with Buddhism in the third century B.C.E. Accordingly, a mission led by his first-born son, Mahinda Thero, was sent to Sri Lanka to introduce Buddhism during King Dewanampiya Thissa's reign (Saram, 1976). History recounts that Emperor Ashoka sent one of his sons to Sri Lanka as a Buddhist missionary because of the friendship he had with the King. Since then, Buddhism has been sponsored by the monarch. It has also been the socio-

economic foundation and drive of Sri Lankan culture. The relics of the temples in the ancient kingdoms of Anuradhapura and Polonnaruwa provide evidence of a history enriched by Buddhism.

The kings of Sri Lanka have made it their utmost responsibility and obligation to protect and foster Buddhism in the country. For instance, the 'Dutugemunu-Elara' war was the first of the conflicts in Sri Lanka, as far back as the second century B.C.E., where a king fought 'to protect Buddhism' (Spencer, 1990). However, according to the *Mahavamsa* (the written history code of Sri Lanka), after winning the war King Duttugemunu built a temple in the name of the opposing monarch, King Elara. His actions indicate respect for an opponent, which was perhaps influenced by the teachings of Buddhism.

After the 'Tooth relic' was brought from India to Sri Lanka for protection, it has become the symbol of support and obedience of the people of Sri Lanka. Thereafter, the kings of Sri Lanka made sure that they were in possession of the 'Tooth relic' and protected it with their lives. Loss of the 'tooth relic' has been symbolised as loss of support for the monarch. For instance, after Don Juan Dharmapala was crowned as the first Christian King by the Portuguese in 1551 (Fernando, 2007), people moved to Kandy in search of a new King with the 'Tooth relic'.

The Portuguese were the first westerners to invade and colonise Sri Lankan coastal areas in the 15th century C.E. The Dutch, who were the second western nation to invade Sri Lanka, in the 17th century C.E., failed to colonise the Buddhist capital of Kandy, which remained the kingdom of Sinhalese-Buddhists until it was conquered by the English in 1815. The Kandyan convention, which was signed between the Sinhalese leaders and the British, imposed responsibility on the British to defend and uphold Buddhism and its rites and places of worship (Berkwitz, 2006). This clause was added to win the obedience of the people of Sri Lanka. Nevertheless, the Sinhalese leaders started revolting against the English, after they realised that the British had no intention of upholding the clause about Buddhist rites and places of worship, after the British had started promoting the establishment of Christian missions. Several Buddhist monks also campaigned against Christian missionary efforts to convert Buddhists to Christianity in the 1860's (Berkwitz, 2006). Despite the efforts of those missionaries, Sri Lanka's current demographics indicate that relatively few people have converted from Buddhism to Christianity.

In the 1880's Colonel Henry Steele Olcott helped the movement to establish Buddhist schools. The Colonel was an American civil war veteran and a leader of the Theosophical Society (Berkwitz, 2006). Establishment of such schools gave Buddhist parents the opportunity to educate their children under Buddhist influence, rather than sending their children to Catholic or Protestant Christian schools. These Buddhist schools still act as the foundation of Sri Lankan children's education and moral foundation. I am blessed to have attended one such Buddhist single-sex school, which was founded in 1917 by Lady Herbert Stanley, the wife of the then Governor of Sri Lanka (Visakha Vidyalaya, 2016).

This historical evolution of Buddhism in Sri Lanka is portrayed in its Constitution, as the state continues to be liable to provide Buddhism with the foremost place among religions in Sri Lanka (Supreme Court, 2008). Consequently, political leaders often demonstrate to the public that they obtain advice or approval from the Buddhist monks on sensitive and significant issues.

Since two thirds of the population of Sri Lanka identify themselves as Buddhist, they also form a significant proportion of Sri Lanka's workforce. However, little research has been conducted to explore what 'ethical' means to individuals who practise Buddhism through meditation and/or how they make meaning of EDM in organisations. Thus, this thesis seeks to explore how managers who practise Buddhist meditation, irrespective of their religion or no-religion, make meaning of the divine states in their experience of EDM in organisations in Sri Lanka.

3.2 Summary

In this Chapter, prior research done on Buddhism and EDM in organisations in Sri Lanka was reviewed, since Sri Lanka is the research context of this thesis. Whereas most of its population identify themselves as Buddhist, business ethics compliance is confined to 295 organisations listed in the Colombo Stock Exchange. However, there are many other organisations in Sri Lanka, which are not legally obliged to adopt codes of ethics. Thus, a question arises as to how managers in such organisations make ethical decisions. Prior research on business leaders' religion-based spirituality and right decision-making in Sri Lanka has found that business leaders' right decision-making was influenced by their spirituality, which was informed by their religion. Nevertheless, little is known of how managers who practise Buddhist meditation, regardless of their religion or religious beliefs, make ethical/unethical decisions in organisations in Sri Lanka.

Consequently, in the following Chapter, the philosophical and methodological underpinnings of this thesis are illuminated through Buddhism and Interpretative Phenomenological Analysis (BIPA).

CHAPTER 4: METHODOLOGY

Interpretation is a dialogue between past and present...The aim should not be to relive the past but rather to learn anew from it, in the light of the present. Interpretation will focus on the meaning of the text and that meaning will be strongly influenced by the moment at which the interpretation is made (Smith, Flowers, & Larkin, 2009, p. 27).

In Chapters 1 and 2, I discussed the reasons for undertaking this research by drawing theoretical insights from Buddhism and EDM in organisations. Chapter 3 discussed the current research in the Sri Lankan context. In this Chapter, the philosophical and methodological underpinnings of this thesis are explained.

The structure of this Chapter is as follows. First, the theoretical perspective of the thesis is discussed through the ontological and epistemological assumptions of Buddhism. Secondly, ‘Buddhist Interpretative Phenomenological Analysis (BIPA)’ is developed through the theoretical insights of Interpretative Phenomenological Analysis (IPA) and Buddhism. BIPA is a reflexive methodology that is proposed for qualitative research and it forms part of the methodological contribution of this thesis.

4.1 Theoretical Perspective

A researcher’s choice of a paradigm lies in its ability to answer a research question more successfully than another (Grant & Giddings, 2002). The theoretical perspectives (Crotty, 1998) or approaches to research (Creswell, 2014; Grant & Giddings, 2002; Lincoln & Guba, 1985) are a set of researcher beliefs that justify her/his choice of methodology and methods of inquiry. Lincoln and Guba (1985) refer to this as a paradigm and define it as “a systematic set of beliefs, together with their accompanying methods” (p. 15). That definition is adopted in this thesis.

So, what is this set of beliefs? A researcher’s ontological and epistemological beliefs (Gi-Ming, 1953) signify what she/he perceives the world to be and how it acts. Ontology refers to “what kind of being a human is and the nature of reality” (Grant & Giddings, 2002, p. 12). A researcher’s beliefs on the nature of reality further lead to her/his epistemological beliefs. Epistemology is defined as “how we know the world or gain knowledge of it” (Guba & Lincoln, 1994, p. 112). It is also known as the “theory of knowledge or how we know what we know” (Crotty, 1998, p. 3). Thus, it seems that the identification and formulation of a research question or problem is based on a researcher’s ontological and epistemological beliefs. Accordingly, as a researcher, I was confronted with two questions. First, what are my ontological and epistemological beliefs? Secondly, how do I understand those beliefs through a process of reflexivity?

The following sections of this Chapter focus on answering these questions, by explaining my ontological and epistemological beliefs, which form the philosophical foundation of the

reflexive methodology of this thesis, which is termed Buddhist interpretative phenomenological analysis (BIPA).

4.1.1 Buddhist Interpretative Phenomenological Analysis (BIPA)

The philosophical underpinnings of this thesis are founded on the conventional reality of Theravada Buddhism. As explained in Chapter 1, the overarching question of this thesis is *'how does Buddhism influence EDM in organisations in Sri Lanka?'* In order to answer this question, two sub questions were raised:

1. *What divine states do managers experience during EDM in organisations?*
2. *How do managers make meaning of these divine states through EDM in organisations?*

How and why these research questions were raised depended on my ontological and epistemological beliefs, which are informed by Theravada Buddhism. That is, for instance, how I perceive the world 'to be' (i.e. being) and how it 'becomes' (i.e. becoming). This process of 'being' and 'becoming' is also referred to as dependent origination (Pace, 2013; See Chapter 2). According to Theravada Buddhism, our understanding of this process of 'being' and 'becoming' consists of a dual reality (Galmangoda, 2008). That is, first an ultimate reality (i.e. 'what is'), which exists independently of an individual's meaning construction, and secondly a conventional reality (i.e. 'what appears to be'), which is based on the meanings individuals assign to objects through their sense perception (Galmangoda, 2008; Priest, 2013). Thus, Theravada Buddhism clearly draws a distinction between 'what is' and 'what appears to be'.

This distinction raises two questions. First, what does 'what is' and 'what appears to be' mean in Theravada Buddhism? Secondly, why is this thesis based on a conventional reality of Theravada Buddhism?

4.1.1.1 Ultimate Reality and Conventional Reality.

In this thesis I argue that while the nature of being in Theravada Buddhism is founded on ultimate reality, how we know 'what is' through interpretation constitutes its conventional reality or epistemology. I also argue that our 'understanding' of 'what is' and 'what appears to be' is explained through the concept of '*dhamma*'. In Chapter 2 I approached Buddhism as 'an art of living' or a way of life, and I adapted the six qualities of '*dhamma*' as the definition of '*dhamma*'. The first quality of '*dhamma*' was explained through the doctrine of suffering,

impermanence and non-self. These aspects of *dhamma* are also understood as the ultimate truth or reality in Theravada Buddhism (Coseru, 2013; Galmangoda, 2008; Holder, 2013; Priest, 2013).

Since these three themes were elaborated in detail in Chapter 2, only a brief recapitulation is provided in this Chapter. The doctrine of suffering is based on the Four Noble Truths: that is, suffering, the cause of suffering, how to eliminate suffering, and the path leading to the cessation of suffering (Pace, 2013). According to Buddhism, suffering occurs because of our inability to see and understand the impermanent or changing nature of all conventional realities (Kalupahana, 1976). An individual may realise these three realities through direct experience by practising various Buddhist meditations. For example, a meditator conducts insight meditation by concentrating on their respiration and sensations (Hart, 1987; Marques & Dhiman, 2009). Ultimate reality in Buddhism is not thought to be just a truth that is ‘out there’, but rather it can be realised directly through meditation (See the definition of ‘*dhamma*’ in Chapter 2).

How an individual makes meaning of these ultimate realities will depend on her/his individual experience. In Buddhism, no two individuals can experience the same reality, because everyone has different accumulations of ‘*saṅkhāras*’ (i.e. mental reactions, volitional activities, & habits) (Hart, 1987). Thus, for Rhys Davids (1900) *dhamma* is knowledge that is subjective and has multiple meanings and interpretations. This may be because the states of consciousness arise from an individual’s senses when they come in contact with objects (de Silva, 1990). So, for example, the moment an individual makes meaning of her/his experience of ultimate reality and shares their experience through words, such an experience becomes a conventional reality. This experience can be made sense of by a researcher in a conventional reality. Hence, the aim of this thesis is to make sense of how the participants make meaning of divine states in EDM in organisations. That is, to understand ‘what appears to be’, rather than ‘what is’, this thesis is founded on a conventional reality.

Once individuals make sense of suffering and impermanence, it assists them to make sense of the doctrine of non-self, which is the third ultimate reality. Theravada Buddhism draws a distinction between ‘self’ and ‘non-self’ in its interpretation at a conventional level.

4.1.1.2 Self and Non-Self

The doctrine of non-self stipulates that our perception of the existence of ‘self’ is a result of our inability to see the impermanent or changing nature of all conventional realities (Pace, 2013; Pérez-Remón, 1980). This perception of the existence of ‘self’ is no more than an illusion or delusion (Brazier, 2003), because what we refer to as the ‘self’ by convention is a constantly changing phenomenon (Hart, 1987). Thus, some scholars argue that what Buddha rejected in the *Aggi-Vachchagotta sutta* is the illusion or delusion of a fixed or unchanging ‘self’, rather than the notion of ‘self’ itself (Pérez-Remón, 1980).

Our understanding of ‘self’ or ‘non-self’ is an interpretation of conventional reality. This is because Buddhism makes a clear distinction between how we make meaning of non-self at a conventional reality, in contrast to our pre-understanding of non-self in ultimate reality. For example, in the Buddhist scriptures a human being is said to be an accumulation of four elements: earth, fire, water, and air. Since these elements are constantly changing and impermanent, there is no fixed ‘self’ to be identified. Hence, an identity (i.e. self) is only imposed on a human being after her/his birth: for example name, religion, colour, race, gender, sex or sexuality. However, when individuals start to practise insight meditation they begin to realise that a human being is made out of those elements or components, and there is no fixed ‘self’ to be identified. This realisation helps meditators to make meaning of their pre-understanding of non-self in ultimate reality, as opposed to individuals who understand what ‘non-self’ means only in conventional reality. Pace (2013) has highlighted this significant distinction, as he based his research on conventional reality (See Chapter 2). In this thesis I also argue that our understanding and pre-understanding of ‘non-self’ and ‘self’ is ‘what appears to be’ in conventional reality. A question then arises as to how we make meaning of ‘what appears to be’ in conventional reality in Buddhism.

4.1.1.3 Insight and Meaning Construction

Insight in Buddhism is achieved through wisdom. As explained in Chapter 2, wisdom in Buddhism consists of right view and right thoughts (Hart, 1987; Rahula, 1978; Saddhatissa, 2003). According to right view, an individual must know, practise, cultivate, experience and understand things just as they are (Anderson, 2001; Gethin, 2004). Right view is three-fold: it consists of received wisdom, intellectual wisdom and experiential wisdom (Hart, 1987). Since these were explained in Chapter 2, only a brief summary is offered here.

The literal meaning of received wisdom is that which is acquired from others by reading or listening (Hart, 1987). Intellectual wisdom, on the other hand, is an individual's ability to examine what is right or wrong by analysing or rationalising the advantages or disadvantages of their actions or behaviour towards self and others at an intellectual level. Finally, experiential wisdom assists individuals to realise the truth or reality through direct experience.

Meditation is a technique that helps individuals to realise wisdom experientially. Meditation enables individuals to foster self-awareness and consciousness prior to their actions on others (Gould, 1995). Insight meditation is a meditation technique that aids individuals to realise the nature of reality as it is at an experiential level. Therefore, insight is an individual's ability to understand the nature of reality as it is (i.e. understanding of suffering, impermanence & non-self) at an experiential level without reacting to pleasant, unpleasant or neutral sensations, and thereby maintaining equanimity (See Chapter 2). Therefore, how an individual makes sense of ultimate reality, conventional reality, self or non-self may be linked to her/his insight.

In contrast, meaning construction in a conventional reality is the meanings which individuals assign to objects perceived through their sense organs, such as eye, ear, nose, tongue, body and mind (de Silva, 1990; Galmangoda, 2008). For example, when an eye perceives an object, this results in the sense of sight. Thus, meaning-making in Buddhism is a result of sensations. As Rhys Davids (1900) puts it: "I see often stands for I perceive or discern through two or more modes of sensation" (p. xlix). According to de Silva, a central element of meaning construction in conventional reality in Buddhism is 'contact'. It is through 'contact' that one feels, one perceives, and one reasons out.

The meaning of the three (i.e., eye, material shape and visual consciousness) is contact; because of this contact arises feeling; what one feels, one perceives... What one perceives, one reasons about. What one reasons about, one turns into *papanca*. What one turns into *papanca*, because of that factor, assails him in regard to material shapes recognizable by the eye belonging to the past, the future and the present... (*Majjhima Nikaya, I*, 1888-1902 as cited in de Silva, 1990, p. 242).

The word '*papanca*' means "the process of sense-cognition" (de Silva, 1990, p. 242). Hence there is a distinction between 'knowing' and 'meaning-making' in Buddhism, which is based on an individual's wisdom and insight (Anderson, 2001). Consequently, some argue that Buddhist epistemology is grounded in human experience (Holder, 2013); others have argued against Buddhist empiricism by comparing and contrasting it with positivism (Montalvo,

1999). Nevertheless, Montalvo's work fails to distinguish the dual reality emphasised in Theravada Buddhism when he critiques Buddhist empiricism. This is because a researcher's positioning in terms of ultimate or conventional reality in Buddhism indicates whether their worldview is positivist or interpretivist. Thus, how and why this thesis is based on interpretivism is discussed in the later sections of this chapter.

In addition, meaning construction in Buddhism in conventional reality is based on the present moment, though such construction may be influenced by one's past experiences and future expectations.

4.1.1.4 Disclosure, establishing, opening-up, analysing, making it clear

In the discourse on the analysis of the truths (the *Saccavibhanga sutta*), the Four Noble Truths were explained using 'disclosure, establishing, opening-up, analysing, and making it clear' (Piyadassi Thera, 1999). These five steps were incorporated into the meaning-making of this thesis, as they provided insights about how to move back and forth in explaining a concept more fully.

➤ Disclosure

According to Bhikkhu Bodhi (2000) '*paññāpana*' means "making known or something is made known" (p. 1077). In this level of interpretation, a researcher makes known what something means to the participants. For instance, if the meaning the researcher seeks to uncover is 'higher purpose', she/he tries to make sense of what 'higher purpose' means to the participant. Factors such as whether the participant is a Buddhist meditation practitioner and how her/his understanding of the doctrine of suffering and impermanence is linked to the meaning of 'higher purpose' to her/him may be relevant factors. Hence, disclosure enables a researcher to make sense of what 'higher purpose' means to the participant, by reflecting on the words as they are 'made known' or disclosed by the participant.

➤ Establishing

After understanding 'the thing' the participant has 'made known', the next step is to establish the meaning. Establishing could be done by reflecting on the theme that has emerged from the data by linking it to an existing concept or theory. In the above example of making meaning of a 'higher purpose', for instance, a researcher may first reflect on whether the participant's

meaning of 'higher purpose' is linked to her/his 'awareness of benefit to self and others'. Secondly, a researcher should reflect on whether the meaning of 'awareness of benefit to self and others' is derived from the meaning of the concept of '*saddha*' (confidence). In Buddhism it is the confidence in '*dhamma*', attained through direct experience, which motivates individuals to follow the Noble Eightfold Path towards enlightenment (Hart, 1987; Rahula, 1978). Thus, at this level a researcher commences by 'establishing' what the participant has already 'made known' and thereafter by making sense of the words of the participant through existing concepts or theory.

➤ **Opening-up**

The third step of understanding the meaning of themes emerging from data is by opening-up their meaning to the current literature on what is already known. For instance, how the words of the participant are linked to the existing literature on the doctrine of suffering and impermanence in management literature. Why does she/he want to do more good deeds or wholesome actions? Is it because of her/his belief that good actions result in good karma? Why is her/his higher purpose in life or the meaning of her/his higher purpose in life linked to helping others? What is the link between her/his meaning of 'higher purpose' to spirituality? Is her/his spirituality informed by Buddhism as a religion or as a way of life? How does it link to the existing management literature? Questioning and constantly reflecting and re-reflecting on the meaning of the participant helps a researcher to open up the meaning of the themes that are emerging from the data.

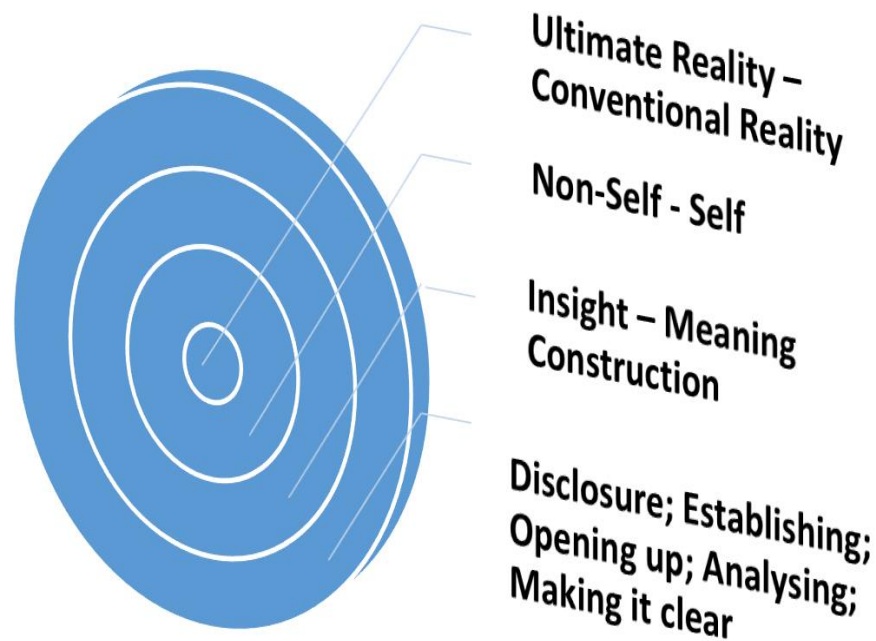
➤ **Analysing**

The fourth step in making sense of the meaning of the words of the participant is analysing. After reflecting on what the participant has made known and having established and opened up the meaning to current literature, the researcher proceeds to analyse the meaning. This could be done, for instance, by linking the meaning of the participant to what suffering means in Buddhist discourses, such as the *Saccavibanga sutta* (Piyadassi Thera, 1999); or by referring to research that has already made reference to the doctrine of suffering (Pace, 2013) or to religion-based spirituality (Fernando & Jackson, 2006) in management literature. Thus, the meaning derived at this level of interpretation is analytical.

➤ Making it clear

The final step in making sense of meaning emerging from data is ‘making it clear’. This could be done by reflecting and re-reflecting on the meaning by following the steps of the Buddhist interpretative phenomenological analysis (BIPA) circle (Figure 3 below). The BIPA circle consists of the theoretical underpinnings of Theravada Buddhism (explained above) and interpretative phenomenological analysis (IPA), which is explained below. Thus, for instance, reflection and re-reflection following the different levels of the BIPA circle make it clear whether ‘higher purpose’ really means ‘spirituality’ to the participant.

Figure 3 Buddhist Interpretative Phenomenological Analysis (BIPA) Circle



4.1.2 Interpretative Phenomenological Analysis (IPA)

IPA is founded on the philosophical underpinnings of phenomenology, interpretive phenomenology, hermeneutics and ideography (Charlick, McKellar, Fielder, & Pincombe, 2015; Gill, 2014; Pringle, Drummond, McLafferty, & Hendry, 2011; Roberts, 2013; Smith & Eatough, 2016; Smith et al., 2009). Although IPA is commonly used in psychology research (Gill, 2014; Smith & Eatough, 2016), it has also been used in business research (Cope, 2011;

Gill, 2014; Murtagh, Lopes, & Lyons, 2011; Smith & Eatough, 2016). While IPA enables a researcher to explore an individual's experience in detail, it also permits a researcher to understand how a participant makes sense of their personal experience. Thus, the crux of IPA is to explore the meanings or personal perceptions of a participant's experience, as opposed to reporting objective findings (Smith & Eatough, 2016).

The two levels of interpretative process in IPA are also known as 'double hermeneutic' (Smith & Eatough, 2016; Smith et al., 2009). In this double hermeneutic process, a researcher plays a dual role. First the researcher tries to make sense of the participant's meaning as she/he makes sense of it. Secondly, the researcher makes sense of the participant's meaning as an independent individual (Smith & Eatough, 2016).

BIPA, on the other hand, goes through a triple interpretation process. That is, through 'double hermeneutic' and the BIPA circle (See Figure 3 above). The BIPA circle was used to interpret data in this thesis, as explained in detail in Chapter 5. A justification of how and why IPA was used to develop BIPA for this research is elaborated in the latter part of this Chapter.

4.1.3 Buddhism: Interpretivism?

Since it is 'subjective consciousness' (Rhys Davids, 1900) or meaning-making in conventional reality that is approached in this thesis, I argue that how knowledge is constructed (i.e. 'how we know what we know') in Theravada Buddhism in conventional reality is most closely aligned with the epistemological beliefs of the interpretive paradigm.

In the interpretive paradigm, understanding of social phenomena occurs through the lived experience of its actors (Burrell & Morgan, 1979; Leitch, et al., 2010). Immanuel Kant (1724-1803) is one of the philosophers who laid the foundation for the ontological and epistemological beliefs of the interpretive paradigm. He argued that '*a priori* knowledge' is a result of an interpretive process that occurs in the mind. In the interpretive paradigm, knowledge construction is independent of an external reality. For interpretivists, knowledge is created through the interaction between an individual who has experienced a phenomenon (i.e. the known), and an individual who tries to understand that phenomenon (i.e. the knower). Thus, interpretivists argue that knowledge creation in the interpretive paradigm is subjective, as it is impossible to maintain researcher objectivity throughout the exploration process (Grant & Giddings, 2002; Guba & Lincoln, 1994).

The notion of understanding (*verstehen*) in the interpretive paradigm was developed by Dilthey (1833-1911) (Burrell & Morgan, 1979). Dilthey made a distinction between the natural sciences and the cultural sciences: while the former investigates the external factors of the world, the latter concentrates on how knowledge is created in an individual's mind (Burrell & Morgan, 1979). Thus, interpretivists are interested in making sense of the meanings of a subject's lived experience (Grant & Giddings, 2002; Schwandt, 1994), such as inner realities, rather than investigating any causal explanations.

These views seem to be similar to the philosophical assumptions of conventional reality in Theravada Buddhism (See the BIPA circle Figure 3 above). Hence, I questioned whether the meanings I sought in this thesis were multiple. This is because both the interpretive paradigm and the conventional reality of Theravada Buddhism provide that there are multiple truths or realities, which are subjective (Pace, 2013; Rhys Davids, 1900). For instance, how managers make meaning of divine states in EDM in organisations may depend on the type of Buddhist meditation they practise, the period they have been practising such Buddhist meditation, their beliefs, their religion, and the socio-economic and cultural context they live in.

I also reflected on the organisational context of EDM, since the context and lived experience are important factors when reflecting on whether a research question falls within the interpretive paradigm. A question arose as to whether I sought to explore EDM in organisations in a group or an individual context. Aiman-Smith, et al., (2002) claim that while contextual factors are prominent in ongoing managerial decision-making, much of the research is based on either idiographic or nomothetic designs. For them, idiographic designs examine the outcome of individual decision-making, whereas nomothetic designs focus on the elements that influence the decision-makers across the group. Therefore, I reflected on whether I aimed to understand the outcomes of an individual's experience of EDM or the factors that influenced a group's experience of EDM. I realised that I was focused on exploring outcomes of individual experience of EDM.

Finally, I reflected on whether I intended to test theory, build theory, or extend existing theory. For instance, Murtagh et al. (2011) justified their decision to apply IPA by stating that the objective of their research was to enrich existing theory, rather than develop new theory. Similarly, I reflected on what I intended to explore and contribute to EDM in organisational scholarship. I realised that the objective of my research was to extend existing theories of EDM by developing a new theoretical framework, through the meanings which managers who

practised Buddhist meditation assigned to divine states in their lived experience of EDM in organisations. Based on these ideas, I concluded that the theoretical perspective of this thesis is founded on the conventional reality of Buddhism, which is in line with the theoretical assumptions of the interpretive paradigm.

The following sections of this Chapter justify how and why BIPA was developed as the reflexive methodology of this thesis.

4.2 BIPA: A Reflexive Methodology.

Johnson and Duberley (2000) proposed two reflexive approaches to management research, which are ‘methodological reflexivity’ and ‘epistemic reflexivity’. According to them, ‘methodological reflexivity’ enables a researcher to monitor how her/his behaviour influences the phenomenon under exploration, and thereby how to face such influence by developing researcher protocols and related field roles. ‘Epistemic reflexivity’, on the other hand, permits a researcher to reflect on her/his own beliefs that derive from her/his own socio-historical location. They argue that while ‘methodological reflexivity’ assists a researcher to advance “research practice through the facilitation of a more accurate representation of reality via the eradication of methodological lapses” (p. 178), epistemic reflexivity enables a researcher to reflect on her/his own meta theoretical assumptions by inquiring, expressing, assessing and altering, when structuring her/his data collection and interpretation process. I, therefore, reflected on how and why BIPA is a reflexive methodology.

For Alvesson and Sköldbberg (2009), reflexive research is a process of producing knowledge in different contexts through the involvement of the researcher and the researched. For them, reflexivity is the relationship between “knowledge and the ways of doing knowledge” (p. 5). Hence, they propose two essential features of reflexive research: careful interpretation and reflection.

The major elements of interpretation include our understanding of the theoretical assumptions, the language, and our pre-understanding of the phenomenon under exploration. Reflection is the meanings the researcher makes of the researched and the research context as a whole (Alvesson & Sköldbberg, 2009). A process of systematic reflection on different levels offers a robust interpretation of empirical data. Thus, in their work *‘Reflexive Methodology’* Alvesson and Sköldbberg suggest four types of reflexive research:

1. Systematics and techniques in research procedures (i.e. qualitative research that follows rigorous and reasoned logic in the data analysis process, e.g. grounded theory);
2. Clarification of the primacy of interpretation (e.g. hermeneutics);
3. Awareness of the political-ideological character of research (i.e. social science is embedded in ethical and political context. What we explore and how we explore cannot avoid existing social conditions. Our research questions depend on our likes and dislikes & on how we understand and interpret reality, e.g. critical theorists);
4. Reflection in relation to the problem of representation and authority (i.e. decouples texts from external reality, since texts live their own life and only affect one another. While researchers claim to authority, texts claim to reproduce some extrinsic reality. So, the researching subject and object are both called into inquiry, e.g. postmodernism) (p. 7).

Since this thesis is based on ‘clarification of the primacy of interpretation’, a brief explanation of it is offered in this Chapter. According to the ‘clarification of the primacy of interpretation’, research is fundamentally viewed as an interpretive activity (Alvesson & Sköldberg, 2009) where the research is driven by the researcher (i.e. the interpreter), who interacts with the subjects of the research (i.e. the people studied). According to this approach, method cannot be disengaged from theory and the other elements of our preunderstanding. Interpretation and representation of the object of study are based on our assumptions and notions as researchers. For example, hermeneutics is a method of interpretation of texts that enables a researcher to make meaning of participants’ experience.

Burrell and Morgan (1979) argue that “hermeneutics is concerned with interpreting and understanding the products of the human mind, which characterise the social and cultural world” (p. 235/36). According to them, the ontological position of hermeneutics lies within an “objective idealist view of the social-cultural environment” where the phenomenon is constructed through human experience (p. 236). To understand the realm of an objective mind, a researcher must study the social creations which underpin it, that is: languages, historical situations, and institutions (Burrell & Morgan, 1979; Prasad, 2002; Prasad & Prasad, 2002). Thus, hermeneutics suggests that reality cannot be understood independently from its context. Similarly, the BIPA circle (Figure 3 above p. 55) explains how to interpret texts from a

Buddhist theoretical perspective. I, therefore, argue that BIPA may be classified as a reflexive methodology under this category.

The following sections of this thesis provide a justification for developing BIPA by drawing similarities and differences between the philosophical underpinnings of Buddhism and IPA.

4.2.1 Why BIPA?

As discussed above, conventional reality in Theravada Buddhism is similar to the theoretical assumptions of the interpretive paradigm. Burrell and Morgan (1979) identify four theories under the interpretive paradigm: solipsism, phenomenology, phenomenological sociology and hermeneutics. Amongst these theories, phenomenology is identified as both a philosophy and a qualitative methodology in organisational research (Gill, 2014).

IPA is a qualitative non-linear iterative process, which is based on phenomenology, hermeneutics and ideography (Charlick et al., 2015; Gill, 2014; Pringle et al., 2011; Smith & Eatough, 2016; Smith et al., 2009). While the philosophical underpinnings of phenomenology and hermeneutics allow an IPA researcher to explore the lived experience of an individual, its ideographic characteristics allow her/him to carry out an in-depth inquiry into the subject's experience. Some scholars argue that the ideographic characteristics of IPA distinguish it from other phenomenological methodologies (Gill, 2014).

The objective of IPA is to understand how individuals make sense of their personal and social world through an in-depth inquiry into their lived experience. Consequently, IPA has been used in organisational research that attempts to make sense of decision-making (Gill, 2014). For instance, Murtagh et al. (2011) used IPA to explore the decision-making processes of women who had changed their careers voluntarily.

However, the research questions of this thesis not only seek to make sense of the meanings of participants' meanings of divine states in EDM, but also to make sense of their meanings from a Buddhist theoretical perspective. Since a Buddhist interpretation of participants' meanings was central to this thesis, I reflected on whether IPA would inform my research questions. If not, how could I extend IPA to suit my research? For instance, some researchers have critiqued IPA as a non-scientific method (Giorgi, 2010).

For Giorgi, IPA is a non-scientific method because its founders failed to provide a set of rules to its users. For him, a phenomenological analysis method must contain a theoretical justification as to how the method is used, rather than a mere description of how it is done. In his article, however, it was not the philosophical underpinnings of IPA that were questioned, but its scientific status. For him, a qualitative research method could be scientifically sound if following a set of rules to guide the conscious process of a researcher (Giorgi, 2010), so that it could be replicated by other researchers to arrive at similar or different findings. Therefore, the main objective for developing BIPA was to demonstrate how to interpret texts from a Buddhist theoretical perspective, in qualitative research. BIPA rules offer a non-linear and iterative process that could be applied by any other researcher, who could thereby arrive at similar or different findings and conclusions.

IPA is an interpretation of the meanings of participants' meanings by following a double hermeneutic process (See above). The hermeneutic circle provides a useful way of reflection for IPA researchers in the meaning making process. That is, first, how the participants make meaning of the phenomenon under exploration and, secondly, how the researcher makes meaning of the participants' meanings. The hermeneutic circle shows how to make meaning of data by following different levels:

Level 1: Part and whole

Level 2: Pre-understanding and understanding

Level 3: Pattern of interpretation, sub-interpretation, text and dialogue

Level 4: Empathy 1 (the inside of actions), empathy 2 (interpolation, imaginary reconstruction a priori), source criticism (authenticity, bias, distance, dependence), the hermeneutics of suspicion, the hidden basic question of the text, the fusion of horizons, asking (knocking at the text), poetics (root metaphors, narrative conventions), existential understanding of situations (Alvesson & Sköldbberg, 2009)

Alvesson and Sköldbberg (2009) state that the origins of interpretation of 'part' and 'whole' in the hermeneutic circle was based on interpretation of the Bible as part and as whole. This notion was later developed into interpretation of texts in contexts. BIPA differs from the hermeneutic circle in that it shows how to interpret texts from a Buddhist theoretical perspective. Thus,

BIPA may also be termed ‘Buddhist hermeneutics’. The levels of interpretation of the BIPA circle are as in Figure 3 above:

Level 1: Ultimate reality and conventional reality

Level 2: Non-self and self

Level 3: Insight and meaning construction

Level 4: Disclosure, establishing, opening-up, analysing, and making it clear

BIPA is the reflexive methodology applied in this thesis. How I applied the BIPA circle to analyse data is explained under the data analysis section in Chapter 5. The following sections of this Chapter justify the development of BIPA.

4.2.1.1 Husserl’s Descriptive Phenomenology and Buddhism

Husserl’s descriptive phenomenology asserts that phenomenological inquiry requires the study of experience in the way that it goes back “to the things themselves” (Smith et al., 2009, p. 12). The ‘thing’ Husserl referred to is an individual’s consciousness. For Husserl, the consciousness is always consciousness ‘of’ something (Vagle, 2014). Consciousness is also identified as ‘intentionality’ in phenomenology (Ricoeur, 2007; Vagle, 2014). The term ‘intentionality’ is used to “describe the relationship between the process occurring in consciousness, and the object of attention for that process” (Smith et al., 2009, p. 13). Thus, an essential element of descriptive phenomenology is the focus on the thing itself, without imposing an individual’s prejudgements onto their pre-existing categories.

The phenomenological reflection process of IPA is influenced by Husserl’s work (Smith & Eatough, 2016; Smith et al., 2009). For example, bracketing is a form of reduction that helps a researcher to identify her/his prejudgements of the phenomenon under exploration. As such, descriptive phenomenology is also called transcendental reduction (Gill, 2014). The objective of bracketing is to shut out, disconnect, or transcend one’s own prejudgements of a phenomenon and to get to the essence of the idea itself (Gill, 2014; Smith et al., 2009). For Husserl, ‘bracketing’ assists a person to concentrate on the thing itself, by putting aside what she/he perceives the phenomenon to be.

However, Buddhism does not advocate a process of ‘bracketing’ or putting aside one’s pre-conceived notions of a phenomenon. What Buddhism highlights is the distinction between

ultimate reality (i.e. ‘what is’) and conventional reality (i.e. ‘what appears to be’). ‘What appears to be’ in Theravada Buddhism is based on what an individual perceives it ‘to be’, depending on her/his experience (de Silva, 1990; Holder, 2013). A discussion on this distinction of ‘what is’ and ‘what appears to be’ has been elaborated earlier. In Theravada Buddhism, consciousness in conventional reality is subjective and multiple (Rhys Davids, 1900) and is consciousness of something. That is, for instance, ‘I see’ often refers to one’s perception through two or more modes of sensation (Rhys Davids, 1900). Thus, ‘subjective consciousness’ in conventional reality seems to differ from the philosophical underpinnings of descriptive phenomenology.

Nevertheless, Buddhism also advocates one’s ability to see ‘things as they are’ objectively through wisdom and insight. Pushpakumara (2014) suggests that looking at the world objectively and realistically are essential elements of Buddhism. Wisdom and insight assist individuals to see things as they are at an experiential level (Anderson, 2001; Hart, 1987). The reflections on wisdom and insight may help a researcher to understand how an individual makes meaning of a phenomenon in conventional reality through her/his understanding of ultimate reality. How this process occurs at a theoretical level has been explained under level three of the BIPA circle above.

4.2.1.2 Heidegger’s Interpretive Phenomenology and Buddhism

The subject ‘*dasein*’ in Heidegger’s work ‘*Being and Time*’ literally means ‘there-being’ (Heidegger, 1962, p. 27). For Heidegger, the question of existence was ontological and linked to exploration of what ‘is’.

However, since ‘being’ is already in existence in the process of our understanding, it is impossible to detach our pre-understanding of ‘being’ (Heidegger, 1962). Hence, it is here that Heidegger differed from Husserl. For instance, while Husserl recommended that ‘bracketing’ or transcendental reduction enabled a researcher to detach her/himself from the pre-existing knowledge of a phenomenon, Heidegger claimed that it is impossible to do so.

Since descriptive phenomenology and interpretive phenomenology form the foundation of IPA, a fundamental question arose: how do I, as the researcher, approach my pre-understandings of the phenomenon under exploration in this thesis? On reflection, I realised that it was impossible for me to detach from my pre-understanding of EDM in organisations in Sri Lanka. First, I hail from a practising Buddhist family. Secondly, I studied in a leading

Buddhist girl's school in Colombo, Sri Lanka. Finally, I was involved in making ethical decisions in an organisation in Sri Lanka, while employed as a specialist in employee relations and ethics. So how did I face this challenge as a researcher?

Heidegger defined the word phenomenology through the two Greek words '*phenomenon*' and '*logos*'. Where *phenomenon* translates as 'show' or 'appear', *logos* is often translated as "discourse, reason and judgement" (Smith et al., 2009, p. 24). The distinction between *phenomenon* and *logos* is that while the former is perceptual, the latter is analytical. Thus, phenomenology means understanding 'what appears to be'.

For Heidegger (1962), 'what appears to be' consists of two characteristics: that which is visible, and that which is concealed or has hidden meanings. Smith et al. (2009) argued that Heidegger offered two key points to IPA. First, by introducing phenomenology as an interpretive activity and thereby making hermeneutics significant. Secondly, Heidegger's explanation of the relationship between our understanding of fore-structures and interpretative work offered researchers the opportunity to re-examine the role of bracketing in the interpretation of qualitative data. Fore-structures are known as 'before' in the 'ahead' (i.e. *das vorimvorweg*); those that are 'being-already in'; or those that are already made known 'being-alongside' at present. For Heidegger, 'ahead' also included the notion of 'before' (Heidegger, 1962, p. 375). For example, my task as a phenomenologist was to make sense of how these managers made meaning of the divine states in EDM in organisations. In this process of interpretation, I acknowledged that it was impossible for me to detach myself from my pre-understanding of the phenomenon, for the three reasons I mentioned above. Thus, self-reflection and practical engagement with the world assisted me, as a researcher, to make sense of the 'being' under exploration.

However, as discussed before, the ontological perspective of Theravada Buddhism asserts that reality is independent of human consciousness, and that there is a clear distinction between 'what is' and 'what appears to be'. While the question of 'what appears to be' and our understanding of it is epistemological in Buddhism, to Heidegger the inquiry into 'being' is ontological. Yet, both Buddhism and Heidegger agree that our understanding of 'what appears to be' is a result of interpretation, although they differ in their philosophical assumptions. For example, how an individual makes sense of the meanings of ultimate reality and conventional reality through insight has been expanded above in levels one, two and three of the BIPA circle.

4.2.1.3 Gadamer's Hermeneutics and Buddhism

As explained earlier, texts are important in our understanding of a phenomenon, and hermeneutics is a method of interpretation of texts. This is because our understanding of a phenomenon is a result of interpreting, and “language is the universal medium in which understanding occurs” (Gadamer, 1975, p. 407). The dialogue between the subject and the observer manifested in a text helps a researcher to understand a social cultural phenomenon (Burrell & Morgan, 1979). Thus, hermeneutics is identified as a method of interpreting texts (Van Manen, 2014). For this reason, Smith et al. (2009) argue that Gadamer took Heidegger's views on the relationship between the new object and the fore-structure to another level, where ‘being’ is manifested in texts. Thus, a researcher gets to know what the pre-conceptions are only after the process of interpretation has started, rather than putting forward his/her pre-conceptions prior to the commencement of interpretation.

The thing itself influences the interpretation and the fore-structure. Consequently, our understanding is a dialogue between a fore-understanding (something that is old) and the text itself (something which is new) (Gadamer, 1975). In this process, what is important is being aware of one's biases in the process of understanding through interpretation (Smith et al., 2009). A dialogue between the researcher and the text during the interpretation process, and reflection on her/his pre-conceptions helps a researcher to arrive at the ‘truth’, against her/his own meanings of the fore-structures. Therefore, for Gadamer, understanding the text is more significant than understanding the author of the text.

Similarly, this thesis is based on interpretation of texts from a Buddhist theoretical perspective. As mentioned earlier, I reflected on my preconceptions on the phenomenon under exploration, as a result of being born into a Buddhist family, practising insight meditation since 2015, and having made ethical decisions in a Sri Lankan organisation as a specialist in employee relations and ethics. I acknowledged that I had a personal understanding of what making ethical decisions in organisations meant and how the Buddhist teachings influenced my thinking process prior to making a decision. However, I wished to give voice to the participants, rather than my own preconceptions. Thus, in order to keep track of my own preconceptions in this research, I followed three steps. First, I maintained a research journal during the course of my thesis. This journal consisted of the thoughts that went through my mind when I conducted the data collection and when I was doing the data analysis. Secondly, I got myself interviewed by my second supervisor using the main question under exploration, prior to the data collection in

Sri Lanka in June 2015. Thirdly, I used the BIPA circle to have a dialogue between the text and myself from a Buddhist theoretical perspective. How the BIPA circle was applied in the data analysis process is explained more fully under the data analysis section in Chapter 5.

4.2.2 Ideography and the Inclusion of Case Study in BIPA

As discussed above, IPA is influenced by the philosophical underpinnings of descriptive phenomenology, interpretive phenomenology, hermeneutics and ideography. In this section, I argue how and why inclusion of case study in BIPA could extend it to theory-building.

Ideography is the fourth philosophical element of IPA (Murtagh et al., 2011; Smith & Eatough, 2016; Smith et al., 2009). Ideography allows an IPA researcher to concentrate on the particular. It influences IPA at two levels. First, the amount of ‘detail’ of particulars in the depth of analysis a researcher must go through. Secondly, understanding how the particular phenomenon has been experienced by the particular individuals in a particular context (Smith & Eatough, 2016; Smith et al., 2009). Thus, the influence of ideography in IPA enables the researcher to carry out an in-depth analysis of a case. This in-depth analysis of an individual case enables IPA researchers to extend their analysis to make more general claims (Smith et al., 2009).

The application of case studies in IPA research has been advocated in prior research (Smith et al., 2009). As such, I reflected on how and why case studies could be included in BIPA. In organisational research, case study has been identified as a qualitative methodology (Creswell, 2013, 2014) as well as a method of inquiry (Stake, 2005; Yin, 2014). As a method of inquiry, case study enables a researcher to “optimise understanding of the case rather than to generalize beyond it” (Stake, 2005, p. 443).

For instance, Yin (2014) postulates that a case study helps a researcher to investigate a “complex social phenomenon” while maintaining “a holistic and real world perspective” (p. 4). For Yin, case studies are three-fold: explanatory, exploratory and descriptive. He further claims that ‘case study’ method relates to realist and relativist/interpretive epistemological/theoretical perspectives. Stake (2005) also defines case study in terms of intrinsic, instrumental, and collective (multiple) case study, which is founded on qualitative, interpretive, and constructivist epistemology. According to Stake, case study suits most research that intends to explore holistic, in-depth explorations, and interpretations of a phenomenon.

Some scholars suggest that ‘how’ and ‘why’ questions are best answered using a case study research design (Yin, 2014). Since the overarching research question seeks to explore in-depth analysis of the meanings that managers who practise Buddhist meditation make of divine states in their lived experience of EDM in organisations, I applied Stake’s definition of a case study as a solid foundation for BIPA.

Creswell (2013) laid out some significant features of case study research. They are: the selection of a case, the purpose or the rationale behind conducting case study research, an in-depth inquiry and understanding of a particular ‘case’; as a method used for data analysis, a thick description of the case study, whether intrinsic or instrumental; a cross-case analysis presented as a ‘theoretical model’, and finally, the conclusions of the researcher are based on the overall meanings of the ‘case’. Moreover, since case study has been identified as a method that allows theory building (Eisenhardt, 1989; Eisenhardt & Graebner, 2007), adapting case study into BIPA may allow a BIPA researcher to build theory inductively. As such, I applied the philosophical underpinnings of case study as the fourth element of BIPA in this research. How BIPA has been applied to conduct an in-depth analysis of the cases of this thesis will be explained more fully under the data analysis section in Chapter five.

4.3 Summary

In this Chapter I explained how the philosophical underpinnings of this thesis are based on Buddhism. BIPA was developed in the process of grounding this research on a Buddhist theoretical perspective. BIPA is a reflexive methodology founded on the theoretical insights of conventional reality of Theravada Buddhism and IPA. It offers a philosophical foundation for how to interpret texts by making sense of the participants’ meanings from a Buddhist theoretical perspective.

Then, in the process of developing BIPA, I discussed how conventional reality in Buddhism is most closely aligned with the interpretive paradigm. Thereafter, I discussed how and why the theoretical perspective of Theravada Buddhism on conventional reality extends IPA by providing a theoretical foundation to BIPA. The development of BIPA was justified by comparing and contrasting the philosophical underpinnings of descriptive phenomenology, interpretive phenomenology, and hermeneutics with those of Theravada Buddhism. Then I explained how and why case study was adapted to BIPA. The next Chapter explains the research design of this thesis, which is informed by the philosophical underpinnings of BIPA.

CHAPTER 5: METHODS OF INQUIRY

Qualitative research should be conducted to a high standard so that the findings are trustworthy, meaningful, relevant and may be applied to practice with confidence...There should be coherence across the research process, congruent with the chosen methodology (Baillie, 2015, p. 41).

In this Chapter the qualitative research design of this thesis is explained. The layout of this Chapter involves: first, explanation of how and why this research was founded on qualitative research design and secondly, description of the methods of inquiry used. Thirdly, discussion of the trustworthiness and rigour of this study. Finally, ethical issues of this research are addressed.

5.1 Qualitative Research Design

Qualitative research, also known as “soft research” (Grant & Giddings, 2002, p. 16), has gained momentum during the late 20th century from the human sciences, for example, anthropology and sociology (Creswell, 2014; Sarma). Qualitative research has also been adapted by organisational researchers, whose focus is to understand through interpretation the inner experiences or realities of the subjects of their inquiry. Hence, words play a significant role in qualitative research.

Cultural context also plays an important role in qualitative research (Bailey, 2007; Corbin & Strauss, 2008; Creswell, 2013; Cunliffe, 2011; Marshall, 1999), since meanings constructed by participants depend on the cultural context they live in, and their experiences, emotions, and feelings. For instance, this research was conducted in a country which labels itself as ‘the protector of Buddhism’ (Berkwitz, 2006), and where two thirds of its population are Buddhist (Central Bank of Sri Lanka, 2013a, 2013b). Thus, the Sri Lankan Buddhist cultural context is likely to have an impact on the participants’ meaning of divine states in EDM in organisations.

Qualitative research is inductive, exploratory, and theory-building. For Creswell (2013), qualitative research is carried out when the variables or the constructs under scrutiny are not easily measurable, complex, or when the voices of the subjects are not heard or taken for granted, or where the purpose of the research is to build theory, rather than to test theory. Hence, some researchers argue that qualitative research questions should be broad enough to explore, while focused enough to investigate phenomenon in-depth (Corbin & Strauss, 2008). For instance, the overarching research question of this thesis is *‘how does Buddhism influence EDM in organisations in Sri Lanka?’* Since this is a ‘how’ question, it enables a researcher to carry out an in-depth inquiry.

Finally, qualitative research is based on interpretive theoretical frameworks that seek to understand human phenomena through the meanings of the participants (Creswell, 2013). Apart from that, giving prominence to the researcher’s reflexivity in the interpretation of

a research question or problem, while giving voice to the participants, is also central to qualitative research (Creswell, 2013). Thus, since this thesis was based on BIPA methodology, which was most closely aligned with the interpretive paradigm (See Chapter 4), I adopted a qualitative research design.

5.2 Theoretical Sampling

Theoretical sampling, which focuses on theory building rather than theory testing, is most appropriate when selecting a case for a qualitative research design (Eisenhardt & Graebner, 2007). Theoretical sampling offers the likelihood of recommending theoretical insights. The aim of theoretical sampling is to sample concepts rather than persons (Corbin & Strauss, 2008). Corbin and Strauss explain theoretical sampling as: “the researcher is purposely looking for indicators of those concepts so that he or she might examine the data to discover how concepts vary under different conditions” (p. 144). Since this thesis seeks to build and extend theory by using BIPA, where case study forms a theoretical base (See Chapter 4), theoretical sampling was adapted to recruit the participants.

5.2.1 Recruitment of Participants

The selection of participants in an IPA study (which also forms the theoretical base in BIPA methodology) is based on whether the participants can provide a researcher with insights into the phenomena under scrutiny. Since an IPA researcher reflects in terms of theoretical transferability rather than empirical generalisability when selecting the sample (Cope, 2011; Smith & Eatough, 2016; Smith et al., 2009), the question of whether the participants represent a population is not relevant. Thus, the aim of an IPA researcher is to find a defined group of people to whom the research questions would be meaningful (i.e. a homogeneous sample) (Smith & Eatough, 2016; Smith et al., 2009).

Moreover, as the boundaries of the defined case vary with the type of research and the problem under scrutiny, defining the boundaries of the case is paramount in BIPA research (See Chapter 4). For example, as discussed in Chapter 4, while Yin (2014) suggests that defining the boundaries of the case and selecting a case are vital, others argue that the selection of a case depends on the prospects of its learning (Creswell, 2013; Stake, 2005). Thus, I reflected on the characteristics of the potential participants that I sought, based on the research questions of this thesis. Consequently, it was important to select a sample that provided theoretical insights into Buddhism and EDM in

organisations in a Sri Lankan context. Therefore, the following criteria were adopted to recruit participants for this research:

1. A manager, who is a practitioner of Buddhist meditation, irrespective of his/her religion;
2. Working in a management position in an organisation in Sri Lanka; and
3. With managerial experience of at least 2 years.

First, managers who practised Buddhist meditation were sought, not only because the overarching research question aimed to explore how Buddhism influences EDM, but also because the sub-research questions sought to make meaning of divine states in EDM in organisations. The literature review in Chapter 2 questioned whether the development of divine states towards both self and others would result in an ethical decision. In that Chapter the divine states were identified as the fruit of a meditation technique that falls within the ambit of experiential wisdom, and Buddhism was approached as a way of life that could be practised by any individual through meditation. Thus, in this research, managers who practise Buddhist meditation were sought, regardless of their religion or religious beliefs.

Secondly, managers who worked in any management position in any organisation in Sri Lanka were sought. That is because the focus of this thesis is to understand EDM in organisations at a managerial level in a Sri Lankan context. For instance, Srinivasan (2011) called for future research that expanded our understanding of managerial EDM in organisations. I kept open the type of organisation and the level at which these managers were employed, since managers' meanings of divine states in EDM may differ in accordance with the organisational context or the managerial level at which the ethical/unethical decisions were made. For instance, how managers in government organisations make meaning of EDM may differ from those who make ethical decisions in private Sri Lankan organisations. Similarly, how a junior manager makes meaning of EDM in an organisation may differ from a senior manager or Chairman of an organisation.

Finally, I decided to recruit managers with at least two years of experience. Since this research concentrates on understanding the meanings managers make of divine states in EDM, it was essential to recruit participants who have had lived experience of EDM in organisations in Sri Lanka. The period of managerial experience of an individual may

also bring in rich qualitative data. Thus, while I kept the minimum experience at two years, there was no upper limit of experience.

5.2.2 Methods of Recruitment

The first method used to recruit potential participants for this research was through advertisements published in newspapers in Sri Lanka, calling for potential participants (Appendix 2). But, the response I received from these advertisements was very low. Although I received emails from a few individuals who demonstrated their interest in participating in this research, they were either not practising Buddhist meditation or were retired. Thus, no participant was selected from this method of recruitment.

The second method used to recruit potential participants was by sending advertisements to Buddhist meditation centres operating in Sri Lanka via email or in person through my father, who lives in Colombo, Sri Lanka. These advertisements were sent out during April and June 2015. On receipt of these advertisements, some Buddhist monks forwarded these advertisements to their meditation students, who in turn forwarded the email to their colleagues. Some of the recipients of this email shared their interest in participating in the research. Thus, I made contact with eight managers who practised Buddhist meditation and were working in organisations in Sri Lanka, before commencing data collection in July 2015.

The third method applied in order to select potential participants was snowball sampling. This enabled me to identify potential participants who fitted my criteria, through participants who had already been recruited for the research. As such, 23 participants were selected for this thesis. Their profiles are depicted in Appendix 1 (p. 214-217).

Tables 5 to 10 below demonstrate the demographics of the participants who were selected for the data analysis.

Table 5 Gender

Gender	Number of Participants
Male	12
Female	08
Total	20

Table 6 Type of Organisation

Type of Organisation	Number of Participants
Limited Liability Company *	09
Listed Company **	04
Partnership	01
Trust ***	01
Government	03
Multinational	02
Total	20

* Limited Liability Company: A company that issues shares, the holders of which have the liability to contribute to the assets of the company, if any, specified in the company's articles as attaching to those shares (in this Act referred to as a "limited company") (Section 3 (1) (a) of Companies Act 2007).

**A Listed Company: "Listed Company" means a company, any shares or securities of which are quoted on a licensed stock exchange (529 of the Companies Act 2007). Public companies incorporated under the Companies Act No.7 of 2007 or any other statutory corporation, incorporated or established under the laws of Sri Lanka or established under the laws of any other state (subject to Exchange Control approval) are eligible to seek a listing on the Colombo Stock Exchange to raise Debt or Equity. Companies desiring to be admitted to the official list of the Exchange and to secure a listing of their securities will be required to comply with the relevant provisions of the above act and the Securities and Exchange Commission Act No.36 of 1987 (as amended) and the Listing Rules of the Exchange (Colombo Stock Exchange, 2015, para 2).

*** Trust: A duly incorporated Trust by a Deed of Trust under the Trust Ordinance.

Table 7 Age

Age (Years)	Number of Participants
20-29	02
30-39	-
40-49	10
50-59	04
60-69	02
70+	02
Total	20

Table 8 Managerial Experience

Managerial Experience (Years)	Number of Participants
Less than 5 years	01
5-14	01
15-24	06
25-34	08
35-44	02
45-55	02
Total	20

Table 9 Religion

Religion	Number of Participants
Buddhism	17
Hinduism	1
Islam	1
No religion	1
Total	20

Table 10 Managerial Position

Managerial Position	Number of Participants
Owner-Founder	02
Chairman	02
Partner	01
General Manager	03
Head of Department	05
Manager	05
Assistant Manager	01
Junior Executive	01
Total	20

5.2.3 Sample Size

There are no fixed rules or a right answer to determine the correct sample size of IPA research (Smith & Eatough, 2016; Smith et al., 2009). In IPA research the sample size depends on three factors: first, how much commitment the researcher invests in the level of analysis and reporting, secondly, the depth of the individual cases, and finally, what organisational constraints a researcher must operate under.

Since IPA is influenced by ideography (Chapter 4), a small sample size is recommended (Charlick et al., 2015; Cope, 2011; Pringle et al., 2011; Smith & Eatough, 2016; Smith et al., 2009). This influence enables an IPA researcher to understand a specific phenomenon in context by writing a detailed account of the perceptions of the participants. Thus, while three cases were recommended for undergraduate or Masters-level IPA research, it was noted that it is hard to recommend how many cases a PhD-IPA study should have (Smith & Eatough, 2016; Smith et al., 2009).

While acknowledging that a small sample size also suits BIPA research, I used theoretical saturation as a determining factor when deciding to stop data collection. Theoretical

saturation is defined as the milestone where “no additional data is found whereby the (researcher) can develop properties of the category” (Glaser & Strauss, 1967 as cited in Guest et al., 2006, p. 64). In qualitative research, theoretical saturation enables a researcher to determine whether it is time to stop data collection. For example, once the interview with the 15th participant was completed, I noticed that no new concepts were emerging from the data. Nevertheless, a few more interviews were conducted to confirm that I had reached theoretical saturation since I was in Sri Lanka for a short period of time for the data collection. Once I had determined that no new themes were emerging from the interviews, I stopped recruitment of participants after I completed the 23rd interview.

5.3 Data Collection

5.3.1 Pilot Interviews

Prior to commencing data collection in Sri Lanka, I conducted three pilot interviews in Auckland, New Zealand, in June 2015. These interviews were conducted for two reasons. First, to familiarise myself with the main question of inquiry and how I should conduct an in-depth interview. Secondly, to test the main interview question by inquiring whether it enabled me to explore and fully understand the phenomenon under scrutiny.

Three participants, who were Buddhist meditation practitioners working in organisations, were selected for the pilot study. During the interviews I noticed that the indicative questions (See Appendix 3) helped to lay a foundation to explore the participants’ stories in-depth.

5.3.2 Researcher Reflections: Journaling and Getting Myself Interviewed

As explained in Chapter 4, I acknowledged that it was impossible to detach myself from the phenomenon under exploration. As a qualitative researcher using BIPA, I was challenged with how to approach my biases. As such, I used two methods to keep track of my reflections on the phenomenon under exploration.

First, I maintained a research journal during the data collection and data analysis stage. Secondly, in June 2015, prior to commencing data collection in Sri Lanka, I was interviewed by my second supervisor using the main interview question of this research. In my reflections, I noted that I was born and raised in a Buddhist family, where my parents are insight (*vipassana*) meditation practitioners, but, it was not until April 2014

that I personally took an interest in insight meditation. In April 2014, one of the Indian computer science PhD students I met at a writers' retreat conducted by AUT Postgraduate centre, encouraged me to attend a 10-day insight meditation course at Dhamma Medini Vipassana Meditation Centre in Auckland. Although I had enrolled to attend a 10-day course in this centre in July 2014, I was unable to attend due to personal circumstances.

Then, around July 2014, a German PhD colleague from the Management Department, who had attended a 10-day insight meditation retreat in Auckland, strongly recommended that I attend a course. So, I attended my first 10-day insight meditation retreat in January 2015 in Auckland. After that retreat I spent 30 days at the same meditation centre, where I followed two 10-day insight meditation courses as a student and one 10-day course as a *dharmma* server. Reflections on the influence of my insight meditation practise on my personal life were also noted in my research journal.

Secondly, when I was interviewed by my second supervisor I became more aware of my assumptions about the phenomenon under exploration. Thus, the exercise was to become more aware of my pre-understanding of the phenomenon, rather than 'bracketing' my experience of EDM in organisations in Sri Lanka. During this interview, I talked about the ethical dilemmas I had faced as a Buddhist, when deciding whether to terminate the services of an employee for misconduct. Some of the themes I talked about in this interview were my role as the specialist in employee relations and ethics in the organisation, and my Buddhist beliefs about loving-kindness, compassion and karma. One of the incidents that struck me the most was the recommendation I made to the management to terminate the services of a disabled employee who stole from the company. The recommendation was made after following the company procedures, and was based on evidence collected during the disciplinary inquiry. Since I was not a Buddhist meditation practitioner during that time, I reflected on whether I lacked loving-kindness, compassion and maintaining a balanced mind (i.e. equanimity) through awareness and wisdom, which insight meditation helps an individual to develop. I reflected on whether I would have made those decisions differently, had I been an insight meditation practitioner. Finally, my reflections were kept in a research journal throughout the data collection and analysis process, to make sense of the meanings of the participants' meanings, by giving prominence to their meanings rather than mine.

5.3.3 Semi-structured In-Depth Interviews

An interview in a qualitative study is “a conversation with a purpose”, which is informed by the research questions (Smith et al., 2009, p. 57). For Smith and colleagues, the aim of an interview is to get the participants to share their stories in their own words, while the researcher listens. Thus, the aim of an IPA researcher is to answer the research question via analysis, rather than asking the participants the research questions directly.

Most IPA research uses semi-structured interviews as the method of data collection (Cope, 2011; Smith & Eatough, 2016; Smith et al., 2009). It permits an IPA researcher to deeply engage with the story of the participant by listening attentively and by probing appropriately, so that both the interviewee and the interviewer are active participants.

Semi-structured interviews also allow an IPA researcher to uncover the experience of a participant and get to the ‘thing itself’, as she/he is the experiential expert on the phenomenon under scrutiny (Smith & Eatough, 2016; Smith et al., 2009). Therefore, in-depth interviewing technique is identified as most suited to IPA research. Four steps are recommended when conducting interviews in IPA research: construct a schedule, be an attentive listener, be flexible, and be a responsive interviewer (Smith & Eatough, 2016; Smith et al., 2009). As discussed in Chapter 4, since IPA forms the basis of BIPA, I followed those four steps when conducting the semi-structured in-depth interviews for this research.

The type of semi-structured interview that I adopted for this research was a phenomenological in-depth interview (Seidman, 2006). In IPA, such interviews are conducted using two steps (Smith et al., 2009). First, by starting off the interview with a question that allows a participant to narrate her/his experience more descriptively. Secondly, once the participant becomes comfortable, to ask her/him questions that are analytic or evaluative. I used these two steps when conducting the interviews.

First, all interviews were started by asking the participant to share the story of their professional journey. For example: where they had been working, how long they had been working, the types of organisations that they had worked for, and in what positions. Thereafter, about their current position, and how long they had been working in it. Answers to these questions provided a useful background for understanding the

organisational context within which the participants made meaning of EDM in organisations.

Secondly, after the participant shared the story of his/her professional journey, I asked them the main questions of the interview, which were: “could you please share two or three stories of instances of work situations that made you feel uncomfortable, or situations in which you were tempted to compromise your values?”; and “how did you feel in those instances, and what encouraged you to act that way?” The EDM stories the participants shared are listed in Appendix 4.

Thirdly, when the participant shared his/her story, general prompts were used to clarify his/her experience or the meanings that she/he provided. Some of the general prompts that were posed were: “What does loving-kindness mean to you?”, “What does higher purpose mean to you?”, “Could you elaborate more?”, and “Can you give me an example?”

Finally, before the interview was concluded I gave the participants an opportunity to add or share any final thoughts or comments. The length of the interviews varied from 45 to 105 minutes.

In addition, there are a few essential questions a phenomenological researcher should focus on when conducting an in-depth phenomenological interview. These are: ‘where, who, when, why, how, what, and whatever’ (Van Manen, 2014). As the location in which the interviews are conducted has a significant effect on a phenomenological interview, it is recommended that they occur in a setting which feels right (i.e. comfortable or convenient). The interviews were conducted in Sri Lanka between 2nd and 27th July 2015. They were held in either the participant’s office, her/his residence or a café, and depended on her/his availability, convenience, and preference.

The time at which the interviews are conducted is also significant in phenomenological interviews (Van Manen, 2014). This is mainly because phenomenological interviews seek to explore lived experiences of an individual, and such exploration needs the “right kind of atmosphere and tone” (p. 315). For example, Van Manen asserts that certain “conversational interviews are better done in the evening than early in the morning” (p. 315). However, while scheduling times for the interviews, I observed that the time at which they were held was predominantly based on the availability of participants. So, since most of the participants were either the owner of the business or worked in senior

management positions, their interviews were conducted during the evening or the weekend.

5.3.4 Interview Transcription

The interviews were audiotaped and transcribed. Since IPA is focused on interpreting the meaning of the content of the participants' stories, it is not necessary to transcribe the pauses or non-verbal sounds (Smith et al., 2009). Accordingly, all 23 interviews were transcribed verbatim.

Out of the 23 interviews, 20 were conducted in English and three in Sinhala. Two professional transcribers proficient in English and Sinhala transcribing were hired while I was in Sri Lanka in July 2015. These transcribers transcribed 19 interviews during July and August 2015. I transcribed the last four interviews conducted in Sri Lanka after returning to New Zealand in August 2015.

After I received the transcripts from the transcribers, I checked the transcripts while listening to the audio recordings of the interviews. Thereafter, the transcripts were sent to the participants via email for confirmation prior to data analysis. Five participants requested minor amendments relating to the grammar of the transcripts, and deletion of the names of places where they had either worked or were currently working. In December 2015 a reminder email was sent to the 15 participants from whom I did not receive a reply. Seven of those participants responded, confirming the interviews. Thus, another friendly reminder email was sent to the eight remaining participants, requesting their advice by mid-January 2016 as to whether they required any addition or deletion to their transcripts. Since I did not receive a reply from those eight participants, their transcripts were used without alteration for the data analysis.

5.4 Data Analysis

In phenomenological research, the concept of 'theme' in analysis of data is best understood through the philosophical and methodological assumptions of the research (Van Manen, 2014). The analysis of meanings of the lived experiences of a phenomenon is a complex but creative process which consists of disclosure, intention, and insightful intervention (Van Manen, 2014). In Chapter 4 I suggested that BIPA is a combination of the conventional reality of Theravada Buddhism and IPA. The objective of an IPA study is to make sense of how the participants make sense of their lived experiences. On the

other hand, the aim of BIPA research is to make sense of the participant's meaning through a Buddhist theoretical perspective. Thus, interpretation in a BIPA study goes through two phases: first, making sense of the participant's meaning and its interpretation (i.e. double hermeneutic), and then interpretation of that meaning from a Buddhist theoretical perspective, by using the BIPA circle as the philosophical guide. In addition, I adapted Cope's (2011) six step data analysis (Table 11 below) for my thesis. Cope's six step analysis was used in this thesis for two reasons: first, since it was used in prior IPA research, which also forms the basis of BIPA methodology (See Chapter 4), and secondly, because Cope had justified the use of six step analysis through previous IPA research.

Out of the 23 participants selected for this research, 20 interviews were conducted in English, and three in Sinhala. Those three interviews were conducted in Sinhala because the participants were more comfortable answering the questions in their native language. However, when I commenced data analysis I noted that the Sinhala translation of the main research question differed from the meaning of the one in English. Since language is essential to uncover meaning in hermeneutics and BIPA, I decided not to use the three Sinhala interviews in the final data analysis. This decision helped to maintain consistency and coherence.

The following sections of this Chapter explain how Cope's six step analysis (Table 11 below) was used to analyse the data.

Table 11 Six Step Analysis (Cope, 2011, p. 611) with an Illustration

Step	Process of analysis	Level of analysis	Description of analysis
One	Familiarisation/ gaining insight	Reading of the case	<p>Reading and re-reading the transcribed interview to gain an appreciation of the whole story and recall of the interview in both a cognitive and affective sense, thereby becoming ‘intimate’ with the account. Memos were captured as reflective notes on the issues identified.</p> <p>Extract from the interview conducted with Participant 18:</p> <p><i>“So, now I can accept anything. Today, if my wife might dump me and go with another person, I do not lament, or I do not do anything, because I can understand that situation. It is perfectly acceptable situation, because they are people. There is no permanent people or whatever, unless reactions to situations. That understanding is called “Upekka”. That is there now. Nibbitha is gone. So, I think the foundation is there and it is a kind of a subtle journey. Like this performance evaluation is a kind of a thing, where you evaluate the performance, not the people. Sometimes, I used to evaluate people. When somebody I think is good, irrespective of performance, giving good praise to those people, because they are good with me, or they praise me or whatever. Likewise, you need some kind of maturity that you should come out of this situation and evaluate purely on performance. Then, you will have to forget about the characters. It is a performance that you evaluate. To come to that kind of a situation, to do it 100% correctly, you need to be selfless.”</i></p> <p>Extract from my research journal dated 16/07/2015:</p> <p><i>“The main themes the participant talked about were impermanence, suffering and non-self. He talked about how his meditation practice helped him to understand reality as it is without worrying about it. He also talked about equanimity. In addition, he mentioned how cultivation of a balanced mind helped him to make right decisions, by using an example of evaluating his subordinates’ performance review. He showed how he used equanimity to eliminate personal biases from making the right decisions.”</i></p>

Extract from my research journal dated 09/03/2016:

“Participant has over 25 years of experience working in different companies in Sri Lanka. He has been meditating for a long time in his personal life. He has been a truth seeker since a very young age. He was interested in finding out what is the meaning of life, what is the purpose of our lives and what is our role in this life. He talked about his values being informed by Buddhism, the five precepts in particular. Then he talked about the noble eightfold path, how he progressed from morality, mental discipline to wisdom. Insight or understanding of reality as it is, i.e. the three themes of Buddhism, helped him to identify there are no ‘persons’, just ‘processes’. Because of his understanding that change is constant where he has no control of, he tries to maintain equanimity. Even if he loses his balance of mind sometimes, awareness helps him to bounce back to maintain equanimity.”

Two	Immersion and sense-making	Diagnosis of the case	During this process of immersion and sense-making, a ‘free textual analysis’ was performed, where potentially significant excerpts were highlighted. Using IPA, units of meaning were identified for each transcript. The units were then grouped to form common clusters of meaning.
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Cluster of Meaning: Truth seeker

Units of Meaning: Ability to accept situations.

“Now I can accept anything. Today, if my wife might dump me and go with another person, I do not lament or I do not do anything, because I can understand that situation. It is perfectly acceptable situation, because they are people. There is no permanent people or whatever unless reactions to situations. That understanding is called “Upekka”. That is there now....”

Three	Categorisation	Developing intra-case themes	Linking the holistic reflective analysis (stage 1) with the clusters of meaning (stage 2) led to the emergence of themes that appeared to be salient to a particular interview in terms of meaning of ethical decision-making in organisations from a Buddhist point of view. This process of clustering units of relevant meaning led to a ‘master-theme list’ for each transcript.
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Master theme: Equanimity

Units of Meaning: Balanced mind

“Now I can accept anything. Today, if my wife might dump me and go with another person, I do not lament or I do not do anything, because I can understand that situation. It is perfectly acceptable situation, because they are people. There is no permanent people, unless reactions to situations. That understanding is called “Upekka”. That is there now...”

Four	Association/ pattern recognition	Developing inter-case themes	After stages 1–3 were completed for all interviewees, a meta-level analysis across the cases was conducted. The 20 master-theme lists (i.e. master themes of each case) were compared to identify and explain the ‘links’ between cases. This involved looking for shared aspects of experience of meaning-making of ethical decision-making in organisations. At this level of analysis, the BIPA circle was used to interpret the inter-case themes from a Buddhist theoretical perspective. While answering the research sub-questions, superordinate categories were created.
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Q. / What divine states do managers experience during EDM in organisations?

Superordinate category: Divine States

Master theme: Equanimity

“Now I can accept anything. Today, if my wife might dump me and go with another person, I do not lament or I do not do anything, because I can understand that situation. It is a perfectly acceptable situation. Because they are people. There is no permanent people, unless reactions to situations. That understanding is called “Upekka”. That is there now...” (Participant 18).

“When it comes to decision making we need to be more calm and quiet and listen and analyse every aspect...as a result of this meditation and yoga, the mind-set has strongly changed to a strong decision-making. “You achieve. You can win. Don’t worry” ...” (Participant 21).

“Even though people put me down and trying to get things from me, I was actually happy... I always try to be like a phoenix. Even though you get rid of the ashes, you get back. So, I feel happy.... In my life experience...if anyone tries to put me through negative, I try to work a lot and try to reduce it. That makes me positive... Even though sometimes I have failed, I never give up. I tried to do it again and again.... Because I may have had more failures, and then I could have decided inside my mind “okay you have failed. So, I tell myself “Okay don’t worry. You can go up again...” (Participant 23).

“The meditation thing was planted in my mind when I was at the age of 10 actually...being alone and being calm, I felt that quietness and the happiness... Being alone is also in a way good...I did some meditation. After that, I felt very free. I felt that easiness... when you come to work on the next day you feel fresh. You feel the freedom. Your mind is very relaxed. It cannot be expressed in words actually. It relaxes your mind... That makes your mind calm. If you are calm and start to do something thereafter. Then it will give you more benefit...For me meditation gives me some kind of insight, forget those things, and move forward...” (Participant 23).

Five	Interpretation/ representation	Writing up	This stage of analysis involved a formal process of writing up a ‘narrative account of the interplay between the interpretative activity of the researcher and the participant's account of her/his experience in her/his own words’. Although the emphasis was on conveying shared experience, this process allowed the unique nature of each participant's experience to re-emerge. To maintain an inductive, Buddhist Phenomenological approach to theory development, emerging theoretical propositions were written up from the data without the use of any relevant academic literature. This allowed the data to ‘speak for itself’.
Six	Explanation and abstraction	Enfolding literature	During the analytical discussion of the data the theory-building process of ‘enfolding literature’ was conducted, which was required to produce a theoretical explanation at a higher level of abstraction. Hence, the research was not only phenomenological, interpretative and hermeneutic, but also BIPA. This involved an iterative and comparative process of tacking back and forth between existing theory and the data, while remaining sensitive to the unique situated experiences of the participants.

5.4.1 Reading of the Case (Familiarisation/gaining insight)

This step involves reading and re-reading the case by going through the transcripts, while listening to the audio recording at least once (Cope, 2011; Smith & Eatough, 2016; Smith et al., 2009). Listening to the recording helps a researcher to relive the participant's experience when she/he reads the transcripts. It also assists a researcher to do a more complete analysis. Accordingly, after I received the transcripts from the transcribers, I listened to the audio recording with the transcripts, from July to August 2015. This helped me to be close to the voice of the participants and to re-live the interviews several times. During this phase I made notes of my reflections in my research journal.

Reading and re-reading helped me to focus the analysis on the participant's experience and not do a "quick and dirty reduction and synopsis" (Smith et al., 2009, p. 82). As in IPA analysis, it is essential to keep the focus on the data without getting overwhelmed. Moreover, this phase also allowed me to reflect on, trust, and build rapport across the interviews. Hence, while listening to and going through the interview transcripts, I looked for the general flow and rhythm of the interviews, while reflecting on the overall essence of the participants' experiences.

5.4.2 Diagnosis of the Case (Immersion and sense-making)

The second step is the initial noting, which is also referred to as diagnosis of the case (Cope, 2011; Smith et al., 2009). At this level of analysis, it is important to keep an open mind, by taking note of anything of interest in the transcript (Cope, 2011; Smith & Eatough, 2016; Smith et al., 2009). In practice, steps one and two are closely related, because when taking notes the transcripts are read and re-read multiple times. During this stage, I also kept a research journal where I made a note of my reflections on the data.

During this phase, there is no requirement to divide the texts into units of meaning and allocate a comment to each unit (Smith & Eatough, 2016; Smith et al., 2009). The aim of this stage is to make a set of detailed notes and comments on the data. Thus, at this stage a researcher is recommended to stay close to the explicit meaning of the participants, with a clear phenomenological focus, i.e. making sense of how the participants made meaning of divine states through their lived experience of EDM in organisations in Sri Lanka.

Thereafter, a researcher interprets the descriptive comments already made. This exercise helps the researcher to understand how and why the participant had a particular concern (Smith & Eatough, 2016; Smith et al., 2009). At this level, focus on the language and the context are essential to make sense of the patterns/cluster of meanings in the participant's story (Cope, 2011; Smith et al., 2009).

Finally, it is also recommended to make note of the "similarities and differences, echoes, amplifications and contradictions" in what the participants are saying (Smith et al., 2009, p. 84). I maintained an analytic dialogue with each line of transcript, trying to make sense of what the word, phrase or sentence meant to the participant (Cope, 2011). The words, phrases and sentences in the pattern/cluster of meaning were then colour coded. I used the following four steps at this phase of analysis.

First, I maintained notes on the right-hand side of the margin of the transcripts. I also used the 'new comment' tool in Microsoft Word to make notes on the document electronically. Thereafter, I wrote the themes emerging in the transcript on the left-hand side of the margin of the transcript. This phase is essential, as it provides a descriptive account of the data, prior to interpreting it by using the BIPA circle. Consequently, at this level of analysis I used the key words, phrases or explanations provided by the participants as descriptive comments.

Secondly, I made dialectical comments (i.e. logical discussion of ideas) on the exploratory notes already made, considering the language used by the participant. For instance, I reflected on why participant 12's story about randomly helping unfortunate people was linked to what higher purpose meant to her; or why participant 1 kept stating that he wanted his subordinates to be good performers, while also being good individuals.

Thirdly, conceptual comments, which are more interpretative, were noted. This phase allowed me to draw on my own experiential and professional knowledge when making comments. For instance, when I tried to make sense of what 'higher purpose' meant to participant 12, I reflected on its meaning by maintaining a dialogue between the text and what it meant to the participant. At the same time, I reflected on how my pre-understanding of the doctrine of '*karma*' as a Buddhist had influenced my meaning-making of the participant's meaning. Then, if the words of the participant offered a rich conceptual meaning, those codes were taken as they were. This form of inductive coding is termed 'in vivo coding' (Gibbs, 2007). This was done to give voice to the words or meaning of the participant by staying close to the data, rather

than imposing my views as a researcher. Examples of such words used by the participants in the interviews were: ‘equanimity, love, compassion, and anger’.

Finally, in IPA, a researcher makes comments by deconstruction. In deconstruction, data is de-contextualised in order to maintain the focus of the meanings or words provided by the participants. De-contextualisation assists a researcher to “develop an appreciation of the embedded nature of much of the participant’s report and can emphasise the importance of context within the interview as a whole” (Smith et al., 2009, p. 90). For instance, when I made comments about the meanings and words of the participants, I tried to understand their meaning from the context within which they were made, such as organisational context, their position in the organisation, and their personal beliefs. Therefore, this level of analysis is more interpretative.

5.4.3 Developing Intra-Case Themes (Categorisation) using BIPA

At this stage, emerging themes are developed by working with the initial notes, rather than the transcripts themselves (Cope, 2011; Smith et al., 2009). Hence, at this level of analysis, I used the BIPA circle to identify the emerging themes from the notes that were made initially from a Buddhist theoretical perspective (See Table 11 above p. 81; Figure 3 above p. 55). For example, what ‘higher purpose’ meant to participant 12 seemed to be related to her awareness of benefit to both self and others.

5.4.4 Developing Inter-Case Themes (Association/pattern recognition)

During this stage of analysis, the emerging intra themes were cross analysed. For instance, what loving kindness meant to participant 1 was compared to what loving kindness meant to participants 8, 9, 15, and so on. This comparison helped me to see patterns and connections amongst the data. How and why more participants shared experience of loving kindness, rather than sympathetic joy or equanimity is discussed in detail under the discussion chapters of this thesis (See Chapter 8).

5.4.5 Writing Up (Interpretation/representation)

Once the inter-case themes are developed, then the next level is interpretation. Since IPA consists of different levels of interpretation, a novice researcher is advised to be cautious not to be too descriptive in their analysis (Smith et al., 2009). At this level of analysis, I adapted the BIPA circle to interpret the themes that emerged from the data, through a Buddhist

theoretical perspective. However, after the findings chapters were written the literature review was revised and amended. Such action was endorsed by Köhler (2016) (See Chapter 2).

IPA researches are generally conducted using small samples (Cope, 2011; Smith & Eatough, 2016; Smith et al., 2009). Thus, when working with larger samples, a considerable amount of skill is required to maintain the ideographic case of the participant, while making claims for the group of participants. Since the final sample refined for data analysis consisted of 20 participants, I was careful when interpreting the data to give voice to each participant in the group. To achieve this, I focused on my overarching research question and the sub-questions when interpreting the data and selecting themes for the write up. This helped me to keep the focus and at the same time give voice to each participant's story, within the larger context (Bajwa, et al., 2016). The master themes used to answer sub-question one (Table 12 below) and sub-question two (Table 13 below) will be explained in detail in chapters 6 and 7 respectively.

Table 12 Master Themes and Units of Meaning of Superordinate Theme ‘Divine States’

Master Themes	Loving Kindness	Compassion	Sympathetic Joy	Equanimity
	Friendship	Understand limitations of application of compassion in commercial organisation	Happiness in seeing subordinates do well	Calm and quiet mind
	Trust subordinates	Help people	Evaluate on facts and not on personal likes	Balanced mind
	Maintain discipline to correct subordinate’s actions	Understand the suffering of others	Understand it is not right to take credit for the work of someone else	Ability to face any situation (i.e. whether good or bad)
Units of Meaning	Use of right speech	Understand human beings are different	Refrain from envy	
	Being unconditional	Listen to the grievances of people		
	Openness	Having conscience		
	Affection			
	Treat employees with respect			

Table 13 Master Themes and Units of Meaning of Superordinate theme ‘EDM’

Master Themes	<i>‘Saddha’</i> (i.e. Confidence)	Awareness	Wisdom	Insight
	Labelled as 'Buddhist'	Benefit for self and others	Received wisdom	Understand reality as suffering
	Practice <i>‘dhamma’</i> and <i>‘vinaya’</i>	Feelings	Intellectual wisdom	Understand reality as impermanence
Units of Meaning	Meaning and purpose in life	Intention	Experiential wisdom	Understand reality as non-self
	Change ‘self’ and not ‘others’			

5.4.6 Enfolding Literature (Explanation and abstraction)

At this stage of the analysis I made links between what is already known and what is not known in the current literature. This stage of analysis helps to abstract, build, and extend theory from the emerging themes of the data. A discussion of how the emerging themes relate to and contribute to the existing literature is discussed in Chapter 8.

5.5 Trustworthiness

While quantitative research stresses the importance of maintaining validity, reliability, and replication when conducting research (Bryman & Bell, 2011), the same criteria cannot be applied to qualitative research (Lincoln & Guba, 1985; Sandberg, 2005). Thus, qualitative researchers use the validity and reliability elements of their research in a slightly different sense. The concept of ‘trustworthiness’ in qualitative research, for instance, is developed as an equivalent to validity, reliability and replication (Baillie, 2015; Barusch et al., 2011; Bryman & Bell, 2011; Darawsheh, 2014; Gioia, et al., 2012; Pereira, 2011). Trustworthiness is a criterion that is used in qualitative research to determine its quality. Therefore, the following sections of this Chapter discuss the trustworthiness of this research.

5.5.1 Credibility

Credibility enables a researcher to reflect on how believable the findings are (Bryman & Bell, 2011). Examples of techniques that a researcher may adapt to enhance credibility of her/his research are member-checking, prolonged time in the field, triangulation, peer debriefing, and reflecting on the negative aspects of the data in the analysis process (Baillie, 2015; Lincoln & Guba, 1985).

Peer debriefing occurs when a peer researcher is involved in the research process by supporting and/or challenging the findings. Member checking, on the other hand, is where a researcher gets confirmation of the interviews from the participants. According to Lincoln and Guba (1985), member checking is the most essential feature of credibility. Hence, in this research, for instance, the findings were shared with my two supervisors, who in turn shared their critique. This helped me to reflect and re-reflect on the findings. Moreover, as mentioned earlier, the interview transcripts were sent to the participants for confirmation prior to the data analysis.

Finally, I also reflected on the negative aspects of the data collection when analysing data. This is where a researcher reports any findings that do not fit into the emerging patterns of the data analysis (Baillie, 2015). For instance, when the data analysis was carried out, I reflected on whether any of the patterns emerging from the data were contrary or did not fit in with the research questions under exploration.

Triangulation does not apply to research such as phenomenology (Baillie, 2015). Since BIPA is based on phenomenology and hermeneutics, triangulation technique was not applied to access credibility of this research. Likewise, prolonged engagement in the research field is used in methodologies that apply observation methods (Baillie, 2015). Hence, as BIPA is not based on observation methods, this was not useful to determine the credibility of this research.

5.5.2 Dependability

Dependability suggests whether the findings are likely to apply at other times (Bryman & Bell, 2011). Dependability requires a researcher to conduct the research in a dependable way, which can be audited (Baillie, 2015). According to Baillie, an audit trail is where a researcher keeps a record of all stages of her/his research, and reports on the key decisions and the thinking behind them, so that it can be audited. For instance, as discussed above, during the data collection and analysis phase I kept a research journal to make a note of all the key decisions. One example was when theoretical saturation had occurred I stopped data collection. Another example was my concerns over the interviews that were conducted in Sinhala language. That is, whether the three participants who wished the interview to be conducted in Sinhala had received the same main question as the 20 participants who did their interviews in English. On realising the possible discrepancy in translation, I decided not to use the three interviews conducted in Sinhala in the final data analysis.

Getting myself interviewed prior to data collection, using the main interview question, was the second technique that I used to acknowledge and reflect on my biases towards the phenomenon under scrutiny.

5.5.3 Transferability

Transferability allows a researcher to reflect on whether the findings could apply to other contexts (Bryman & Bell, 2011). Baillie (2015) suggests using rich descriptions of the

participants and settings to determine how probable it is to transfer the findings to another setting. For instance, I used the BIPA circle to interpret texts from a Buddhist theoretical perspective. Hence, another researcher may follow the BIPA circle and come to similar or different conclusions.

5.5.4 Confirmability

Confirmability is where the researcher reflects on how much she/he has allowed her/his values to interfere with the findings (Bryman & Bell, 2011). Here, reflexivity through journaling allows a researcher to acknowledge her/his position and influence (Baillie, 2015). For instance, as mentioned earlier, I kept a research journal and got myself interviewed prior to data collection, to acknowledge my position and influence on the phenomenon under exploration.

5.6 Ethical Issues

The golden rule of ethics applies to research ethics as well (Myers, 2013). That is, a researcher should put her/himself in the position of the researched, if she/he is unsure whether her/his action is ethical. Honesty, informed consent, permission to publish, and confidentiality are a few of the fundamental ethical principles to be considered when designing a qualitative business research (Myers, 2013). Therefore, the following sections of this Chapter discuss how these principles were applied when the research design of the thesis was formulated.

Steffen (2016) argues that micro ethics are essential during the sampling process, and macro ethics (i.e. informed consent, confidentiality & anonymity) assist researchers to determine how the findings can be applied to the wider world. For example, the following indicates my reflections on the benefits of this research for the participants, the researcher and the wider community at the time of designing this research:

Participants : To understand how divine states may be applied to ethical decision-making in organisations. This interactive interviewing process may enable participants to understand how divine states assist or do not assist them in making ethical or unethical decisions in organisations.

The Researcher : To develop a theoretical framework of ethical decision-making through divine states.

Wider Community : To understand how divine states influence managers' ethical or unethical decision-making in organisations. Such understanding may provide new insights into how to incorporate divine states into the process of making ethical decisions in organisations.

A few participants (e.g. numbers 5 & 15) thanked me at the end of their interviews, stating that it had made them reflect on their experience one more time.

Meso ethics (i.e. in between micro & macro ethics), on the other hand, govern a researcher's relationship with "knowledge communities" (Steffen, 2016, p. 34). That is, whether a researcher has done a literature review which is adequate to arrive at appropriate research questions to be asked. Thus, a focused literature review on Buddhism and EDM in organisations was carried out and reported in Chapter 2.

Honesty is fundamental to any research, as if it is not so founded, research will fall crumbling down (Myers, 2013). Thus, all researchers are expected to maintain honesty during the process of data collection and analysis. In this research I adopted two methods to ensure honesty throughout this process. First, the participants were provided with a participant information sheet (Appendix 5), which contained the objectives of my research, the rights of the participants, their eligibility criteria for selection as participants, and explained how the data will be destroyed after securely storing it at AUT premises for 6 years. Secondly, I shared the transcribed interviews with the participants prior to commencing the data analysis.

The participant information sheet was shared with the participants prior to conducting the interviews. I expected and assumed that the participants had read the participant information sheet and were aware of the objective of my research and their right to withdraw from this research at any time during the data collection process, before commencement of the data analysis. Each participant read and signed the consent form at the interview (Appendix 6).

The participants were only offered 'limited confidentiality', since some participants may be from the same organisation and their stories may be recognised by the other participants. I, therefore, refrained from using participants' names and the names of the organisations they worked for, to ensure participants' confidentiality. I also required the professional transcribers to sign the confidentiality forms before I hired them to transcribe data.

Since the data collection process in qualitative research is participatory, participants were treated with dignity and respect in the data collection and analysis process. They were informed that they could refrain from answering any question if they felt uncomfortable about it. I also refrained from questioning in-depth into a participant's experience, if they shared emotional distress. For instance, I noted that participants 1 and 20 were emotional and in tears when they talked about the death of one of their colleagues and their mother respectively. While acknowledging their distress, I did not inquire in-depth as to why they were in tears. I also adapted the researcher safety protocol throughout the data collection period, in July 2015.

Ethics approval for this research was obtained from the AUT Ethics Committee (AUTEK) on 31 March 2015 (Reference number 15/71), before commencing data collection.

5.7 Summary

In this Chapter, how and why a qualitative research design was proposed for this thesis was explained. Then the methods of inquiry adapted in this research were discussed. They are: sampling, data collection, and analysis, which are informed by a qualitative approach. Theoretical sampling and snowballing sampling were adapted in this research since it allowed the researcher to explore concepts, rather than persons. A justification of the criteria for inclusion and exclusion of participants was provided. Since IPA research advocates a small sample for research, theoretical saturation was used as the determining factor to stop data collection. Data collection was conducted in three phases. First, pilot interviews were conducted in Auckland, New Zealand in June 2015 to finalise the questions. Secondly, I was interviewed by my second supervisor with the finalised indicative research questions in order to acknowledge my pre-understandings and any biases towards the phenomenon under exploration. Finally, semi-structured in-depth phenomenological interviews were conducted in Colombo, Sri Lanka between 2 and 27 July 2015.

The data analysis was carried out using Cope's (2011) six step data analysis process and the BIPA circle. Thereafter, the trustworthiness of the research was discussed in terms of credibility, dependability, transferability, and confirmability. Finally, the ethical issues of the research were discussed in terms of micro, macro, and meso ethics. The next Chapter reports the findings of this thesis.

CHAPTER 6: DIVINE STATES

My father and mother are from one religion. But so far, I don't have any religion to believe in...I felt that people are going right behind the god and they are fighting for the god and they have forgotten the humanity. So, I think humanity is a very important thing... (Participant 23)

In Chapter 1, the literature on EDM in organisations was reviewed, and the overarching research question was identified. In Chapter 2 the existing literature on Buddhism and EDM in organisations was reviewed. Moreover, it explained how my overarching research question could add value to the current behavioural ethics management scholarship. Chapter 3 discussed why this research was carried out in a Sri Lankan context. While Chapter 4 elaborated the philosophical underpinnings of BIPA, Chapter 5 explained why this thesis is founded on qualitative research design. In addition, the methods of inquiry and analysis adopted for this research were elaborated.

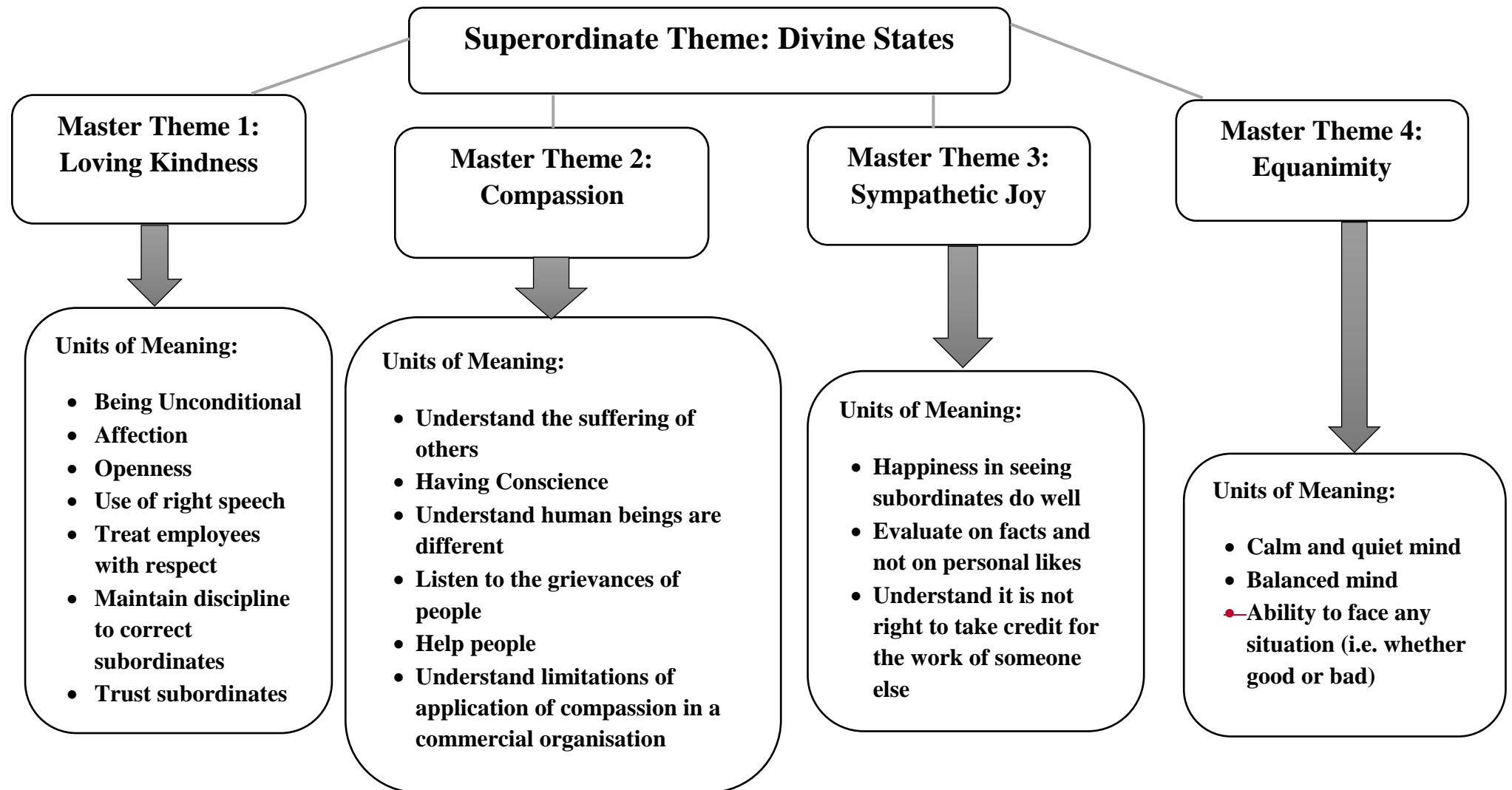
In this Chapter, the sub-question one findings for research are reported. The structure of the Chapter is founded on the four master themes and their units of meaning, as illustrated in Chapter five (Table 12 above, p. 89). Research sub question one asks: *‘what divine states do managers experience during EDM in organisations?’* Table 14 below illustrates the number of participants who talked about divine states through their experience of EDM.

Table 14 Number of Participants Who Talked about Divine States in EDM

Divine States	Number of Participants
Loving-Kindness	18
Compassion	17
Sympathetic Joy	08
Equanimity	14

The master themes and units of meanings of the superordinate theme ‘divine states’ are shown in Figure 4 below.

Figure 4 Superordinate Theme 'Divine States'



In Chapter 2 the divine states were identified as a progressive development from loving-kindness to equanimity. Consequently, the following sections of this Chapter focus on reporting the findings for each divine state in the order of their development. First, the extracts of the participants' transcripts which provide evidence in support of the sub-research question are reported. Secondly, the researcher's interpretation of the participants' meanings of the divine states is described.

6.1 Loving-kindness

Eight units of meaning that clarify the definition of 'loving-kindness' (as discussed in Chapter 2) are recognised under loving-kindness. They are: unconditional, affection, openness, use of right speech, treat employees with respect, maintain discipline to correct subordinates, trust subordinates and friendship.

6.1.1 Being Unconditional

The core principle of loving-kindness is the unconditional love an individual has for both her/himself and others (Pace, 2013, Tevijja Sutta, DN 13). That is, loving with no expectation of being loved in return. In Buddhism, such love is compared to the love of a mother for her only child (Reat, 1980). Therefore, loving-kindness from a Buddhist perspective differs from romantic love. Several participants' stories indicate how this quality became prominent when they made ethical decisions in their workplace (Participants 8, 12, 15, & 17).

Participant 8, for example, said that *"I do not expect anything... Life is about doing a good job and making your bosses happy as well as you should also be happy."* His words seem to indicate that he was encouraged to cultivate good human qualities. He said that he did this without expecting anything in return. For him, completing a job well in the organisation will not only make the employer happy, but also the person who completes the job.

Similarly, participant 15 communicated how we expect to be loved in return, if we love someone. He said: *"give love for the sake of that person. You do not expect anything from that person..."* Being the owner-founder and chairman of the organisation, he had been working for over 52 years. He mentioned that most people try to become friendly only if they can get something in return. He reiterated that such love is not 'pure'. While reflecting that 'expectation' is central to our general sense of love, he said that awareness

helped him love a person unconditionally, although he noted that it was not until the last two or three years that he had started to show real love.

Speaking of ‘expectation’, participant 17 shared his experience of learning how to give without expecting anything in return. He said that in the past he used to expect something in return for even small actions. For example, if he gave money to a beggar, he expected her/him to use it for good and not for anything bad, such as alcohol or drugs. But now he does not even expect a word of appreciation. He stated that *“the moment you part with it, you have done it. You are not supposed to think beyond that...whatever I want to give, I just give it. That is it...”* During the interview, he explained how this quality helped him to work in the organisation without being frustrated over not receiving appreciation for his good performance.

Likewise, participant 12 shared her experience of the effect of unconditional love in terms of ‘non-judgement’. For her, when we are with our friends and family we are ourselves, because we know that we are beyond their judgement. In such relationships, she said that *“we have got into the space that the person loves us and respects us irrespective...”* Thus, she explained how she tried to incorporate this principle of non-judgement into the training programs in the multinational organisation she worked for, to build relationships amongst staff.

The participants’ stories often indicated that the ‘unconditional’ characteristic of ‘love’ is an essential element of ‘pure love’, which is devoid of ‘expectation’ and ‘judgement’.

6.1.2 Affection

In their stories, participants 5, 8 and 9 shared how ‘affection’ also relates to ‘loving-kindness’. For instance, participant 9, who is the Chairman of a Government organisation, with over 50 years of experience, said that he had affection for people and even used the words ‘I love you’. He said that these qualities were developed under his mother’s influence, who taught him how to practise loving-kindness meditation. He further added that the quality of love and affection *“seems to make people click with you”*, which he identified as a Buddhist approach to management.

In another example, participant 8, who is the general manager of a private company, shared how he explained with ‘love and affection’ the nature of the reality of life to one of his staff members, who had attempted to commit suicide by starving to death, in her

grief over her boyfriend's death. He said that *"after that, the girl got over that situation and she reported to work. She did not try to die."* Similarly, participant 5 explained how 'affection' is cultivated towards people on a day to day basis, simply with a sincere smile. As the general manager of a public listed company, he expressed how he had to transact with both internal and external customers, such as employees and suppliers. He noted how a sincere smile leads to developing affection towards people and thereby sincere relationships. He stated that *"we have a bond. You can't call it love, but you have kind of affection towards them..."*

Hence, loving-kindness is also related to affection, which the participants used to build good relationships and influence their subordinates' cooperation and behaviour.

6.1.3 Openness

Being the Chairmen of Government organisations, participants 9 and 11 shared how their offices were open to anyone to have an open discussion about anything. Participant 9 shared how he did not have preconceived notions and always tried to work with an open and accepting mind. For him, an accepting mind helped him to learn and not talk to anyone with suspicion. He said that *"in that way I relate to situations very easily because my mind does not have preconceived notions... Because it's a feeling that I am open..."* Similarly, participant 11 said how being 'open' had helped him to make ethical decisions, as he added *"anyone can come to my room. No need to get an appointment...I discuss anything in front of others. There are no secret discussions ... When I implemented decisions, I managed to do everything open, transparent and in a highly ethical manner..."*

Participant 8, while acknowledging how some people try to take advantage of his kindness and openness, said that he would not stop practising it. For him, if someone tried to misuse his kindness or openness, then that was a problem for that person and not him. He added *"in my life, being kind and being generous, I have not lost anything rather I have gained a lot of things. So, because of that I keep on going ..."*

Consequently, being kind and open to subordinates' views, thoughts and ideas may assist in making ethical decisions in organisations, irrespective of whether the participant works for a government or private organisation in Sri Lanka.

6.1.4 Use of Right Speech

Participants 6 and 17 talked about the danger of idle speech or gossip. In contrast, participant 8 demonstrated the effect of kind words to influence subordinates. For example, participant 6 said that people who gossip are only concerned about their own survival and such people could ruin organisations. He said that *“they might carry tales... Such persons can set fire. They can ruin the organisation.”* Similarly, participant 17 expressed how he did not encourage subordinates to gossip: *“I don’t encourage somebody coming and telling me tales...”* Participant 8 elaborated how the use of kind words helped him to win the hearts of her/his subordinates.

When you are very kind to people, when you talk to them very nicely, when they are in trouble, if you take that upon yourself to try and help them to sort out their problems, when they feel that you are always there not as a boss, but as a leader... When they feel that, I feel that there is a lot of cooperation from people... (Participant 8).

In Buddhism, the use of kind words is referred to as pleasant/gentle speech or *‘priya vachanaya’*. As participant 9 explained, *“‘priya vachanaya’ means pleasant speech... that seems to work...”* Thus, use of kind words may assist in the process of ethical decision-making in the workplace.

6.1.5 Treat Employees with Respect

Participants 1, 5, 7, 9, 12, 19 and 20 expressed the importance of treating their subordinates with respect and dignity. Participant 1, for example, said *“they know that I treat them well.”* Similarly, participant 5, reflecting on the qualities of love and compassion of Buddha and the prophet Muhammad, held that he did not understand why people could not develop those qualities in their lives and treat all human beings alike: *“In those ages, if they were able to have such an open mind and treat every human being like human beings, I don’t know why we cannot.”* On a similar footing, participant 13 observed that *“we are all human beings”*.

Reiterating the fact that we are all human beings, participant 19 emphasised the importance of respecting all employees equally, regardless of their position in the organisation. She noted how her personal values, such as integrity, are linked to respect. She stressed: *“I don’t see a difference between titles. All are human beings.”* Likewise, participant 9, who manages a government organisation, observed that he respects all

employees, regardless of their position. He said that *“I respect people absolutely... I treat them equally.”* Participant 8 stressed the need to treat and view people as human beings and not machines, as they have emotions. Saving one of his staff members from committing suicide after the death of her boyfriend, Participant 8 expressed how happy he was *“because though I am the general manager, I acted as a good human being. So, at that time, I basically worked not like a boss...”*

Participant 7 argued why an organisation should be flexible towards its employees when they made mistakes, because all human beings make mistakes. So, she claimed that she did not distinguish herself from her subordinates, since all were working for the organisation towards a common goal. Participant 7 also reflected how her meditation practice had helped her to view all human beings as equals, without distinguishing between race and religion. So, she added:

When we study the teachings of the Lord Buddha, we feel that we all are human beings and there is no difference. There is no status to maintain and there is no difference in race, religion and those types of things. All are same... (Participant 7).

Participant 20 stated that *I feel that everybody deserves a good life devoid of problems... because all were born free*”. Likewise, talking about her two domestic employees, participant 12 acknowledged she related to her two nannies as family members, rather than as an employer. Her reflections suggest how she would have liked to be treated by her employer, had she been in similar circumstances. She also explained how to bring out employees’ qualities of humanity during the training programs, by sharing each other’s most personal and vulnerable stories, so that they could relate to each other. She stated that *“the more you start warming up to that person because then the person starts looking human... None of us are beyond what we are as human...You could relate to all their stories...”*

Hence, the participants’ stories show how developing loving-kindness to all human beings, regardless of titles or hierarchies, brings out their inner humanity. It also may have helped the participants to treat their subordinates and colleagues with respect and equality.

6.1.6 Maintain Discipline to Correct Subordinates

Participants 1, 2, 15, and 19 reflected on why they insisted on discipline in the workplace. The intention of these participants was to correct their subordinates' behaviour, rather than hurt them financially or emotionally. For example, participant 1, reflecting on the letters of warning he had issued to a few of his staff, said that *"I had to give it to her in writing to correct her... I said, "You cannot lie... We advise that you cannot steal..."*

Likewise, participant 15 said that he would advise a staff member twice to correct her/his behaviour, prior to terminating her/his services, in order to give such employee an opportunity to change her/his behaviour. Speaking of how he dealt with employees who stole from the company, he said that *"If it is a small sum, try to talk to him as to why he has stolen"*. Then he said that he asked the employee the reason why they committed an act of misconduct, such as *"whether his salary was not enough... and try to change him. We advise them...at least two times"*.

Participant 19, who is the director of human resources of a multinational organisation in Sri Lanka, observed her responsibility to make the right decisions without deviating from the rules of the company. She confirmed that all decisions were made in line with the company's code of conduct, policies, and procedures. However, she also noted that in certain situations, if the alleged act of misconduct was a result of a mistake rather than fraud, *"maybe I would have given another opportunity for that person to correct himself."* Nevertheless, she also noted that it was dangerous to deviate from organisational rules, since it may send the wrong precedent to other employees in the organisation.

Participant 2 also said that he deliberately scolded one of his subordinates in front of the other team mates, not only to correct the behaviour of the subordinate concerned, but also in the interest of the team. He stated how the subordinate concerned was avoiding work by setting a bad example to other members in the team, which had to be stopped. He added:

When I saw the weakness in this guy, it was important to correct him; I just wanted something done after many calm attempts... I deliberately did it. Knowing the fact that it is not a nice thing to do, but on the longer term in the best interest

of that individual as well as other staff members, so that it does not repeat again... (Participant 2).

Consequently, the participants' stories indicate that their intention to discipline their subordinates was based on their loving-kindness towards them, rather than anger, hate or ill will.

6.1.7 Trust Subordinates

Participants 1, 2, 7, 13, 16, 17 and 20 said how important it was for them to trust their subordinates. For them, a good relationship is developed through mutual trust. For instance, participant 1 stated he trusted his subordinates and did not go behind their backs to inspect their work. For him, inspecting is synonymous with being suspicious, which he claimed was bad for a healthy work relationship. So, he said that *"the trust is there. When I have trust, I do not check, inspect, but accept."*

Likewise, participant 17 vocalised the importance of building mutual trust in the workplace and how his subordinates never misused his trust for them. Talking about his subordinates, he said that *"I believe in them, if you don't build up a trust between you and your subordinate or your colleague, you can't work... They do their work and that is it... I think they have confidence in me."* In the same way, participant 20, who is a partner of an accountancy firm in Colombo, admitted he viewed trusting people as a good quality, since he started his meditation practice. So, he said that *"I by nature take people for granted. If I am told that something cost Rs. 80 or Rs. 100/- I immediately give the money. I don't even want to check how it has been arrived at."* Participant 2 shared how he always gave the benefit of the doubt to his employees on work-related matters, before any action was taken against them: *"I generally discuss with people. I generally give them a lot of benefit of doubt, how they feel, how it should be done"*.

Participant 7 shared similar views of her subordinates, as she called them *"genuine and hardworking..."* Also, participant 16 spoke of her work with subordinates and how they trusted her to be there for them if a problem arose. She also noted how her subordinates were comfortable enough to share their stories with her. Participant 16 observed that *"I work with them. I am always with them. They know that. Even when a problem arises with other departments, I go with them... They feel comfortable and they tell the full story..."*

Participant 13 shared how shocked she was after finding out that the accountant she trusted had stolen millions of rupees from the company. She said that *"it was too much*

for me to accept, because I trusted her as my accountant...” Her words show that while it is vital to trust subordinates, such trust must be coupled with wisdom, in order to maintain discipline in the workplace. As such, participants’ loving-kindness towards their subordinates seems to develop mutual trust, which may affect their EDM in the workplace.

6.1.8 Friendship

Friendship is a unit of meaning that emerged from the stories of participants 1, 2, 4, 5, 7, 8, 9, 10, 13, 15, 16, 17, 20 and 23. In the discourse of the *Upaddha sutta* (Thanissaro Bhikkhu, 1997), Buddha confirmed the words of his disciple Ananda that Buddhism prevails as long as there is *‘kalyana mitta’*. The direct English translation of the word *‘kalyana mitta’* is ‘good friend’ or ‘spiritual friend’. That is, a friend who helps an individual to enter and walk the Path towards her/his enlightenment. Thus, such a friend, out of her/his loving-kindness, helps others to walk the path and to liberate themselves from suffering.

Participant 1 talked about how he tried to incorporate the practice of *‘Buddha, Dhamma and Sangha’* (i.e. the triple gem) into the professional workshops that he conducted for his subordinates. While acknowledging that his staff did not follow the triple gem 100%, he tried to slowly encourage them to do so. During the interview, he mentioned how he entered the path of *dhamma* after listening to a talk given by ‘Ven. Kiribathgoda Ghanananda’, whom he regarded as a *‘kalyana mitta’*. He said that he was thankful for having been in contact with this Buddhist monk, who inspired him to follow the triple gem. He identified this meeting as a life-changing experience for him. Participant 1 said that *“we have discussions and we have workshops...I talked to them. This is the way of life and give examples on how to become a professional... I slowly induce Dhamma...”* So, his words seem to demonstrate his desire to transform his subordinates’ lives for the better.

Likewise, participant 8 reflected on how hard it is to find a good friend who helps us to be good. While insisting on the importance of developing loving-kindness towards his subordinates, he also stressed the significance of treating them as friends where necessary. So, he added that *“you have to be very kind-hearted and your talk has to be very, very friendly... Sometimes, you have to play the role of a friend and talk to your subordinates like a friend... It depends on the situation”*.

Similarly, participant 15 talked about his good friend, an insight meditation practitioner, who influenced him to start meditating. He reflected how his friend criticised his meditation practice and asked him to come and experience the insight technique himself. So, it seems that the participant's friend, out of loving-kindness, requested him to experience this. He said that *"whenever he came he used to say, you should "come and taste this meditation!" ... This man is talking too much. Let me go. He fixed it. So, I went."* In his story, he added how his friend encouraged him to sacrifice 10 days of his life away from his business (worth millions of rupees). He has since been practising insight meditation for the past 17 years.

Likewise, participant 13 said that it was the 'good friendship' of her parents, teachers, colleagues and monks that helped her to get through a rough time at work. As the head of a finance department, she shared how two of her subordinates, an accountant and a cashier, stole millions of rupees from the company she worked for. She said that she was able to face the situation as a result of her good friends: *"thanks to the good monks the 'kalyana mithra' monks that I have found in my life. I am able to stand up like this alone."* She talked about how her father, who became a Buddhist monk later on, requested her to continue meditation. She said that her father, lying on his death bed, asked her to continue her insight meditation to practise and purify her mind. She viewed her parents as good friends who, out of loving-kindness, showed her the right path.

Participant 10 noted that her subordinates were young and did not practise meditation. But, she tried to share the benefits of meditation with her subordinates in a very cheerful way. For example, she said that *"once in a while I tell them the beauty of meditation, not preaching, but in a very jovial way. When someone forgets, I say, "you have to check your breath for five minutes and then, you would be alright"*. She also said that although her subordinates were aware of her meditation practice, she never tried to unduly influence them. So, the method adopted by participant 10 to influence her subordinates seemed to be 'friendship' that derived from her loving-kindness.

While participants 2 and 4 talked about how they maintained friendships with officials who lost their temper with them and used profanity, participant 16 observed how she used friendship to manage and transform difficult subordinates in her team. Participant 2 reflected on how he maintained a relationship with a hot-tempered project director based overseas: *"she used to scream at me as well. But I always considered her friendship as a higher value than her professional relationship with me..."* Participant 4 talked about a

similar incident, where she maintained a professional relationship with the person who shouted at another senior government official in front of her. Although she thought that was insulting, because the senior government official was blamed for a matter that concerned her, she observed that she did not get angry. She reiterated that *“even after that incident, I worked with him officially, because he needed my support in many ways... Even now we have that relationship”*.

Participant 16 talked about her experience of handling difficult subordinates through loving-kindness. She said that her employer’s human resources department sent employees that the other departments refused to work with to her department, as there was a belief that difficult people changed after joining her division. When I asked her the reasons for this, she informed me that she talked with her subordinates as friends. For example, she drew from her own experience to let those subordinates know that they were not alone. She also shared how she talked about Buddhism with her subordinates to encourage them to be better individuals. It seems that participant 16’s loving-kindness helped her to be a good friend to her subordinates.

We had a chat. He has been working in the bank for 18 years... Whenever I meet him, I smile and ask, “How are you?” So, he had some regards for me... We also talk with him... he is settled now (Participant 16).

In contrast, participant 5 shared his experience of dealing with suppliers who send him gifts. He said that he did not accept anything other than a hamper. The suppliers strategically obtained his personal address from his secretary and sent a hamper to his house during the festive season. He added *“if it is just a box of food items and various things, I just say, “Okay. Just accept it. It is okay”*. *What I do with that is, I distribute it among the friends, relations, and neighbours...* His actions show his loving-kindness towards his family, friends and neighbours, while being aware of what to accept and what not to from the suppliers, without compromising his integrity.

During the interview participant 9 reiterated several times that ‘metta’ means friendship. He said that *“Metta is friendship.... the essence of our conduct”*. Likewise, participant 7 reflected how meditation helped her to be aware of her feelings, such as anger and stress. She said that her awareness assisted her to become flexible with her subordinates by emphasising that their work be done on time, rather than focusing on their punctuality (i.e. whether they come & leave work on time). She believed she became more sensitive

towards her subordinates' personal circumstances after she started practising meditation. For example, if a subordinate requested to leave a few minutes earlier for a personal issue, she said that she let them. She reflected how her change influenced her subordinates, as she added *"now they are closer to me. They come and explain their problems and issues they encounter when they do their work... Now we are working like friends"*. She noted this new relationship helped her to monitor their work also. It seems that participant 7's loving-kindness towards her subordinates resulted in developing friendships at work.

Participant 17 said that by nature he was a quiet person and did not talk that much. However, after realising that his subordinates perceived him to be a not so friendly person, he said that the *"first thing that I do in the morning is when I come I have a chat with all of them for just a few minutes..."* He said that this change of behaviour created a change in his team, as they were much happier now.

Participant 20 spoke about his business partner as his family. He let his partner make decisions regarding profitability and costing matters. He said that *"basically, he is very much younger than me. I treat him as if he is one of my own"*. Thus, participant 20's decision to let his partner make decisions on crucial matters indicated how much he valued their friendship, and his loving-kindness towards his partner. Participant 23 said that he felt *"some kind of a freedom..."* when he was *"hanging around friends"*. This may be due to the loving-kindness an individual feels when she/he is around friends.

The act of loving-kindness through friendship seems to positively influence the behaviour of the team.

6.2 Compassion

Compassion is the second stage in the progressive development of the divine states (Chapter 2). Pace (2013) argues that while loving-kindness complements compassion, they differ from each other. For Pace, while loving-kindness focuses on positive features, compassion emphasises negative elements, such as feeling the suffering of self and others. Compassion has been defined as *"feeling the negative feelings and suffering of another person and treating such sorrowful states as if they were one's own personal suffering"* (Pace, 2013, p. 33). In line with this definition, six units of meaning were identified to have emerged from the stories of the participants. They are: understand the suffering of others, having conscience, understand human beings are different, listen to the grievances

of people, help people, and understand the limitations of the application of compassion in commercial organisations.

6.2.1 Understand the Suffering of Others

Participants 7 and 16 shared how they felt the suffering of their subordinates when they were alleged to have committed misconduct, been mistreated by others in the organisation, or been sick. For example, participant 7 reflected on how the termination of employment of a staff member would impact on his chances of getting new employment. She observed that *“I felt very sorry about this boy. His financial background was also very poor. So, if we sack this boy, it is a bad mark for his career records and he may not be able to find a job anywhere”*. However, as she did not have authority to change the decision, she thought of an alternative way of helping her staff member. That involved giving the employee an opportunity to resign from the job and requesting the group human resources director to issue him a service certificate, which would enable him to find new employment.

Likewise, participant 16 talked about a staff member who had been transferred between more than 30 departments during his 16-year career with the bank. She said that *“I felt sorry also for him, because he is being thrown out from here and there...”* Participant 1 shared how he released a staff member to go on leave when he was sick, and offered an employee grieving the death of her husband leave to spend time with her son. He was quite emotional as he reflected on how most of his subordinates were suffering due to their personal circumstances, and how they brought their issues to the workplace.

I said, “Okay. Don’t worry. Give it to your charge hand and go home... Yesterday, I called her and said, Look here. You have to take leave now. Be with your son for two or three weeks...It is all about their problems, they cannot face... their personal issues (Participant 1).

Since staff are human and they bring personal issues to the workplace, participant 12 expressed the importance of an individual’s ability to be compassionately aware of a colleague’s suffering without treating them harshly. She said that *“when I said you need to give him a break, it is not in a very complacent way...It is in a way that you are compassionate to that person.”* Her words seem to indicate that being compassionate towards a colleague’s suffering may have arisen as a result of awareness, which will be discussed in detail in Chapter 7.

Participant 6 shared his experience of dealing with a worker who tried to misuse his compassion towards her. He explained how he had to terminate her services to maintain discipline in the department. He reflected: *“of course she had support from her brother. I already confirmed that but still she was trying to pretend or to get sympathy... So, it hurt me for a couple of days and then got over it gradually.”* Hence, it seems that when he made the decision to terminate the worker’s services, he reflected on how his decision could have an impact on her livelihood. Similarly, participant 13 said that the company never compromised on paying the salaries of their workers on time, since *“if you don’t give their monthly wage and delay it, the whole family is going to suffer...”*

Reflecting on the decision to sign the salary increment papers of a worker who had made unsubstantiated complaints against him to the management, participant 5 admitted how he was happy to see that person in tears initially. Later on he said he realised *“I think it is wrong to be happy, when someone else is distressed or unhappy ...”* His words indicate that the normal reaction of a human being who has been wronged is to feel schadenfreude over that person’s suffering. But, he acknowledged that such a reaction was wrong, and he overcame those negative thoughts. Such a change of behaviour may have been as a result of his generation of compassion towards the suffering of the other person.

Thus, the participants’ ability to understand the suffering of their staff members and to view them compassionately as human beings may have influenced their decision to make ethical decisions.

6.2.2 Having Conscience

Understanding a staff member’s suffering when making a decision was also linked to a manager’s conscience. Participants 6 and 11 reflected on how their decision to terminate the services of an employee for her/his misconduct was executed. For example, participant 6 stated that terminating the services of an employee was against his conscience, as his decision would have an impact on the livelihood of the employee. He realised that *“I thought that if I remove her, she would be helpless, and she will lose her job... If she loses that, then it would be difficult for her to arrange her life”*. Similarly, participant 11 said he tried to link decision-making to his conscience: *“I try to do everything according to my conscience. I think that is the very important thing.”* He explained that his conscience was based on his values, and if a decision was contrary to

those values, he always re-thought it. Consequently, the participants seem to relate their EDM to their conscience because they feel the suffering of their subordinates.

6.2.3 Understand Human Beings are Different

While treating employees with respect out of loving-kindness, and understanding employees' suffering out of compassion, the participants also acknowledged how all persons are not alike, although we are all human beings. Participant 2 commented on how his meditation practice helped him to understand himself and others: *“if I understand myself, then any other human being is very like me. They are not very different. Obviously, we have our differences. But our emotions in particular are quite similar, but the emotional thresholds will be different”*. For him all humans feel emotions, such as anger, envy or fear, but how we experience those emotions may differ. This may be due to our level of awareness and how we act or react to our emotions in different situations.

Similarly, participant 17 shared that management styles differ, because *“no two people will be the same.”* Participant 11 had a similar view, as he observed: *“when we take decisions, as top managers, we have board members. Board members vary... all are from various backgrounds...”* Likewise, participant 23 shared his experience of working with people of an older generation. The workers viewed him as an outsider who had been sent by the top management to spy on the older workers. It took him a while to understand and develop a good relationship with those older workers: *“It took some time to be with people and try to understand that”*. Perhaps his decision to continue to work with those workers without any ill will was a result of his compassion towards them.

Participants' stories suggest that their compassion towards their fellow workers may have been as a result of their awareness that human beings are similar, yet different.

6.2.4 Listen to the Grievances of People

Participants 4 and 15 talked about their experience of listening to the grievances of both the general public and employees of their company. Participant 4 was a head of department of a government organisation in Sri Lanka, and participant 15 was the owner-founder and chairman of a private company. Their experiences show they genuinely took interest in listening to the troubles of people and figuring out how they could solve their problems. Participant 4 told how she listened to grievances every Wednesday when the Ministry was open to the general public. She said that *“as senior officers, we are expected*

to face the public. We have to listen to them, their grievances and then we have to give answers.” But, she acknowledged that some of the issues brought up were beyond her scope, and therefore she was unable to provide solutions.

Similarly, participant 15 said he met about seven employees every year at the chairman’s office and discussed their issues privately. Although he may not have been able to address all his employees’ issues, the moment he asked his employees about those issues they became emotional. He realised that his compassion touched his employees’ hearts. He also said how he tried to solve as many issues as he could. For instance, he said that the decision to help the education of children of employees whose salaries were lower than Rs. 20,000/- was made after one of these sessions.

One way, to show compassion, I am telling what I, as the Chairman, do... I ask them, “Do you have any problems in working in this company? Are your supervisors looking after you and is the food we give for breakfast okay? Is the quality good? Do you face any harassment from anyone in this company? Are you happy working here? Do you have any personal problems?” ... They have to answer all these questions...I try as much as possible to solve these problems (Participant 15).

Listening to the sufferings of employees seemed to derive from the compassion these participants had towards others. It also appears that a compassionate action may apply in any organisational context, regardless of whether it is a private or governmental organisation in Sri Lanka.

6.2.5 Help the People

Several participants shared their experiences of helping people who were suffering. For example, participant 1 said how he returned to Sri Lanka several times to serve the community. He also shared his experience of offering employment to the wife of his subordinate who died of cancer. He decided to do so after realising that his employee had been the sole breadwinner of his family. He said that *“she has lost everything, no contacts. Then, I called her to Kandy and gave her a job...”* His actions seem to indicate the compassion he had not only for his dying employee, but also for the family of the employee.

Similarly, participant 11, a chairman of a government organisation, recognised how people wanted solutions for their problems, rather than promises from politicians. So, he

said: *“always try to help the people. Always try to resolve the problems of the people.”* Participant 12 also noted *“I have the compassion and the willingness to help people...”* She reflected she could be of help to others in the workplace, irrespective of whether she became the director of human resources. Likewise, participant 4 said:

As far as possible I help people who need support or help. If I have the ability to help, then I help those people. If I have to go to the secretary, I am not afraid to go and directly talk to him and justify... (Participant 4).

Participant 15 shared his experience of helping employees to admit their children to schools, as he said that *“I have some influence in schools. So, I get them seats wherever I can.”* On the other hand, reflecting on her refusal to grant a sub-contract to a former employee based on compliance, participant 7 told how she brought the financial difficulties of this person to the management. She claimed that she was content after she *“came to know that they have given a financial compensation for this lady...”*

In the same way, participant 16 shared how she kept one of her employees, who had been transferred from one place to another on several occasions. She said *“you can see that boy. He was a bit timid and backward person... He was very unhappy...nobody wanted to keep him and give him work. So, he is here... He has been working here for two years”*. Perhaps her compassion made the employee stay in the department for longer, as he felt a sense of inclusion in the work place.

Having been an insight meditation practitioner since 1990, participant 20 reflected on the profits that he made as a partner of an accountancy firm. He said that sometimes he was concerned by the amount of money he made, which was over and above what he required to live a happy life. He talked of how he took solace in donating to charitable organisations, such as insight meditation centres.

But over the years I developed this feeling of giving... I have developed that faculty... I have mainly controlled by giving to charitable institutions...Now for example, I am a regular contributor to ‘Dhammasobha’ and ‘Dhammakuta’. So, I feel contented that I have done this... (Participant 20).

Thus, the participants’ stories show how they helped their employees, customers, suppliers, former employees, and general public, out of their compassion.

6.2.6 Understand Limitations of Application of Compassion in a Commercial Organisation

While the participants shared their experiences of helping their employees, subordinates and the general public, participants 2, 10, 15, 17 and 19 also highlighted the difficulty of being compassionate in a commercial organisational context. For example, participant 2, sharing his experience of dealing with poor performers in the company, said how difficult it was to maintain the number of employees in a team without letting a poor performer go. For him, *“at the end of the day, we have a budgeted head count. So, without that person going, we cannot get a fresh person in. But by and large we try to work around letting go.”* Thus, it was a question of whether to deprive a person of her/his livelihood or to suffer as a team, since the objective of an organisation is to strive for high performance and profits.

Participants 10 and 19 reflected on how their decision to terminate the services of employees for misconduct was influenced by the need to maintain discipline in their organisations. For example, participant 10 talked of an employee who stole from her company and started his own business: *“we could not tolerate that... Then, we got to know about it. He had to be sacked...Then, we filed an entry in the police station and we informed him...That is all”*. Her words indicated that she did not go after the employee to take revenge. All she did was to keep the relevant authorities informed, so that they could attend to it. Likewise, participant 19 stressed that she stuck to the company code of conduct, policies and procedures without discrimination, when it came to handling employee disciplinary action, since otherwise it would be hard to manage.

Even if you want to give a chance for that person to correct, you can't do that. Because, then the message that we are communicating to other people is, yes, we are tolerating this in the company. Then, how can you manage that? (Participant 19).

Participant 15, on the other hand, expressed how he got wonderful ideas to help employees when he meditated. Yet, it was difficult for him to implement them all in a commercial organisation, as he added:

When you sit in meditation you will get these ideas growing into you. When you are compassionate, when you love, these flow to you automatically- you must do this; you must do that and you must not do this. So, you may not be able to do

everything, because when you run a commercial organisation, there are limitations (Participant 15).

Participant 17 observed that individuals tried to achieve organisational goals without following the correct processes, which were at times difficult to comply with. He said that *“it is a very difficult situation, when you have very aggressive limits set, aggressive goals set, and it tends to cross the line.”* In this sense, he reflected on the difficulty of being compassionate in a commercial context. Indeed, several participants’ stories indicated this.

6.3 Sympathetic Joy

Sympathetic joy is the altruistic joy an individual has over the success of another, without envy or jealousy (Pace, 2013; See Chapter 2). Four units of meaning emerged from the data under the master theme of sympathetic joy: Happiness in seeing subordinates do well, evaluate on facts and not on personal likes, understand it is not right to take credit for work of someone else, and refrain from envy.

6.3.1 Happiness in Seeing Subordinates Do Well

Participants 2 and 16 talked about how they took joy in seeing their subordinates doing well. For example, reflecting on a female subordinate who was identified as a poor performer for two consecutive years, participant 2 shared how the same employee changed after she completed a MBA degree. He spoke of how happy he was to see her doing very well now. He said that *“thankfully, what I hear now is, she is doing very well. She has completed her MBA. She has been given a particular team to run. I hear that she has really turned around. She is doing extremely well now...”* Likewise, participant 16 stressed how she took joy in seeing her subordinates doing a job well and claiming credit for their own work, as she said that *“I am happy that the younger crowd gets the credit.”*

These stories indicate that the participants took joy in seeing the successes of their subordinates. Such sympathetic joy may have helped them to make ethical decisions without jealousy or envy.

6.3.2 Evaluate on Facts and Not on Personal Likes

Participants 5, 11 and 19 expressed the importance of making a decision based on what was correct rather than who was correct. According to them, who was correct was often influenced by personal likes, whereas what was correct was based on evaluation of facts.

They also insisted that what was correct was linked to personal values. For example, participant 11 emphasised making decisions based on what was correct, in a government organisation context in Sri Lanka, where there was often influence by the Ministers. He said that if the request of the Minister went against what was right, which was determined by his values, he would not follow that. While he acknowledged it was hard to maintain this principle with political influence, he shared how some politicians had praised his firm decision-making in line with his principles by calling him a ‘good chairman’.

In our decision-making process, most of the people go on who is correct...who is correct depends on the individuals...But what is correct depends on the objectives...So, what is correct always maximises our goals and objectives... Most of the people bend their integrity, values to the others because they don't understand the difference between doing what is correct and who is correct... (Participant 11).

Participant 19, sharing her experience of making ethical decisions in a multinational organisation, also linked ‘what is correct’ to her personal values. Then she added how those values were linked to her higher purpose. She also stressed how making a decision based on what was right by following the organisational process helped her to make an objective decision without getting emotionally connected to an individual against whom the decision was being made. She added:

If you look at values, they are basically to do what is right... That is to understand the reality and then how to go about helping others to realise theirs. That is the purpose and all other things are then revolved around that purpose...So, we follow the process. That is what we do... Because I feel it will be very objective. Because you will do what is right, but you will not get emotionally connected to the other person... (Participant 19).

Participant 4 believed what was correct was influenced by our rational thinking. But, she also explained how our heart or inner-feelings also sent a message. Therefore, she gave an equal share to both ‘head and heart’ when making an ethical decision.

Because the brain tells us what is correct, in a logical way, what is correct and wrong? And the heart tells us the same thing, but sometimes not in a logical way, but in inner feelings. In most of the incidents, I believe in my feelings. As

a manager, I give priority to both, i.e. the head and the heart (Participant 4).

On the other hand, participant 5, reflecting on his experience of making decisions in a public quoted company context, said he was expected to make decisions objectively, rather than based on his personal likes or dislikes. He shared how he approved an individual's papers without asking any questions, although that individual had caused heartache to him in the past. He said that *"It had to be recommended by me. So, he came to me with the letter. He gave the letter and I noted the letter. I recommended without asking a question."*

Participants' stories indicate that their ability to understand the distinction between what was correct, rather than who was correct, may have been a result of their sympathetic joy, which may have helped them to make ethical decisions without jealousy or envy.

6.3.3 Understand it is Not Right to Take Credit for the Work of Someone Else

Another unit of meaning that emerged from the data is participants' ability to understand it is not right to take credit for the work of someone else (Participants 6, 7 & 23). For example, participant 6 observed that *"there are some characters in the organisations, who are trying to get the credit which is not due for them. They want to pretend and show that they are very active, perfect and very professional..."*

Similarly, participant 7 reflected on her past and present behaviour regarding taking recognition for office work. According to her, before she started practising meditation, she used to claim good work by her subordinates as her own, in order to get credit from her supervisors. Then as a result of her meditation practice she realised that getting recognition for someone else's work was not good. She said she now recognised good work done by her subordinates as their own work.

But now I feel that even recognition is not something good. It is also something outside. It is not a good ornament for us...Now when a subordinate does something, I tell my boss that this is a work by this guy... I let them get that recognition, if they have done something good... (Participant 7).

Participant 23 shared his experience as a subordinate in the previous company he worked for, where the manager took credit for a project he had worked on. He said that *"I always*

had this value that whoever did the job should get the credit, because if you are getting the credit for someone else's work, then someone will get angry."

Participants' stories suggest how important it was to develop sympathetic joy towards the success of a subordinate or a colleague without taking credit for her/his work as their own.

6.3.4 Refrain from Envy

Participant 8 stated how vital it was to maintain sympathetic joy towards others in the workplace, without gossiping out of envy to bring them down. He observed that *"no point in just cutting down another person and taking tales and telling stories and that sort of things. If you are doing that type of thing, I do not like."* Most people gossip or carry tales about fellow team members to get some recognition or favours from the management. Such individuals' actions may be as a result of their envy or jealousy of the success of their team members or even supervisors. The words of participant 8 indicate the significance of developing sympathetic joy towards others in the organisation, without envy or jealousy.

6.4 Equanimity

Equanimity has been defined as the perfect, unshakable, balanced mind rooted in insight. It is also an individual's ability to detach themselves from both aversions and cravings (Pace, 2013; See Chapter 2). Accordingly, three units of meaning were identified to have emerged from the second master theme of equanimity: calm and quiet mind, balanced mind, and ability to face any situation (i.e. whether good or bad).

6.4.1 Calm and Quiet Mind

Calm and quiet (i.e. still or tranquil) mind is a unit of meaning that emerged from the stories of participants 5, 7, 8, 9, 10, 12, 15, 21 and 23, as they shared how they maintained an equanimous mind during their decision-making process. Participant 9, for example, explained how he had managed different and difficult people in the board room by letting them speak before the meeting. For him, when angry people were given an opportunity to speak, once they let out what was on their mind, they calmed down. He stated how difficult it would have been for him, had he not maintained equanimity: *"when you are in a group like that if you don't have this equanimity and that coolness, you can't manage that group... this is the way to manage a group of difficult people...and situations."*

Similarly, participants 10 and 12 shared how they had managed to stay calm through awareness if something went wrong or they got angry. Participant 10 said her meditation practice helped her to stay calm in difficult situations. She also talked about how ‘calm and quiet mind’ made it easy for her to express herself with clarity.

If I get angry with what I have seen - earlier, I opened it out then and there. But now, what I do is, I stay calm... In meditation, you establish a situation where your mind does not start running around...So, I find that the mind is very calm... we can even call the client and get the clarifications soon. It is very easy to express with a clear mind. (Participant 10).

Likewise, participant 23 reflected on his meditation practice, which he had started at the age of 10. According to him, the quietness, calmness, freedom, and happiness that he felt in meditation could not be expressed in words. He commented that when “*your mind is very relaxed... If you are calm and start to do something thereafter. Then it will give you more benefit...*” Thus, a calm and relaxed mind may be beneficial when making ethical decisions. While trying to make sense of what ‘calm and quiet mind’ meant, participant 15 held that reaching an equanimous state of mind was equal to ‘bliss’. He said that “*If you can stay for five minutes without thinking anything ...that is blissful; it is an ocean of love.*”

For participant 7, ‘calm and quietness’ meant ‘being relaxed’ with no pressure. She explained how her meditation had helped her to keep quiet without getting stressed. Speaking of meditation, she added “*it is a practice that makes us feel very relaxed. Life is not boring or not pressurised. No stress at all. Even if I get pressurised, I think that this is something external.*” It seems that she viewed stress and pressure as external things, which she did not have control of. So, she explained how she did not worry over those things by maintaining a calm and quiet mind.

Participant 8 said “*somehow, I get my free time... When I am alone, I think...*” According to him, solitude had helped him to stay calm and find solutions to issues that he faced as a general manager. Participant 12 explained how the understanding that she was angry had helped her to return to a state of equilibrium. She said that “*simply understanding that you are angry helps you to calm down.*” Thus, for her, most people fail to calm down, because they are not even aware that they are angry. Participant 5 shared his experience of managing a relationship with an agent of a supplier who tried to bribe him with one

million rupees to get a tender. He said he managed to stay calm with a smile by facing the situation, even though he was shocked:

I smiled at him and I told him “I have a responsibility as the Head of the Technical Evaluation Committee to the organisation. If your product is complying with the requirements, then of course you don’t have to worry about anything and you don’t have to offer this to me. Even if you get it, I don’t expect this from you, because my company is paying me” (Participant 5).

Participant 21 stressed how ‘calm and quiet mind’ had helped him, during his decision-making process, to listen to and analyse all aspects of the matter. Emphasising the importance of practising meditation, he said that “*when it comes to decision making we need to be more calm and quiet and listen and analyse every aspect...*” The participants’ stories seem to indicate that their ability to stay calm and quiet in difficult situations may have helped them to make ethical decisions.

6.4.2 Balanced Mind

Another unit of meaning that emerged from the participants’ stories is ‘balanced mind’ (Participants 2, 5, 8, 13, 15, 18, & 20). This is an individual’s ability to maintain equanimity by practising detachment in both pleasant and unpleasant situations (Pace, 2013). For example, while identifying himself as a ‘wild guy’, participant 2 shared how his meditation practice had helped him to maintain a balance in his personal and professional life:

I am a wild guy. But I think, it is meditation that controls me. It has basically brought a certain balance in my life for what I am... It has helped me from a personal point of view, from a professional point of view, from many points of view, even from a relationship point of view, it works well (Participant 2).

Participants 8, 13, and 15 talked about their experience of practising insight meditation to cultivate equanimity. For instance, participant 8 explained he did not develop a liking towards a staff member just because she/he was doing well, or aversion towards her/him for not doing a good job. He stressed the importance of maintaining a middle way through equanimity. That is by not reacting to pleasant or unpleasant people or situations.

The people who are aware of that can take it with upeksha or equanimity. They neither take life as bad nor as good.

They take it with upeksha (equanimity) and with vidarshana... You will not get attached to anything... You will just be in the middle... you have to safeguard your purified mind... (Participant8).

Likewise, participant 13 shared her experience of continuing to work in the organisation, when an investigation on allegations of fraud was going on against her subordinate. She managed to maintain a balanced and equanimous mind to get through a hard time without getting caught up in the situation. She said:

I had the strength to face it... I was actually able to work with a steady mind, continue with the company's operations. I was looking after another sector in Bangladesh. I never fell off... If you take this concept of 'upekka' (equanimity), if you can take it in a balanced mind- not that I am perfect or anything to go through it. I am a human. I am still flesh and blood. But those little principles helped me (Participant 13).

Elaborating on the concept of equanimity, participant 15 said he had learned to maintain a balanced mind through the practice of insight meditation. While he acknowledged the difficulty in maintaining equanimity in the workplace all the time, he said he tried to develop that quality through meditation:

Vipassana teaches you equanimity... In difficulty, in losses, in calamity, in tsunami and in jackpots, in huge profits, in getting treasures and all occasions, you should have a balanced mind... Vipassana has taught me to have equanimity... gone is gone, what can I do next... Can I say I am practising equanimity 100%? No, I cannot (Participant 15).

Participants 18 and 20 reflected on how their insight meditation practice had helped them to accept anything with a balanced mind. For example, participant 18 spoke of how his awareness that there are no fixed or permanent people helped him to understand and relate to situations. He said that “now I can accept anything... because they are people. There is no permanent people, unless reactions to situations. That understanding is called ‘Upekka’. That is there now...” During the interview he also reflected that arriving at this understanding was “quite a subtle journey”. Participant 20, reflecting on how shocked he was to find out about the misconduct of his subordinate, stated that it did not affect him so much, as his understanding of ‘dhamma’ had helped him to comprehend the situation with a balanced mind. Thus, he said that “if I was not a meditator, maybe I would have felt very, very bad. But this did not affect me very much at all.”

Talking about what ‘happiness’ means, participant 5 said it was something that made his mind relaxed. He added: *“you are in a very lighter state of mind... It doesn’t give any weight or heaviness to my mind.”* Hence, his reflections on what happiness meant seemed to relate to an equanimous state, where his mind is not influenced by pleasant or unpleasant situations. The participants’ stories suggest that while their meditation practice may have helped them to develop the quality of balanced mind, it also helped them in their EDM process.

6.4.3 Ability to Face Any Situation (i.e. Whether Good or Bad)

Participants 2, 4, 10, 13 and 23 shared their experiences of facing difficult situations with equanimity. For example, participant 13 spoke of how she faced a situation, as opposed to being resilient (i.e. bouncing back), and assured her boss that she would stand by him until the matter was resolved. She said that *“I never bounced back. I faced it. I faced the challenge... I told my boss, I will make sure that we get to the bottom of this and find out who did it and to what extent.”*

Similarly, participants 2 and 10 shared their experience of getting through difficult times by reflecting on the wise words of the Buddhist monk Ajahn Brahm, who often advised his disciples to reflect *‘this too will pass’* (Brahm, 2013). Reflecting on those words helped participant 2 to live in the present moment. He explained how he had enjoyed doing things that he could not otherwise have done, had he been in fulltime employment, such as travelling and taking long walks in the evening. At the same time, he said how he had invested his time in applying for many jobs, which in turn helped him to get employed in one of the best companies in the world.

I migrated... I never settled into that job and I was fired... It was a disaster; the worst thing that can happen... Then, of course I told my sister and she said, “Do not take it to your heart, as Ven. Ajahn Brahmavamsa says, “this too, will pass”. There is a very, very philosophical, deep meaning in that. That really struck a chord in me...And as much as I thought, after many, many, interviews, many, many applications I got a job at ZZZ, which is one of the best global companies (Participant 2).

Likewise, participant 10 explained she developed the quality of not blaming herself for any mistakes that she had done in the past during her employment. She emphasised how she focused on such situations as something that would not last. She added: *“now, it has happened and there is no point in blaming myself or anyone else. So, let us attend to*

that...Specially, when you are going through a bad period, you think, “Okay. This too will pass.”

Participant 23 expressed how he had faced failures as an opportunity to rise again. He admitted that although sometimes when he was down he felt like just quitting everything, he reflected on why he never gave up during hard times. He observed he had a conversation with himself that although he had failed, he would never give up. He added: *“okay. Life is like this. Ups and downs are there. So, go ahead” ... I may have had many failures... I tell myself “okay you have failed. Don’t worry. You can go up again...”* Similarly, participant 4 explained that she had listened to the critiques of others to improve her programme. She said that *“as a leader, my challenge is to unite all... To make the opportunity available to all the students... there are so many harassments, struggles, and criticisms... I don’t take them as negative points. I take them as positive points...”*

The participants’ stories seem to indicate that their ability to be calm and quiet and maintain a balanced mind led to them finding strength to face any situation, regardless of whether it was good or bad, and thereby make ethical decisions. This will be explained in detail in the next Chapter.

6.5 Summary

In summary, in this Chapter, the findings for research sub-question one: *‘what divine states do managers experience during EDM in organisations?’* were reported. The research findings indicate that although the participants worked in different organisational contexts (i.e. varying from private companies, public quoted companies, multinational organisations, trusts and partnerships, to government organisations), their qualities of loving-kindness, compassion, sympathetic joy, and equanimity played a role in their process of making ethical decisions. Figure 4 above represents the superordinate theme, master themes, and the units of meaning that were explained in this Chapter.

18 participants shared their experience of loving-kindness in EDM under eight units of meaning. They are: being unconditional, affection, openness, use of right speech, treat employees with respect, maintain discipline to correct employees, trust subordinates and friendship. 17 participants stated their experience of compassion during EDM. Six units of meaning were identified: understand the suffering of others, having conscience, understand human beings are different, listen to the grievances of people, help the people,

and understand limitations of application of compassion in a commercial organisation. Only eight participants shared their experience of sympathetic joy during EDM under four units of meaning: happiness in seeing subordinates do well, evaluate on facts and not on personal likes, understand it is not right to take credit for the work of someone else, and refrain from envy. 14 participants shared their experience of equanimity during the EDM process. They shared three characteristics of equanimity: calm and quiet mind, balanced mind, and ability to face any situation (i.e. whether good or bad). The implications of these findings to theory will be discussed in Chapter 8 of this thesis.

Chapter 7 will report the findings for the second sub-question of this research: *'how do managers make meaning of these divine states through EDM in organisations'?*

CHAPTER 7: ETHICAL DECISION-MAKING IN ORGANISATIONS IN SRI LANKA

Keep silent and think properly and act... Then we should maintain values...when your mind is clean...you can balance it... (Participant 21).

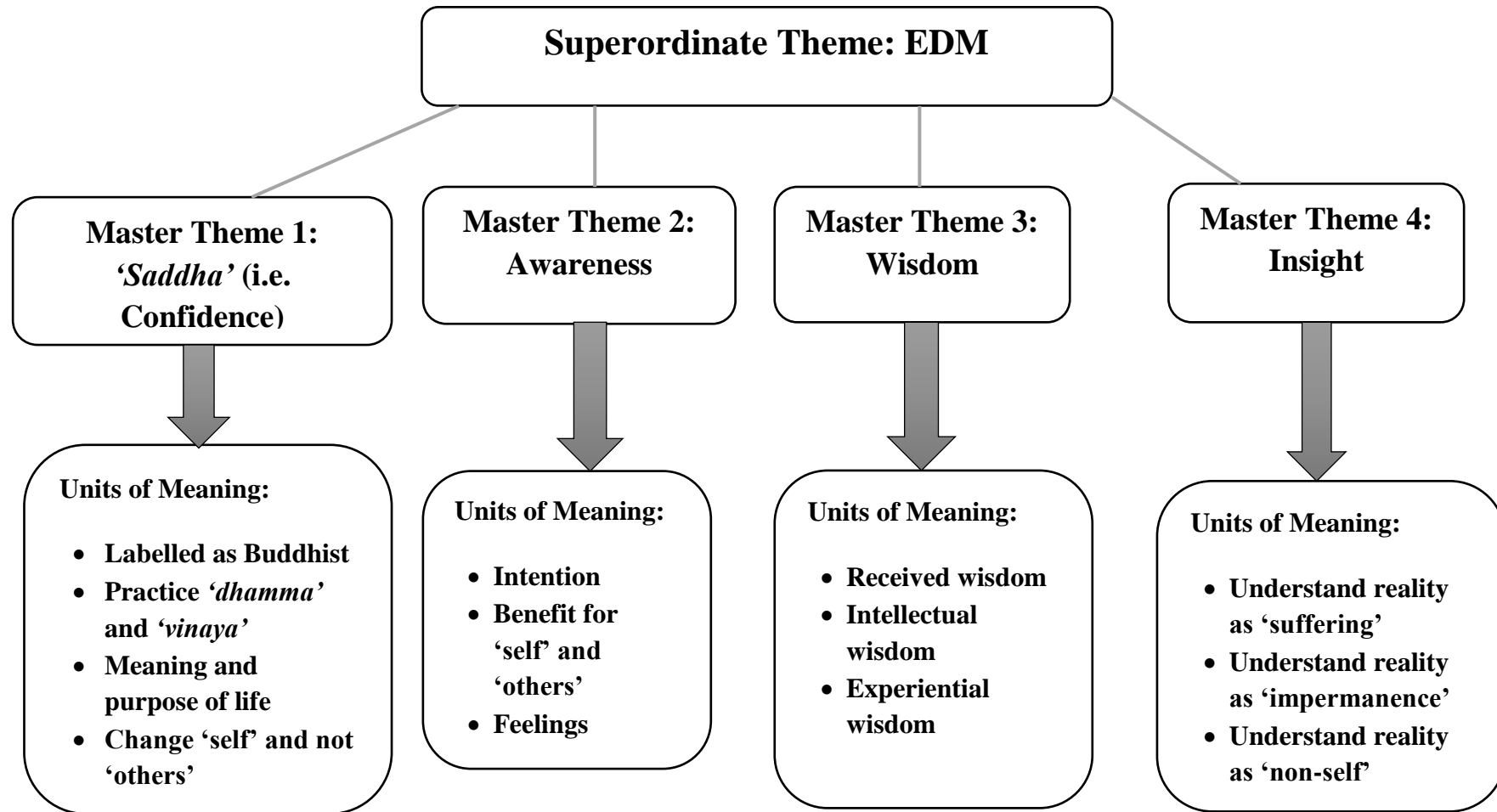
In the previous Chapter the findings for research sub-question one were reported. The structure of Chapter 7 is founded on the four master themes and their units of meaning, as illustrated in Chapter 5 (Table 13 above). In this Chapter, the findings for research sub-question two: *'how do managers make meaning of these divine states through EDM in organisations?'* are reported. Four master themes were identified to have emerged from the data. They are: *'saddha'* (i.e. confidence), awareness, wisdom, and insight. Table 15 below illustrates the number of participants who mentioned each of these master themes.

Table 15 Counting Meaning of Divine States in EDM

Ethical Decision-Making	Number of Participants
<i>'Saddha'</i> (Confidence)	16
Awareness	20
Wisdom	18
Insight	18

The master themes and units of meanings of the superordinate theme 'ethical decision-making' are shown in Figure 5 below.

Figure 5 Superordinate Theme 'Ethical Decision-Making'



7.1 ‘*Saddha*’ (i.e. Confidence)

In this thesis ‘*saddha*’ is used to mean an individual’s confidence in the teachings of Buddhism (‘*dhamma*’) (Chapter 1). According to the six characteristics of *dhamma*, confidence occurs as a result of an individual’s practice of *dhamma*, rather than mere belief (See Chapter 2).

Practice of *dhamma* is done through direct experience or ‘experiential wisdom’, which is elaborated under ‘right view’ (Gethin, 2004) and ‘right intention’ of the Noble Eightfold Path (Chapter 2; Table 2 above). Thus, an individual’s trust or conviction in ‘*dhamma*’ is not equivalent to faith without reason. This is evident from the Buddha’s response to a question raised by a group of individuals named ‘*kalama*’, who sought how to determine ‘what is right’ in terms of different religious claims (Holder, 2013). In the ‘*Kalama sutta*’ the Buddha highlighted the importance of rationality and inquisitiveness prior to making a decision (Holder, 2013; Premasiri, 1990).

Kalamas, do not accept a thing by recollection, by tradition, by mere report, because it is based on the authority of scriptures, by mere logic or inference, by reflection on conditions, because of reflection on or fondness for a certain theory, because it merely seems suitable, nor thinking: “The religious wanderer is respected by us.” But when you know for yourselves: “These things are unwholesome, blameworthy, reproached by the wise, when undertaken and performed lead to harm and suffering” these you should reject. But Kalamas, when you know for yourselves: “These things are wholesome, not blameworthy, commended by the wise, when undertaken and performed lead to one’s benefit and happiness” you should live undertaking these (Holder, 2013, p. 226).

‘*Dhamma*’ in Buddhism is founded on the Noble Eightfold Path, which consists of ethical conduct, mental discipline, and wisdom (Chapter 2; Pio et al., 2013). The Buddha encouraged his disciples to practise ‘*dhamma*’ at an experiential level: “he who sees *dhamma* sees me, he who sees me sees *dhamma*” (Hart, 1987, p. 15). Thus, as the emphasis of ‘*dhamma*’ is on the development of virtuous individuals, Buddhism is viewed as a practice system (Marques, 2012b; Pio, 1988) rather than a belief system. Since prior research indicates that self-regulation and accountability are essential elements in Buddhism (Marques, 2012b), the findings suggest that an individual’s willingness to act ethically may have been as a result of her/his ‘*saddha*’.

Drawing from these theoretical insights, the following sections of this Chapter report extracts of participants' stories in support of the master theme 'saddha' under the following four units of meaning: labelled as Buddhist, practice 'dhamma' and 'vinaya', meaning and purpose of life, and change 'self' and not 'others'.

7.1.1 Labelled as Buddhist

Participants 1, 2, 4, 6, 12 and 16 talked about their perception of Buddhists in Sri Lanka, where most identify themselves as Buddhists, yet many do not practise the teachings of Buddha. Participant 1, talking about people who identify as Buddhist, said that "*we have about 82 or 90% so-called labelled Buddhists, who were born to Buddhist families*". For participant 4, such people were 'displaying Buddhists', with whom she did not identify. As such, she said that "*I am a Buddhist, but I am not a displaying Buddhist... But in practice, I believe I am a Buddhist.*" Thus, participants' words indicated that they stressed the practice of Buddhism, rather than identifying with Buddhism as a religion. For example, participant 16 talked about her colleagues who did not announce that they were meditating, yet they did so silently. She said that "*They don't shout. Only thing is they don't 'show off'. Only a very few people know that they are doing this. They do not want publicity.*" Her words seem to suggest the importance of practising Buddhism for one's salvation, rather than showing off to others.

Participant 2 shared how he was born into a Buddhist family and identified as a Buddhist. Yet, he said that "*I never studied Buddhism as such.*" Participant 6 expressed how following rituals and identifying as Buddhist were not the basis of a Buddhist way of life. For him, anyone could follow the teachings of Buddhism without identifying her/himself as a Buddhist.

We say we are Buddhists. But simply by saying we are Buddhists, it doesn't help you... People might go to temples on every Poya day and every Sunday. But still if you are not practising it in real sense, it is pointless... You don't have to be a Buddhist for that. Even without being a Buddhist, you can follow this, and you can feel the difference... (Participant 6).

These comments by participants indicated that they viewed and understood Buddhism as a committed way of life, something beyond religious identity.

7.1.2 Practice ‘Dhamma’ and ‘Vinaya’

Eleven participants emphasised the significance of practising Buddhism through ‘dhamma’ and ‘vinaya’, rather than identifying themselves as Buddhist. Participant 1, for example, stated that if an individual followed the Four Noble Truths it was beneficial to an organisation. He said that *“it is all about the four noble truths. That is the basic... if a person follows “Buddha, Dharma, and Sangha...it is good for an organisation...”*

Apart from the Path, the five precepts are the foundation of Buddhist ethics for lay persons (See Chapter 2). Thus, participant 4 stated that Buddhism should be practised by following the triple gem and observing the five precepts.

I believe in the ‘triple gem’, i.e. Buddha, Dhamma and Sangha’. Dhamma is Buddha’s preaching... As a Buddhist, I believe the importance of observing the five precepts. So, I refrain from telling lies. But it is very difficult, when doing a career like this (Participant 4).

Similarly, participant 6 stated how he tried to practise Buddhism through the five precepts and the noble eightfold path. For him, *“the Buddhist philosophy is a way of life... I always try to maintain the principles... I strongly believe that if we can maintain these principles, it is really a good foundation for a peaceful society or an organisation ...”* Participant 13 also shared how she viewed ‘dhamma’ as a way of life, which was founded on belief in the triple gem and five precepts. She also added that she developed those qualities through meditation. Participant 13 added: *“the strong belief and the strong foundation is the triple-gem... I still stand on the five precepts... I think that is the real foundation to our lives... and I start meditation...”*

Participant 8 explained how Buddhist teachings were like a treasure, since, if Buddhism was applied properly in an individual’s life, both her/his personal and professional life may be successful. Thus, he said that *“I managed the business not going by my MBA and the studies done in the UK. I never looked at my theory books, accounting and all that. What I did was, I practised Buddhism inside the organisation...”* Participant 9 explained how he practised meditation in day to day life to improve awareness. For him, *“mindfulness is a very important thing. That was trained very early in life... Now it happens naturally. Even when I sit in my car with my driver, I will do my breath awareness...”* The participants’ words suggest that they practised Buddhism through

meditation, which in turn had an impact on how they managed and made decisions in organisations.

Participant 2 linked practice of Buddhism to an individual's aspiration to attain enlightenment (i.e. '*nirvana*'), as he added: "*nirvana is essentially a person who has no greed, hatred and delusion...*" Likewise, participant 19 stated how the development of her values was linked to the ultimate goal of attaining enlightenment. Thus, talking about Buddhist ethics for lay persons, (Chapter 2) she stated that "*any deviation will not support your ultimate objective of achieving 'nibbana' or life liberation...*" Likewise, participant 10 emphasised she applied *dhamma* in day to day life. She drew a distinction between the people who practise *dhamma*, as opposed to those who have a very good knowledge of *dhamma*. So, speaking of *dhamma*, she said that "*I practise it as I live... Even Lord Buddha, when it came to discipline has put his foot down, I mean not with temper or anger or anything, he brought certain codes of discipline...*" These words of the participants also indicated how Buddhism could be applied in day-to-day life. For them, Buddhism was not just a religion that they believed in or identified with, but a practice system that would ultimately lead to their liberation.

Participant 16 said she practised Buddhism in day-to-day life, even though she had not observed '*sill*' (i.e. the eight precepts) for a long time. Poya day is a public holiday in Sri Lanka, which enables Buddhists to observe the eight precepts. But, her words indicate that observing the eight precepts was not just a ritual that she would perform on a particular day, but she practised them every day. Then, speaking of her extended family, she said that "*whenever we need, they are there to help us. I think it is all because of the dhamma and it is like a network which gets connected spiritually...*" Hence, for her, the practice of Buddhism not only helped to enhance her individual spiritual growth, but also helped her to connect with people spiritually.

In contrast, participant 17 stated "*I used to associate a certain temple in Colombo. I have an association for more than 20 odd years now.*" During the interview, he shared how listening to the *dhamma* talks at the temple inspired his thoughts, reflections and behaviour in both his personal and professional life. Therefore, the participants' stories seem to show they stressed practising Buddhism for individual spiritual growth, rather than identifying themselves as Buddhists, which in turn had implications for their professional lives.

7.1.3 Meaning and Purpose of Life

Meaning and purpose of life is another unit of meaning that emerged from the participants' stories. The meaning and purpose of life has been referred to as spirituality that is beyond the boundaries of religion (Collins & Kakabadse, 2006; See Chapters 1 & 2). Since Buddhism is approached as an art of living or a way of life in this thesis (See Chapters 1 & 2), making sense of what 'meaning and purpose of life' meant to the participants raised several questions. First, whether this meant spirituality which was independent of religion (i.e. Buddhism as a way of life), or secondly, whether spirituality was informed by religion (i.e. Buddhism as a religion). The comments by the participants indicated that meaning and purpose of life meant spirituality which was independent of religion.

For example, participant 1 reflected on his purpose in life, as he saw how employees worked hard to earn a living, but ended up not living the life they wanted. He said: *"it was a time that I was thinking why we have this sort of rat race going with the trend... I prepared for the day. I prepared tomorrow's work. This emptiness came to my mind..."* In his story, he shared how his realisation about the emptiness of life led him to walk the Noble Eightfold Path. Likewise, the following words of participants 2 and 18 indicate they also reflected on what was the meaning and purpose of life, after realising the emptiness of life. They questioned whether there was a 'God' or a higher power in the world. Then they decided to follow the Path, in order to seek liberation.

What I was seeking at that point was "what is the truth"? Where are we? What are we doing here? What is happiness? What are we seeking? What are we trying to do? What are we trying to achieve and what is this life? What is the reality...? What are we? (Participant 2).

Participant 18 added:

I have been a truth seeker from the beginning. From my childhood, I want to know what is really happening... what is the meaning of this life? What is the purpose of this life...? What will happen after death? What are we doing? The destiny is controlled by us or is there some other element... Is there a God controlling us? Like this, curiosity of this life... (Participant 18).

Participant 10 shared her experience of trying to find contentment through exercise and dancing classes: *"I found that also boring and it was monotonous. Then I was feeling*

really down. I felt that there is no meaning in life.” She explained how she found contentment, meaning and purpose to her life only after starting meditation. Participant 12 expressed how and why she linked her desire to become the director of human resources to her higher purpose. According to her, when a desire was linked to a higher purpose, it had greater meaning. It was no longer a selfish desire to fulfil oneself, it was beyond self, with the intention of helping others. She said that *“being of service to others is such a huge joy I want to link it to my job and to my normal life...When what you are doing is linked to a higher purpose, you enjoy it...”* Thus, a question arose as to whether linking an individual’s career to her/his higher purpose in life would bring job satisfaction and stress reduction in the workplace.

Likewise, participant 19 shared her experience of attending a training program in the multinational organisation she worked for, where she was asked to write her personal purpose statement. She explained that while spirituality was the common thread between all religions and helped to determine what was right, meaning and purpose of life was linked to a higher purpose that was beyond self. Thus, she added: *“when you realise and understand very clearly this is my purpose, then you will get extraordinary power to do extraordinary things... If you look at spirituality...It is interconnected... Spirituality is all about doing what is right...”* Interestingly, participant 6, for example, linked development of values to spirituality, as he said: *“your major strength, your major source of energy comes from your inner qualities, from your inner values...”*

Participant 23 said: *“spirituality is calm and quiet environment, which give my mind an order on what I have to do...”* The participants’ stories show that their practice of Buddhism was linked to their higher purpose in life or spirituality. They also seemed to indicate that an individual’s spirituality was beyond the boundaries of a religion, as they emphasised the significance of the practice of Buddhism, rather than identifying themselves as Buddhists. Finally, participants’ realisation of what meaning and purpose of life meant to them may have also helped them to determine what was right or wrong when making ethical decisions in their organisations.

7.1.4 Change ‘Self’ and Not ‘Others’

As mentioned above, an individual’s *‘saddha’* may enhance her/his self-regulation and accountability. In Buddhism, self-regulation and accountability help individuals to understand themselves first before they try to understand ‘others’. Moreover, such self-

awareness may also help individuals to adhere to the fundamental Buddhist principle that advocates individuals should ‘always treat others the way they would like to be treated’. As such, 10 participants’ stories seem to indicate how they took responsibility for their actions, rather than blaming ‘others’.

For example, participant 2 stated that his understanding of the meaning and purpose of life led him to understand himself and his colleagues at work: *“once it helped me to understand myself, what am I? What am I going through? It helped me to understand others, my colleagues, my guys at office...”* Participant 8 said: *“the core of Buddhism, it is about changing yourself, rather than trying to change the others.”* Participant 9 explained that if he became angry, frustrated or stressed, the consequences were harmful for himself first, rather than for others: *“if I become rotten inside, then I will be spoiling my own mind...”* Likewise, participant 10 shared how she reflected on her mistakes and tried to correct what had gone wrong, rather than blaming her staff members or clients: *“what is wrong is with me, not with the person. So then, I start correcting myself...”*

Participant 13 explained the reason why she requested from the owners an independent investigation against one of her accountants: *“more than you, I have to clear my name...”* Similarly, participant 19 stressed the importance of safeguarding an individual’s good character in an organisation. For her, if an individual committed a wrongful action, her/his good character would be lost forever. She said that she tried to focus on correcting herself, rather than correcting others.

I felt that character is very important. Because if you make a small mistake in your life with regard to your character... it will be there till the end of your life... you forget all other things, whatever is happening outside. You focus on yourself and it is about that... (Participant 19).

Participant 23 explained how inner confidence and will power had helped him to overcome failures. *“I must trust myself... If I feel like I am not good enough, I must work a lot... There is nothing called ‘impossible’ ...Most of the time the will power I have always pulls me up...”*

Moreover, some participants shared self-responsibility and accountability as essential requirements for leading by example. So, for instance, participant 16 noted she made an example of herself and always tried to ‘walk the talk’ in the organisation. According to her, if she did not set an example to her subordinates, they would be hard to manage. So,

she said that *“if I don’t work, I can’t set an example. I can’t ask them. I am not a dictator. When I work, others come and ask, “is there anything to do” ...”* On a similar note, participant 20, who was a partner of an accountancy firm, highlighted the importance of setting an example through his behaviour in the workplace. He noted *“my behaviour is of course observed by my employees. So that is the kind of measurement that they have as to how they themselves should conduct in their workplace”* Hence, he always tried to set an example to his employees with small actions, such as turning off a light or fan when it was not being used in the workplace.

Participant 17 had carried out a ‘SWOT analysis’ of himself about 20 years ago. He said how reflecting on his own strengths, weaknesses, opportunities and threats (SWOT) had helped him to understand what he was at the moment and what he wanted to be in future. Moreover, he explained any credit or blame in the workplace was taken as a team, rather than individually: *“if all of us got together and did something, the credit goes to the team, rather than the individual... even if something goes wrong, then I will be behind them...”* Thus, the participants’ stories indicated that their awareness that change came from within encouraged them to set an example to others in the workplace.

7.2 Awareness

Awareness is the second master theme that emerged from the stories of the participants when they made meaning of divine states in EDM in organisations. Three units of meaning were identified: Intention, benefit for ‘self’ and ‘others’, and feelings.

7.2.1 Intention

First, seven participants’ stories highlighted the importance of being aware of their intention when they made ethical decisions. For example, participant 4 explained how she tried to be aware of her feelings and intentions before she made a decision. While she referred to her feelings as ‘heart’, she identified rational thinking as ‘brain’. She emphasised how she gave equal priority to both heart and brain when making ethical decisions in her workplace: *“I should make just and fair decisions within my scope... I should be independent... I know that the managers are expected to give priority to the brain, not to the heart. But I think both should be there...”*

Participants 6, 2, and 17 linked this evaluation process to the objective of their decision. For example, participant 6 stated he tried to make objective and straight decisions without

any biases. In this decision-making process, he added: *“the Buddhist way is I think very objective...It allows you to keep your mind straight and firm...It doesn't mean that you are a very rigid person. Not that, but strong and straight decision making without any prejudices...”* Participant 2 shared his experience of disciplining a subordinate by shouting at him in front of other staff members. He said *“my intention was to deliver that message... I am very conscious in my approach. I knew exactly what I was doing... I deliberately did it...”* Thus, his words indicated that he was aware of his intention.

Similarly, participant 17 shared how he was aware of the intentions behind the actions of his subordinates in the workplace: *“I understand that sometimes when most of the people try to do something, I know why they are doing that...”* Likewise, participant 18 shared a story where he had to reflect on whether to help a friend out of gratitude or to adhere to the code of conduct of the organisation he worked for. He said how he balanced the situation by being aware of his intention. He explained *“the other thing is, whatever we do, ‘chethana’ or intention will create the cause”*. Thus, he justified his actions by stating that his intention was not to harm the organisation, but to help a friend.

Participant 20 also stressed how he reflected on his intention when he received a huge payment from a client. For him, ‘what was right’ and what was ethical went beyond the boundaries of the law, as he observed *“that was not my intention... I always have a feeling of what the limits should be, irrespective of the law”*.

Participant 19 shared her experience of watching her thoughts mindfully, as she explained how she tried to transform negative thoughts into more positive thoughts:

If you look at our thoughts, you get thoughts without any control. Then you tend to realise why I am getting these thoughts? Is it linked to something? How can I work on this? How can I get only good thoughts and positive thoughts...? I need to be mindful. Though you realise this is the issue and this is the nature... (Participant 19).

These extracts from the participants’ interviews illustrate that being aware of one’s intention is an essential element in the EDM process.

7.2.2 Benefit for ‘Self’ and ‘Others’

The second unit of meaning that emerged from the interviews was benefit for self and others. In Chapter 2, the divine states were identified as the fruits of a meditation

technique that helped to cultivate loving-kindness, compassion, sympathetic joy and equanimity towards both self and others. Interestingly, 19 participants out of 20 shared how they reflected on the consequences of their actions on themselves, as well as others. During the interviews, participants shared how they thought about the impact of their actions on their employees, the families of their employees, the organisation, the society, the environment, and the country. For example, participant 1 said that he always tried to maintain the quality of construction projects. For him, non-adherence to quality would have an adverse impact on the country. Secondly, he shared that he took disciplinary action against employees, not only to correct them, but also to set an example to other workers in the organisation: *“my intention was to give her a good life and the other thing is, I did not want to spoil the others...”*

Similarly, participant 2 explained why he shouted at one of his staff members to correct them. He said that failing to act against misbehaviour would set a bad example to the team, who would think that they could also do the same and get away with it. His actions were also beneficial to him, since if he had not taken action, other team members would have questioned his ability to manage.

I did not want the younger guys to take up the bad example and poor attitudes... I wanted to send a message not only to him, but also to others that this kind of behaviour is not acceptable and not conducive... the final outcome of this whole thing is the benefit for the entire team as well as for the organisation... (Participant 2).

Participant 6 thought that if he did not take action against a misbehaving staff member he would be setting a bad example to other workers in the organisation. He further added that disciplinary action would be beneficial to the employees and the organisation:

I put organisation at risk, if I don't perform my duties properly... I took that decision not because it is for my own gain, not to fulfil my own wishes or whims of fancies, but it is in the interest of the organisation... (Participant 6).

Participant 9 explained that disciplinary action should be taken according to the rules and procedures of the organisation. For him, any action that was within the rules and procedures would be fair to both parties as he said: *“that is the value of working according to the rules. It protects both sides. It was a protection for me. I don't have a bad name. And for him also it is clear in the situation...”* Similarly, participant 11 observed: *“we should give the highest priority to the nation, the country, then the organisation, then the*

family and yourself last. That is a value I believe strongly...” Thus, giving an example of terminating an employee, he said that while he was aware that depriving an employee of his job would result in loss of livelihood, keeping a person who had committed misconduct would set a bad example to others working in the organisation. He reiterated that if he was lenient towards one person’s misbehaviour, he would have to treat the rest the same way.

Likewise, according to participant 18, a right decision should be beneficial to the organisation first and then to the individual. So, in order to achieve this an individual’s values should always be aligned with organisational goals. Thus, he said that *“my values are to be honest and do the right thing for the organisation. It is always the organisation not my career. My career comes second. Since the choice is the good for the organisation, it is a right decision...”* Participant 16 reflected on why she took joy in transforming difficult individuals in the workplace. She said that if she could help an employee to change for the better, it would be good for the individual, the team and the organisation. She held *“if I can change a bit, then it will be good for him, good for the bank and good for us...”* But, if the individual was unwilling to change, she was unable to help. She stated that she was responsible to the bank and her team, to ensure that they met customer needs. So, she justified her decision to let one individual go, because if she had not, it would have had an adverse impact on her team.

Participant 17 shared why he decided to keep silent over an issue that may have had an adverse effect on his superior. He also shared how he was unsure where to draw the line between not getting himself harmed and saving another person. He noted that sometimes he had to act against his conscience, in order to save others. However, for him, a right decision was one that was beneficial to both himself and his team members: *“the right decision is a fair decision which will be fair for both parties, if there are two parties involved... What I feel is that it has to be a win-win situation for both parties...”* Similarly, participant 4 observed how she was able to face any obstacle in her position, as she was aware of the benefits the programme had on children and the country: *“I can feel the impact of this programme to the society. Because of that, I can bear anything...”*

Participant 5 justified his action to recommend an employee who caused trouble to him in the past, by stating that he was being paid by the organisation to do the right thing. For him, the right thing was ‘what was right’, as opposed to ‘who was right’, which would be beneficial to both the organisation and its members. He observed *“I am doing a job to an*

organisation which is paying me to do the right thing... I didn't want anybody else to throw me some money and alter my decision. I did the right thing..."

Similarly, participant 8 explained how being a Buddhist had helped him to develop good human qualities, which in turn had helped him to win the support of his employees: *"they know that I am not a selfish person, who tries to get benefits for myself and forget about others. But a team man who will always work for the team... When they feel it, naturally I get that support..."* Participant 23 observed how working towards a common goal would indirectly help all employees, as they would be entitled to a bonus. So, he expressed the importance of good communication in organisations, to strive for better results. Talking about the current organisation's management, he observed: *"here it is not only the financial benefits, but also the environment and ecology. They look at all the aspects...if it is for the goodness of the people, they will go for it"*. This indicated that he was aware how his organisation focused not only on making profits, but also on maintaining the welfare of its employees.

Participant 10 expressed what the consequences of terminating a contract with a major client would have on the company. For her, it was a matter of whether to work for a popular client free of charge or to invest that time in another customer, which would help her to pay her staffs' salaries: *"so we took what was more beneficial for the company..."* Participant 12 also drew a distinction in her reflection on self and others before making any decision, as she held:

I thought, suppose it turns out that he gets into trouble and I get my upgrade... I was asking myself is that what I want in life? I do not want an upgrade at the cost of somebody else's... This is where Buddhist 'metta' comes... (Participant 12).

So, for participant 12, cultivation of loving-kindness was twofold: First, whether her actions would be beneficial to both self and others. Secondly, if her actions were not beneficial to others, at least they should not harm others. With those two points, she justified her decision not to make a complaint against her superior. Participant 13, on the other hand, explained why she insisted on an independent inquiry into allegations of fraud against her accountant. She said how she wanted to clear the name of her team members, as well as herself. She also expressed how the decision of the management to publish the name of the accountant to the media had adversely affected her, when she wished to join another organisation: *"because of that, there was an impact on others, as well as the*

company... That was a very unwise thing that one director did. I had to tell them also, 'What you all did has affected me' ..."

Participant 15 explained why he decided to refund his buyers the excess profit he made due to a change of government regulations in the 1970's. He said that *"I felt that I have done the right thing, because, it was a windfall and I felt that the customer was entitled to it. For me, the normal profit was sufficient..."* Similarly, participant 19 observed the responsibility she had for the company and its members as the director of human resources, because the consequences of her decisions had an impact on many lives. She noted *"it is about what I need to do for the company and people... what happens is sometimes in life, if you want to go to the extreme that can impact many lives..."* Participant 20 also stated that he was careful when publishing audit reports to clients, since the public made significant decisions based on those reports. He observed *"these opinions go to income tax department, people, investors, and other people who are reading these things for business purposes. So, if I did something wrong, I will be misleading everybody..."*

Participant 21 explained that his company had introduced meditation programs to develop employees. During the interview, he illustrated how an individual would understand the benefit of meditation only after practising it themselves. Thus, he observed *"when it comes to this organisation, you practise it and get the benefit, then only you will realise 'ah this has given me a valuable experience', which has an impact in my personal life and professional life..."* These extracts from the interviews indicated that the participants considered the benefit of their decision on both self and others.

7.2.3 Feelings

Awareness of feelings was another unit of meaning that emerged from the data. In Chapter 2 the divine states were identified as eliminating the negative feelings, such as anger, fear, envy and delusion. During the interviews some participants shared how they were aware of their feelings at the time of making ethical decisions; others reflected and justified how they could have made some of their decisions differently. Six participants highlighted how their meditation practice had helped them to become aware of their feelings.

Participant 1, for example, shared how he was sad when he saw that the staff member against whom he took disciplinary action was crying. Then he expressed how he was aware of the greediness of his employer, who was always after profit. He said: *"I felt very*

sad about the practices, their behaviour...the people got scared... there were disciplinary actions...” Similarly, Participant 2 shared his experience of dealing with a superior who shouted at them for anything and everything. For him, his superior’s actions demotivated his team, and management through fear was not right. He explained that he became aware of the root causes of wrong action, which were anger, greed and delusion. He became more aware of those feelings after he commenced his meditation practice:

I was conscious of my negative feelings. Why did I get a negative feeling? Because there was greed before that...Then why there is delusion? How do I see delusion? Then, I realised, delusion is something I would experience in hindsight. I am unhappy because of my greed. My greed came because there was delusion. So, I started to look at me in that context... (Participant 2)

Participant 6 spoke of refraining from reporting inaction of a government officer, for fear of being victimised. He then reflected on how his ignorance and inexperience had contributed to him making the wrong decision, believing that if he been aware of his rights as a worker, he would have acted differently. It seems that he tried to justify the reasons for his wrong decision subsequently through sense-making (See Chapter 1). He said that *“if you do bad things, if you break these principles, then you have a fear... For example, if you don’t take what doesn’t belong to you, and then definitely it allows you to live without any fear...”* Therefore, he stressed the importance of upholding the rules and regulations as the general manager in the workplace, since others followed him. Participant 19 also shared how ‘ignorance’ could lead to an unethical choice: *“sometimes people make mistakes. This could be due to ignorance and could be due to that they don’t understand the consequences...”*

Likewise, participant 4 said that working in a government organisation was frustrating, since sometimes she was unable to make right decisions. But she stressed she did not get angry when the public ignorantly got upset with her, as they did not know how the system worked. Her words suggest that she had compassion for the public, who were unaware of the real situation. She tried to remain calm in difficult situations, although she felt miserable at times: *“there are things that are beyond our control... So, what can I do? As a person, my inner feelings, I get hurt about that, but I can’t do anything, as it is the system...”* The participants seem to indicate that they drew a distinction between actions which were done intentionally, in contrast to those done by mistake as a result of ignorance. But, the danger of drawing such a distinction may be where employees try to

represent their misconduct as mistakes, rather than intentional fraud. This suggests that making decisions requires not only awareness of feelings, but also wisdom and insight (See below).

Participant 5 shared two incidents where he was aware of his feelings: First, when an agent of a supplier offered him a bribe to make a decision in favour of the agent's supplier. He was disgusted with the agent when he offered the bribe, and his feelings towards the agent changed after the incident. He said that he no longer felt sincere towards the agent, although he continued to work with him in an official capacity. Secondly, he shared how angry he was when an employee, who had made unfounded accusations against him to the management, came to get his approval. Though he was aware of being angry, he never showed this to the employee. He said that signing a document required by the employee was the right thing to do, as he added *“while reading, I was in two minds: should I? Or shouldn't I? In my mind, I just weighed the pros and cons and I thought, this is the right thing for me to do...”*

Similarly, participants 7, 10, 12 and 15 shared how their meditation practice had helped them to be aware and not to make decisions when they were angry. So, for example, participant 7 said her meditation had helped her to be aware of her feelings and not to transfer the pressure and stress she received from her superiors to her subordinates. She observed:

There is a beginning, then maturity and an end point of anger. Through meditation, I have been taught to see it in that way... I see it is something not from the inner mind but something outside to me... Because of this outside thing, why should I get angry? (Participant 7).

Participant 10 shared how meditation had helped her to be aware of her anger. She left work aside for a few hours, or sometimes even days, if it made her angry. Meditation had helped her to find solutions to customer queries without getting angry, as she stated: *“when I am angry, I stop and keep watching through awareness... Then, second day also, if I get angry looking at it, I will not touch it...”* Participant 8 agreed that any person who was not a stream entrant would get angry. Thus, he added, *“I get angry; I get annoyed...If I get angry with somebody, I will get friendly with that person within the same day. I do not keep that anger over and over...”* For participant 12, meditation helped her to be aware of why she was feeling angry, afraid, or sad. She noted that awareness of her

negative feelings, such as anger, fear and hate, had helped her to draw a line between her desire to achieve a goal and how she intended to achieve it:

I would say that I always try to be consciously aware of how I am feeling. How the feelings are getting manifested into my actions and behaviours... I said, "I cannot bring myself to hate him... I am still ambitious. I am very much aware of it. I still have my desire to get to that promotion... But I thought there is a limit to what you must compromise to get there... (Participant 12).

Participant 15 understood the adverse consequences of anger and how he had managed angry people in the workplace through loving-kindness, compassion and awareness.

Oh! My God, "anger kills" ... if I saw you walking to this room very angrily over something, I will make you sit, give you a cup of tea and ask you what the problem is. I will say, "I can give you only this, please accept this." Then, you will calm down because everybody has a very human quality in the core of their heart. So, you touch that, he will fall for you... (Participant 15).

Participant 16's ability not to get angry had helped her in the workplace. She was afraid of policemen for a long time after her mother was killed by a policeman. Her work colleagues always assisted her by serving policemen when they came to her counter for assistance. Talking about anger she noted: *"The main thing is I don't get angry. There is no point of getting angry. We don't gain anything. I don't get angry in office specially...I realised there is no point of shouting..."*

Participant 21 had always viewed himself as an arrogant person. He explained his meditation practice helped him to manage his workload without getting angry. He was initially cynical about the introduction of meditation to his organisation. He had doubted the benefits of meditation in the organisation. But, now he no longer doubted its benefits, as he had witnessed them personally:

I was always arrogant... to be frank with you sometimes I get angry because files are there... I just can't put in my signature. I need to go through everything and ensure that they are in order... during the initial stages, I also had a doubt about that... I didn't even like to attend meditation... (Participant 21).

The participants indicated that the important thing was to let go of anger as soon as we were aware of it, and to develop loving-kindness towards whoever they were angry with.

Participant 9 explained why he did not feel sorry for terminating the services of an employee. He justified his decision in terms of adhering to the rules and procedures of the organisation. He did not feel any fear, regret or guilt over the decisions he had made. Thereafter, he talked about anger and the effect of anger on the heart:

Heart is where you feel emotions... if you are really angry or feeling bad, it affects your heart beat directly. If you are angry, your heart beat will go up. You could hit the fellow... So, more than the brain the emotions are felt by the heart... (Participant 9).

Likewise, participant 11 made ethical decisions without any fear. For him, individuals made wrong decisions through fear of losing some personal gain. He observed “*I take straight decisions... I am not worried about me. Most of the people can't take straightforward decisions because they are worried about their future, their safety and the job security...*”

Participant 13 said she did not have any regret over the bad things that happened to her in her workplace. She had the courage to face allegations and to go through an independent inquiry. She said “*of course I don't regret and I am quite happy... That was a real blow in my career. I hated it...*” She said she did not have any fear of facing the future.

Participant 17 said he did not act against his conscience in the workplace. He added that he was not afraid to highlight the wrongful actions of the management. Talking about anger and fear and doing the right thing he observed:

But now I know if I am doing a wrong thing. When I get angry, I know that it is wrong... I don't need to bow down to anything. If it is wrong, it is wrong. If I don't agree, I can say, “I don't agree”. I need not think much about the repercussions. That advantage is also there...I thought: let me do the right thing... (Participant 17).

Similarly, for participant 18, whatever decisions he had made, he tried to make according to his conscience. Conscience to him was making a decision with no regret. He further talked about feelings of frustration, having no fear, and hope. He said there was ‘hope’ because should he follow the Path, it would help him to attain liberation. His words indicated that awareness of negative feelings such as fear, and doing the right thing, were also related to insight, which will be discussed later.

Conscience means, after any deed there should not be any regret... I have no fear. That is the main thing. Fear about the career. I do not have that. The understanding of impermanence, I think. I know that nothing is permanent... (Participant 18).

Participant 23 explained that he did not have any regrets whatsoever. He said that people were resistant to change in organisations because of fear. He believed that resistance to change could be reduced through awareness: *“in some instances, people in those companies thought that we were going to stop their work and some of the people were going to lose their jobs. Later on, they understood that it would not actually reduce their work...”*

Again, participants’ stories indicated that awareness of their negative feelings may have helped them to transform these into divine states, and thereby enhanced EDM in their organisations. Their stories also indicated how they justified their actions through reflection and sense-making.

7.3 Wisdom

In chapters 2 and 4, the distinction between received, intellectual, and experiential wisdom was discussed. The following sections of this Chapter report extracts from the interviews illustrating these three types of wisdom.

7.3.1 Received Wisdom

Received wisdom is knowledge that an individual acquires through reading books, attending seminars, workshops and so on. Participant 1, for instance, shared a life-changing experience that happened to him in 2009, where he listened to a *dhamma* talk given by a Buddhist monk. Listening to such talks helped him to understand the distinction between what was right and what was wrong. He said *“I am still learning. I only know a drop of dhamma... In 2009, I heard this Suthra Deshana and from that day onwards I learnt what is good and what is bad...”* Similarly, participant 2 explained he got hold of a book of mindfulness meditation from his parents’ room and studied how to practise meditation. Then he said *“few years back, I decided I want to read a bit of some of the ‘Sutras’. So, I got the ‘Thripitakaya’ (the Pali Canon), the English translations by Bhikkhu Bodhi...”* Reading the discourse on the *‘Sathara Sathipattana Sutta* (four mindfulness meditation practices) helped him to understand at an intellectual level what he had experienced through his meditation practice.

Participant 4 added she kept reading books about Buddhism and listening to *dhamma* talks in order to understand Buddhist teachings. She said *“I read so many books related to Buddhism... Both my husband and I search the internet and listen to ‘bana’ or the preaching available in the internet...”* Likewise, participant 7 shared that she read books on Buddhism after she completed her university entrance examination. She listened to *dhamma* talks and thought of the significance of practising them: *“I came to know about my present teacher and the meditation centre...When I listen to the sermons of this meditation master, who is a Buddhist monk, I realised that this is really valuable, and we should follow it...”*

For participant 8, if a person understands the concepts of suffering, impermanence and non-self, it is easy to develop equanimity. Talking about acquiring knowledge of Buddhism by attending *dhamma* classes, he observed *“why do most of the people do not have this upeksha (i.e. equanimity)? Because of their lack of knowledge of Buddhism”* Participant 12 further added how listening to *dhamma* talks had helped her to get through a difficult phase in her life. She said that *“as a Buddhist there are things you learn by birth being in a country of Buddhists and there are things you learn by reflection...I just walked listening to dhamma talks...”* She had listened to the *dhamma* talks of Ven. Ajahn Brahm, which were soothing.

Similarly, participant 13 talked about how she had listened to *dhamma* talks: *“these sermons that I listened to Ven. Ajahn Cha and Ajahn Brahmavanso and Goenka. My father was always telling me to read and encouraged me on those things”* Participant 16 also shared how her understanding of Buddhist teachings on ‘non-attachment’ helped her not to expect anything in return from the organisation she worked for. She observed that *“I read about Buddhism... If we get attached to those things. That is not the real meaning of Buddhism...”* In the same way, participant 17’s life changed after he came across a Buddhist monk. He listened to talks on the mind, and how it worked. He said *“he was the first priest that I saw who was talking about your mind... nothing else. He was talking about how you should think and how you should act...”* For participant 19, ‘received wisdom’ was knowledge that one acquired from studying Buddhism, as she observed *“it is called Suthamaya gnanaya (received wisdom). That is the theoretical knowledge that you have about the philosophy about Buddhism. I feel that one has to get that by listening to dhamma talks around these different suthras...”*

Participant 5 stressed that our values were founded on the world's religions, and said that all religions were based on the concept of 'non-violence'. For him, the crux of any religion was the well-being of its followers, as he added *"I think we can learn a lot whether you follow a religion or not...My life is based on the philosophies of all major religions...Of course we have learnt our values through our religions..."* Likewise, participant 10 read books on Buddhist teachings and then practised insight meditation. She said that helped her to accept things as they were. She noted that *"when you start reading dharma books, getting into vidarshana and listening to dhamma, little by little you learn to feel that it is okay..."*

Participant 6 shared his understanding of what an ethical decision was through the teachings of the 'Sigalowada sutta', where a right action is defined as one which is free from partiality, desire, fear or delusion (Narada, 1996; Chapter 2). He held that *"the Buddhist way is without chandha (partiality), dhosaha (Anger), bhaya (fear), moha (delusion). These four principles are important in taking decisions, which are good for a leader in decision making."*

Participant 11 added how the management knowledge he had acquired from the university helped him to manage efficiently. He observed *"my first degree is in Business Management...because of my background, my management thinking and reading and so on"* Similarly, participant 15 explained his company trained new recruits on organisational values through a video presentation.

In fact, when someone joins this company, this video is shown to him/her and we tell them that this company will follow only these principles. Whatever you may have been you have to fall in line with the principles of this company... (Participant 15).

Participants' stories indicated that they read books, listened to *dhamma* talks, and used training programmes to acquire knowledge. This received wisdom seemed to have given them the foundation and ability to determine what was right or wrong.

7.3.2 Intellectual Wisdom

Intellectual wisdom is the second level of acquisition of knowledge, where an individual conceptualises what she/he has learned from received wisdom. Participants' stories indicated that they constantly reflected on what they learnt from *dhamma* books and talks (See Chapter 2). For example, participant 1 stated he subsequently transferred what he

had learnt in *dhamma* talks into diagrams and charts. He said “*whenever I learn something, I put them into black and white... There are so many sutra desana that I have put into diagrams and charts... I have some colleagues and we also discuss...*”

Similarly, as mentioned above, participant 2 developed his own style of meditation practice, after he read about ‘*anapanasati*’ meditation. He observed that meditation could be practised at anytime and anywhere. For him, meditation was being aware of one’s feelings and actions.

I figured out my own way of meditation. I would intellectualise: what is this? ‘Anapanasati’ is this. If ‘Anapanasati’ is this, then I must be able to focus on the breath. Now I have my five senses. Maybe if I can focus on another sense that is good enough... I thought, ok, Meditation should not be something where you just sit and wait. It must be something continuous... (Participant 2).

Participant 7 explained that her knowledge and reflections on Buddhist teachings had encouraged her to practise them: “*I realised there is something valuable in that. So, I wanted to study it further...*” Participant 4 conceptualised how our perceptions informed our actions: “*I am the person who is able to look at the causes and identify the causes and break the roots. The outer sources cannot... that analytical thinking grows when we go up the ladder...*” Participant 9 reflected on what he meant by knowledge in terms of ‘tacit knowledge’. According to him, individuals learned through their experience. He said: “*I believe tacit knowledge is very big in somebody’s mental makeup. Not that it is relative to the person. It is an accumulation of things... So, it is a progression of developing that personality to various situations and circumstances...*” On the other hand, participant 11 believed that his world view was based on Japanese education and Buddhism, as he added: “*That is a combination...*”

Participant 12 thought that her reflections on Buddhist teachings had helped her to understand and overcome a difficult phase in her career. She explained how her reflections had helped her to determine the line between following her ambition and not harming another individual in the process.

I really loved reflecting on these Buddhist principles... that was when I made a choice, and I asked myself, “What am I pursuing?” In this whole desire and what is that I am wanting and what is that I am willing to give up... In my

mind, I have decided to draw a line between desire and what I was willing to sacrifice for it... (Participant 12).

Participant 13 analysed the distinction between intelligence and wisdom. For her, there was a thin line between intelligence and wisdom, where the latter was the understanding an individual has obtained through insight. Insight helped her to understand the emptiness of life: *“it is wisdom of life that I am talking of. What life really means. What is the journey of ‘samsara’ and how you end it? It is ‘vidharshana gnanaya’ (i.e. insight). Finally, there is nothing in it...”*

Participant 15 shared his experience of getting into arguments about meditation practice with a good friend. His friend had challenged him to attend one of the insight meditation retreats in India and to experience its benefits: *“we had arguments over meditation...he was following Vipassana meditation... he said, “Come and experience, if you have the guts” ...”* Participant 17 reflected that the knowledge he acquired from a Buddhist monk had affected his perception, behaviour and happiness; he observed: *“I think in my mind, this Buddhist way of thinking, the learnings that I got from this priest, it really helped me to live a contented life...”*

Finally, participant 19 revealed she constantly thought about re-birth and how fortunate she was to have had a good life in this birth. Yet, she understood that her fortunes may change at any time in this life or next. That realisation may have had an impact on the way she related to her employees, since she always treated her employees with equality and respect.

In Buddhism, since we believe in re-birth, I get that realisation. Let us say that in this life I hold a good position and have all what I need. But at the same time, I felt maybe in previous births or in future we don't know... because of that I know that I also would have been this and I can also be this... (Participant 19).

So, the participants' stories suggested that once they had acquired knowledge of Buddhist teachings, they analysed how they could be applied in day to day life. Such understanding might also have had a bearing on what the participants perceived as ethical or unethical when they made decisions in organisations.

7.3.3 Experiential Wisdom

The third level of wisdom is experiential wisdom: that is, knowledge which is acquired through direct experience (e.g. meditation). The participants' stories indicated how their meditation practice had helped them to understand Buddhist teachings at an experiential level. For example, participant 2 shared his experience of practising meditation by concentrating on mind and mind-objects. *"I hear and see things in my mind. So maybe those are also meditative objects. It just evolved... Then I was thinking, ok, let me be conscious, if I am in greed, hatred or delusion..."* Likewise, participant 7 explained how she meditated in day to day life. While drawing a distinction between received wisdom and experiential wisdom, she said Buddhism should be followed through meditation.

When we develop our meditation, we feel certain things from our inner mind. That means, when we read books, we just come to know it, but when we are doing meditation, we feel it really... We have to practise Buddhism through meditation. Meditation can be practised through our life. We don't want to go to a particular place, sit and meditate. There are different ways of meditating. So, we can apply it in our day-to-day life.

Participant 8 explained how he had watched the thoughts that came to his mind: *"when a thought comes, I think whether it is a good or a bad thought. If it is a bad thought, I immediately stop that. If it is a good thought, I think about it over and over again ..."* Similarly, participant 12 stressed that her meditation practice had assisted her to be aware of her feelings and actions at an experiential level. She observed: *"I have been meditating since about 14 years old. My father is a meditation teacher. So, I have naturally gone to his classes and done the breathing meditation 'anapanasati', which is a very good relaxing meditation..."*

Participant 13 further elaborated how an individual should follow insight meditation to purify her/his mind. For her, the practice of insight meditation assists individuals to eliminate the root causes of wrong action:

Lord Buddha has conquered this world through purifying his mind. I thought, why not try... I got into this line of meditation... our mind is filled with all the negative things like greed, craving, jealousy, hatred... Those three are rooted into us. So, you can't remove that through intelligence. It has to be done through meditation... Then you

will get to know the reality, seeking the reality... (Participant 13).

Participant 18 explained what an individual would realise when she/he practised insight meditation. That is, the awareness that our physical structure was no more than a combination of mind and matter: *“if we do meditation...we immediately get to know that there is no person here, there is only a combination of ‘nama’ and ‘rupa’ (i.e. mind & matter) ...”* Thus, a question arose as to whether the participant’s awareness of non-existence of self (that was realised at an experiential level) had a bearing on what he perceived as right or wrong when he made ethical decisions in the organisation. For example, he said that when he evaluated the performance of employees, he concentrated on the employees’ performance, rather than whether or not he had a personal liking for them.

Participant 15 shared his experience of attending an insight meditation retreat on the recommendation of a good friend. He had been practising insight meditation for 17 years, and it had helped him to calm his mind. Talking about his decision to attend an insight meditation course, he said:

It is there that I learnt what meditation is. It is there that I could keep the mind tight for ten minutes together... my ‘monkey mind’ does not stay in one place even for two minutes. So, this was the achievement of vipassana just in ten days... (Participant 15).

Participant 19 explained how to practise insight meditation, by reflecting on the three themes of Buddhism: suffering, impermanence, and non-self. She explained that this awareness had helped her to cultivate her personal values such as equality and respect for others.

When you look at these three characteristics or ‘thri lakshana’ in meditation process, of course you really realise those three values. Then, you tend to realise: why should I do anything bad, for what or to achieve what? That may also help you to grow those values... (Participant 19).

Participant 4 had only attended a one-day meditation programme, and had focused on learning about Buddhism and applying it in day-to-day life. She observed: *“still I couldn’t find time to go to meditation...Once I went to a meditation class, but I didn’t like that actually. I thought it is not the reality...”* Participant 16, speaking about the importance

of meditation and her observation of young staff working in the bank attending meditation classes, stated that *“here in this bank, I have seen a lot of young people go to Anuradhapura for meditation every Friday evening... They use their annual leave to go and meditate...”*

These stories of participants suggested that they had taken their received and intellectual wisdom to the next level through the practice of meditation. The next section of this Chapter explains how their meditation practice helped them to realise the nature of reality through insight.

7.4 Insight

Insight is an individual’s ability to see and understand reality as it is, in terms of suffering, impermanence, and non-self (See Chapter 2 & 4). During the interviews, participants shared how they realised these truths.

7.4.1 Understand Reality as ‘Suffering’

First, participants shared how they understood the reality of ‘suffering’. While three participants experienced suffering due to the death of a colleague or a family member or the loss of something that was dear to them, seven participants experienced it through their practice of insight meditation. Participant 1 reflected on the death of one of his staff members from cancer. He was in tears when he talked about this. He said he had helped this staff member to get the best medical care in Colombo. His words indicated that he understood reality as suffering, since there was no escape from death, as he added *“he was the head of the mechanical side. He died...he was such a nice person. Why did that happen? How to escape from death? He was dying. What to do?”*

Participants 13 and 16 realised what suffering meant through the loss of their brother and mother respectively. Participant 13 started to walk the path of *dhamma* after the death of her brother. Before that she was on the verge of becoming a Christian nun. But, she could not find consolation in the teachings of Christianity. She observed how Buddhist teachings had helped her to get through the death of her brother. She further added that this realisation helped her to walk the Path. Then she talked about the death of her father as she added:

The path of dhamma I started after my brother’s death... I knew my father was suffering... It is better for him to go and start a new life where he can practise his aspirations... I

realised this is the reality, death is inevitable and everybody has to face it at one time in your life and parting is difficult... (Participant 13).

Likewise, participant 16 explained she lost her mother during the political riots in Sri Lanka in 1989. She added that after losing the most precious thing in the world to her, she was not worried or frustrated about not getting a promotion or recognition in her workplace. For her, money could not buy the most important things in life.

I lost my mother in 1989...She died in a tragic circumstance, when she was fired in 1989, during the JVP riots... She was shot in the heart... I can't get my mother back. So, what is this...even if I have money I can't get my mother back (Participant 16).

Participant 2 reflected on suffering in terms of the journey of 'samsara'. For him, his relationship with his superior was just one relationship in this life, compared to the countless lives he had had and would have. He explained that he did not get upset over the behaviour of his superior towards him, as "*we are in the journey of 'samsara'. This is only one element of it. My mind set, my mentality, my reactions, my responses is what matters, what defines my 'samsara'. Not this particular professional relationship with this person...*" Similarly, participant 7 saw the suffering of her employees, since they were given targets that were hard to achieve. For her, if an employee made a mistake in the process of achieving goals, the organisation and management should be flexible enough to understand and give another chance, as she noted "*sometimes some of them are overloaded...There is a certain capacity in which they can work. They can't go beyond that. We have to understand that...*"

Participant 8 viewed 'suffering' in terms of the characteristics of 'impermanence'. He also talked about cultivating insight meditation through the understanding of suffering: "*I think about dukkha. It is getting viparnima or changing... You cannot stop your ageing. You cannot stop your relations from dying. Then, naturally, you will start thinking about that and you are doing vidarshana...*"

Participant 9 also explained his understanding of 'suffering'. For him, generally when a person was suffering, she/he would react with anger: "*if you are suffering you normally respond with aversion. Try to cut it out. So, aversion is the normal way a person act...*" Thus, for him if an individual was aware of her/his anger, such person would respond to situations with awareness and insight. According to participant 18, not getting what you

want would lead to suffering. So, he held that being aware of what suffering was and what caused suffering would help a person to lead a good life. He observed “*dukkha is suffering. When you have expectations and in the event if you do not achieve those expectations, that is suffering. When you contemplate on all these things always, you have nothing to worry...*”

Participant 17 expressed that his team sometimes suffered because he did not report to the higher management on the team’s achievements.

For example, let us say that we have saved Rs. 10 million to the company this year and if I don’t advertise, if I don’t present myself and say, “Look! We have saved so much” ... My division and my people may be suffering sometimes because of that... (Participant 17).

Participant 12 summed up what suffering meant for her in terms of individual choice. For her, unsatisfactoriness would occur when an individual did not get what she/he wanted. But, she observed that happiness or unhappiness was a conscious choice of the response an individual could make. Reflecting on her ambition to become the director of human resources as painful, she observed how she could have stopped her suffering through a conscious choice not to suffer:

‘Dukkha’ the way I see it is, you have expectation and when it is not met that becomes very unsatisfactory. Those expectations arise out of greed, desire... Unmet desires lead to sadness... There are minor sadness and great sadness... I want to help people understand if you are suffering today, we do not realise it, but it is an unconscious choice you have made to suffer. You can make a conscious choice not to... (Participant 12).

Participants’ stories indicated that their understanding of reality as ‘suffering’ might have helped them to cultivate divine states, which in turn might have resulted in EDM.

7.4.2 Understand Reality as ‘Impermanence’

Secondly, the participants’ stories suggest that their understanding of impermanence or the changing nature of all conventional realities (Chapters 2 & 4) helped them to make ethical decisions in organisations. For example, participant 1 talked about preparing his team to face any situation, since the construction industry was not stable. Such an understanding would help his employees to face any situation even if it meant losing their

employment: *“industry is shaking... if you have to pack everything and go. You have to be prepared... So, I am preparing everybody...”*

Participant 2 expressed how his sister opened his eyes about the changing nature of all conventional realities through Ven. Ajahn Brahm’s words ‘this too will pass’. On reflection of these words, he explained he enjoyed the moment without getting depressed or unhappy after losing his job (See Chapter 6). After many attempts, he finally found a better job in one of the best global companies. Then he observed impermanence in the work he had done and the work he was doing, as he added: *“it is not going to stay forever... What is a project? Project is also a temporary thing. We have implemented so many projects. These are all temporary things...”*

Likewise, participant 10 reflected on the words ‘this too will pass’ with hope, since, with every obstacle, at the end of the day there will be some gain. She realised this was because nothing was constant in this world. Hence, she observed through this insight that both good and bad times were temporary and changing realities:

Vidarshana (insight) helps you to analyse... you know what is going on within you when you go into vidarshana... when you are watching your mind; you feel that mind-objects are changing... Ajahn Brahmawanso Thero says “this too will pass.” when something good comes, I think, “Okay. This too will pass” (Participant 10).

Participant 4 reflected on the impermanent nature of the privileges that came with her position: *“this position has so many privileges. People respect us... But all these things are very temporary things. So, I think we should understand that. Then it is very easy for us to make right decisions...”* Her words indicated that her understanding of ‘impermanence’ helped her to make the right decisions, since one wrong decision, for example, may result in the loss of everything.

Similarly, participant 5 tried to forget both good and bad things in life and to move on. For him, material things did not matter, because in life nothing was permanent. Thus, talking about achievements, he observed *“these are all material things. They will come today and they will be lost tomorrow... Yes, I feel happy when I go and receive an award. But the next moment, I am back to normal...”* Participant 7 reflected on the impermanent nature of all things, since everyone dies. She realised that no one can control death and

we are only here in this world for a short period of time, during our countless lives. So, for her, there was no point in seeking recognition and money.

If I can do something, I do. If not, I let it go...There are certain things that we can't control 100%... We have to leave everything when we leave this world. This is only a temporary thing. We are here for a short period...At the end of the day, we have to leave everything. If we do something good, that is the only thing we carry forward when we leave this world...So, there is no point of gaining recognition or earning... (Participant 7).

Participant 8 explained why individuals made bad decisions in organisations. For him, people made bad choices because for them everything was permanent. But, the nature of reality is constantly changing. If an individual realised this truth, it was easy for them to make the right choices without anger. Thus, he observed:

You will see that there is no point in doing kusal also and you have to understand that kusal is also anitya... Because, if you know that everything changes all the time...If you know that, you will think that it is a foolish thing to get angry. It is a foolish thing to try to get the world changed the way I want... (Participant 8).

Participant 9's understanding of impermanence was achieved through awareness, wisdom and insight. He was aware that he was constantly changing. As such, he did not have any fixed positions when making decisions (Chapter 6). He observed: *"I am also changing...I can't avoid that... Impermanence is nothing lasts forever... Of course, the enlighten response is 'there is no 'upadana' (i.e. non-attachment) ... Then awareness and seeing through insights..."* This characteristic may have helped him to make the right choices in his workplace. Participant 11 identified the impermanent nature of things as a 'rollercoaster', as *"people change... That is called rollercoaster. Now in the rollercoaster we should do it, not stop it"*.

Participant 12 shared how the impermanent nature of things had affected her becoming the director of human resources, because by the time she returned to Sri Lanka, no one was around to promote her to the position.

Now the problem is this. The people, who made those decisions and conversations, practically everyone had changed at the end of my three years... If there were some seven or eight people, who were involved in this decision,

none of them were there at the time that I was ready to be the HR Director... (Participant 12).

After the death of her mother, participant 16 believed that she now knew that nothing lasted forever. Thus, she explained how she did not get frustrated over not getting a promotion or recognition for good work done in the organisation, as they were just material things.

Now I know nothing is permanent. Whenever I get hurt or whenever I don't get what I should get, I think that I have lost the most precious person. So, what is this...? At that moment what I think is, I lost my mother. Nothing can compare with that. So, what? (Participant 16).

Participant 17 shared how a director in his organisation was asked to leave due to internal politics. He said that reminded him of the impermanent nature of his employment. He thought it was unfair to sack a person who had worked so hard for the organisation. That incident had encouraged him to look for alternative measures to secure an income, should he lose his employment in future.

At the same time, something happened in this company. One of the top guys, a very senior director, had to leave the company, as a result of politics... I think it helped me to see the reality... You do everything to the company and suddenly you don't have anything... (Participant 17).

In contrast, participant 20 reflected on his change of income when he started a new business, as “*before I ventured into doing a business, I was only an employee. As an employee, I had to manage with a very restricted amount of income...But suddenly, not suddenly, gradually it took a different turn...*” His words indicated that his lifestyle was adjusted to the income he received. Hence, an increase in income would have meant an increase of expenditure in material things. But the participant shared that his meditation practice had helped him to lead a simple life and to donate to charitable organisations.

Participant 18 explained why he would not be surprised if the organisation he worked for told him tomorrow that his services were no longer required. He observed that his ability to see the impermanent nature of things had helped him to face any situation. Thus, he explained how he did not expect gratitude for the work he had done for the organisation. He said that his motto was ‘*yesterday's heroes are today's zeros*’.

Nothing is permanent. Today, this moment I act in some way, but maybe within five minutes, I act in a completely different way...So, I know that these feelings or the thinking patterns are not permanent... If we can understand the impermanent nature, then we can attain liberation. That is the core principle. If we can think that way, we can come out any issue or any obstacle... (Participant 18).

In keeping with his realisation of the impermanent nature of all conventional realities, participant 23 explained how he tried to change his ways all the time, varying from the time he got up in the morning to his mobile phone use. He said he became bored if he did the same thing repeatedly.

In life, if I keep doing the same thing, I get bored. So that's why I said here also I try to do something new and different...So I always try to review myself...as soon as I get comfortable I go for change and change and change... (Participant 23).

So, the participants' understanding of the nature of reality as 'impermanent' seems to have given them insight into cultivating loving-kindness, compassion, sympathetic joy and equanimity when they made ethical decisions in their organisations.

7.4.3 Understand Reality as 'Non-self'

Finally, participants' stories suggest that their understanding of the nature of reality as suffering and impermanence led to their realisation of non-self. For example, participant 2 shared how he treated situations impersonally. He apologised to his subordinate after shouting at him, because his actions were not done with the intention to abuse. Rather, his intention was to help his employee to be a better person.

From a Buddhist point of view, ego is the bane of anything. So, I apologised to him because it was also important for me to understand and to take into account that I have no reason to hold an ego on this matter... (Participant 2).

Furthermore, participant 4 explained that she viewed the program she led in her Ministry impersonally. She did not get angry over others' critiques, but channelled any negative feedback towards positive outcomes. She also emphasised that although there was no 'I' in this world, it was 'self' that could find answers and realise truth. She observed "*if I take my, not my, actually this program...I take those blames and everything without*

getting angry... For me the 'I' person is the person, who can and is able to find the truth..."

Moreover, talking about treating incidents impersonally, participant 5 explained that he treated each incident separately. This ability had helped him to forgive and compassionately grant the promotion of one of his subordinates, who had caused trouble for him in the past (Chapter 6). He also explained that he had continued a professional relationship with an agent of a supplier who had tried to change his decision by offering a bribe.

I don't get an ego boost from anything that I do... I said that I knew that you have done all these things to me. Personally, it hurts me a lot, but it shouldn't interfere with the official work. If I don't sign this and you are not getting this salary increment. I think it is a wrong for me to take a personal thing into official matters" ... (Participant 5).

Participant 7 explained how her meditation practice had helped her to realise that mind-matter was a construction of the four elements, water, air, fire, and earth. She believed that this realisation had helped her to view all beings as equal, without hierarchies or discrimination.

We have to look after other human beings as well as animals. We have to treat them in a humanitarian aspect... When we meditate, we really feel it through our meditation... Through meditation, I have reduced my ego. Because it teaches that there is nothing called 'myself' ... (Participant 7).

Likewise, participant 13 shared how difficult it would be to let go of negative critiques if an individual had an 'ego'. She further explained how cultivating insight meditation had helped her to understand there was no substance to the so called 'self'. She stated:

If you think you are always right. When you have a lot of self in you, it is difficult...if you really go to the last molecule, actually there is no being in this. There is no self. It is all 'nama rupa'. That is the wisdom I am talking of... Eternal wisdom that will lead to vidharshana... (Participant 13).

Similarly, participant 18 explained he understood that there was no 'I' through his insight meditation practice. He explained it had helped him to evaluate employees' performance appraisals objectively.

To some extent, I have understood that this person, so called “I”, is not a person, but a kind of a process... Performance evaluation is a thing, where you evaluate the performance, not the people... if you have that understanding to some extent then you know there are no permanent people here. There are only processes. So, any action by your subordinates, you cannot predict. That is the reality... (Participant 18).

Similarly, participant 19 viewed her realisation of ‘non-self’ as an ‘inner voice’ or an inner reality that helped her to understand the interconnectedness of all realities.

What I mean by inner voice is, in reality you go deeper and deeper and you realize that it is all connected. It is just energy... The other thing that I see is, it can influence even your decisions, because when you have that ‘non-self’... I am not saying that I have this huge ability to practise this non-self. But I am trying... (Participant 19).

Participant 8 viewed an individual’s perception of ‘self’ as based on her/his pride. He said he did not have any pride and did not view himself as superior to others in the workplace. Thus, he asked for the views of his subordinates when he made decisions. He also explained that many people were attached to the notion of ‘self’ because of their delusion.

I always believe my subordinates have more work knowledge. I don’t have ‘manaya’ (pride) and think that I am the only person who knows everything. Because of that I get their ideas, although I make the final decision... the people become selfish- because of attachment to ‘I’ or ‘mine’. Why does a person get attached to himself? That is due to unawareness or not knowing the real Buddhism... (Participant 8).

For participant 9, ‘non-self’ meant that there was no substance of ‘self’ since no one had control over her/himself. He added “*the second point is substances, what is called as ‘annatta’. There is no final substance that you can hold on. And you don’t have a control over it...*” Participant 11 expressed the importance of making ethical decisions impersonally, with the knowledge of what was right, rather than who was right (Chapter 6).

Not who is correct, but what is correct is important. But in our decision-making process, most of the people go on who is correct... Most of the people bend their integrity values to the others because they don’t understand in doing the right

thing in the right way and the difference between doing what is correct and who is correct... (Participant 11).

Likewise, participant 12 reflected on how her 'ego' reacted towards a superior who had prevented her from obtaining a promotion. She observed that this awareness simply helped her to be peaceful.

What has caused this?" "Oh, now your ego is causing this" ... We all feel that we are big people and our ego makes us feel like "How dare he did this to me, how dare he think I am not ready. "Ah so that is your ego" ... When you are reflecting on things like that; that feeling goes away. You are at peace as well... (Participant 12).

Participant 16's words show she did not have an ego, as she could have worked even as a cashier in her bank: *"I can work at any place. I can even work in the counter. That confidence I have..."* Participant 23 noted how his meditation practice had helped him to understand that there was no self.

For me, meditation gives insight to forget those things and move forward... if you think you are the boss, then you cannot move forward... If you don't know something, you should ask for it. That is what I mean by ego... (Participant 23).

These extracts indicated that participants' understanding of the non-existence of 'self' may have helped them to make ethical decisions in organisations.

7.5 Summary

In summary, in this Chapter, the findings for research sub-question two: *'how do managers make meaning of divine states in EDM in organisations?'* were reported. The findings focused on how the participants made meaning of divine states when they made ethical decisions in organisations. The research findings show that participants' confidence, awareness, wisdom, and insight may have been the components of the EDM process. Figure 5 above represents the superordinate theme, master themes and the units of meaning that were explained in this Chapter. Chapter 8 will discuss the findings for the overarching question of this research: *'how does Buddhism influence EDM in organisations?'*

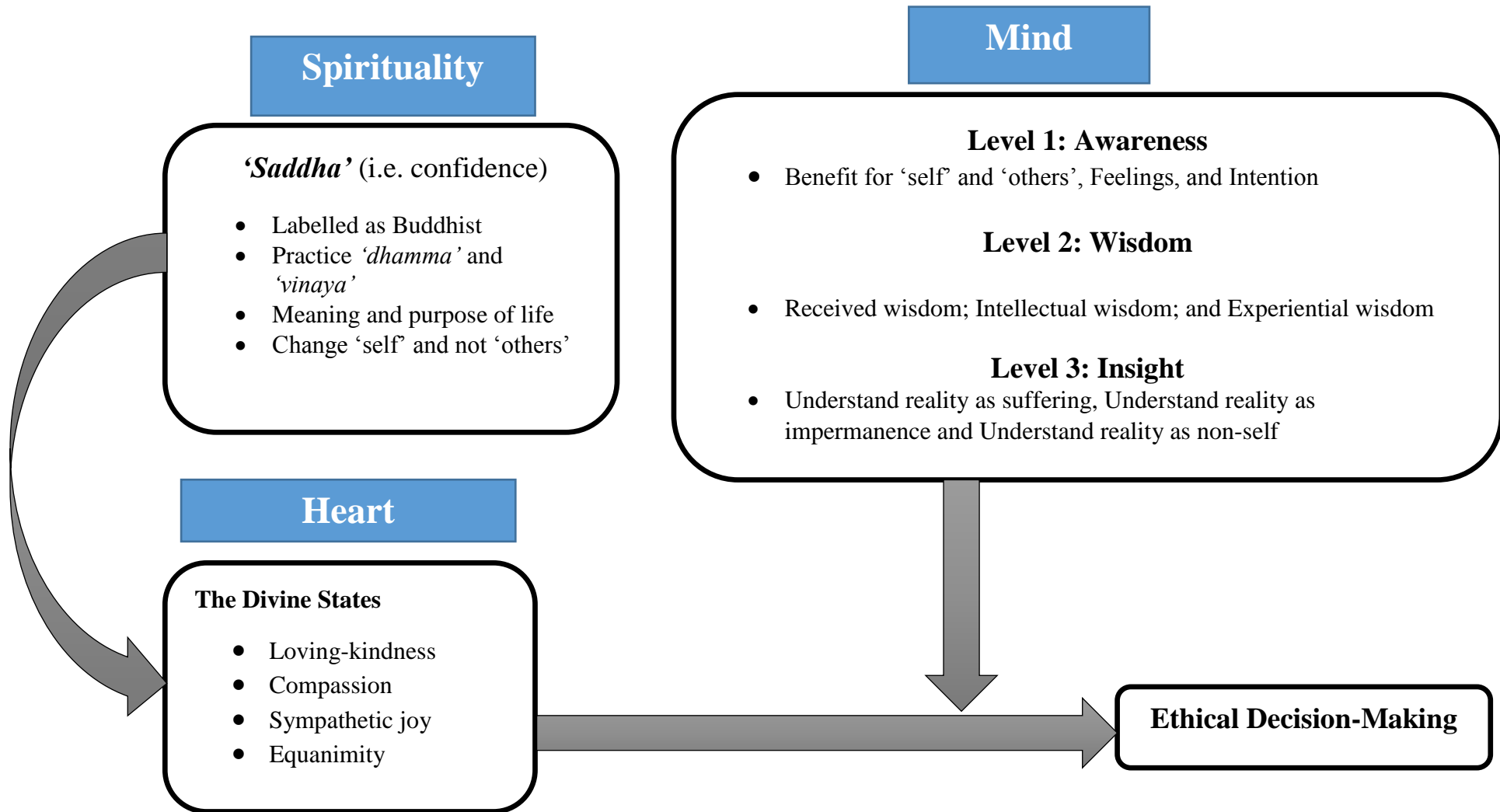
CHAPTER 8: ETHICAL DECISION-MAKING IN ORGANISATIONS: A PROPOSED FRAMEWORK

If we don't believe it is important to define what an ethical decision is, or don't believe that it's our place to do so, then we are a field without meaning...We do, however, have fields waiting to help, namely moral philosophy and theology...We can see this as an opportunity for multi disciplinary work, engaging the business, philosophical and theological fields... (Tenbrunsel & Smith-Crowe, 2008, p. 551).

In Chapters 6 and 7 the findings for sub-research questions one and two were reported under two superordinate themes: the divine states and EDM. Then these themes were further elaborated using nine master themes: loving-kindness, compassion, sympathetic joy, equanimity, '*saddha*' (i.e. confidence), awareness, wisdom, and insight. While the first four master themes were then used to answer the first sub-research question (i.e. *what divine states do managers experience during EDM?*), the other master themes were applied to answer the second sub-research question (i.e. *how do managers make meaning of these divine states through EDM?*). In this Chapter, the overarching research question (i.e. *how does Buddhism influence EDM in organisations?*) is answered by discussing and integrating the findings with the EDM literature on organisation and management.

The proposed framework is explained under the metaphors '*spirituality*', '*heart*' and '*mind*' (See Figure 6 below). Accordingly, the Chapter is divided into two parts. First, the summary of the proposed framework is explained in light of the findings reported in chapters 6 and 7. Thereafter, the proposed framework is explained by incorporating the findings with the literature.

Figure 6 Proposed Framework of EDM



8.1 Summary of the Proposed Framework

While I acknowledge that qualitative research with small samples may restrain generalisability (Cope, 2011), inductive qualitative case study enables a researcher to generalise from findings to theory (Creswell, 2013; Eisenhardt & Graebner, 2007; Stake, 2005; Yin, 2012, 2014). Some researchers argue that hermeneutic phenomenological studies are proficient enough to develop new theoretical constructs (Berglund, 2007; Cope, 2011). These theoretical constructs could be generated through “theoretical engagement and sense-making” (Cope, 2011, p. 610). The aim of this thesis is to generalise the findings to theory and thereby understand its wider implications and areas for further research in EDM (Chapters 1 & 4). Since hermeneutics and case study are elements of BIPA methodology (See Chapter 4), I argue that a new theoretical framework could be generated by integrating the findings to the literature (See Figure 6 above).

Thus, in this section of the Chapter, the proposed framework is explained by answering the overarching research question of this thesis: *‘how does Buddhism influence EDM in organisations?’* Participants’ experience suggests that there are five essential elements of EDM from a Buddhist perspective: *‘saddha’* or confidence, divine states, awareness, wisdom and insight. First, the proposed framework indicates that an individual’s *‘saddha’* or confidence occurs as a result of their practice of Buddhism, as opposed to identifying themselves as Buddhist. Secondly, it also suggests that an individual’s confidence in Buddhism may encourage them to practise Buddhist meditation (i.e. experiential wisdom), which may result in cultivation of the divine states (i.e. loving-kindness, compassion, sympathetic joy & equanimity). Thirdly the proposed framework indicates that an individual’s divine states may influence their EDM. Finally, whether an individual’s decision is ethical or not depends on whether such a decision is made with awareness, wisdom and insight (See Figure 6 above). Since most of the participants shared their experience of EDM in relation to employee misconduct (See Appendix 4), the proposed framework is explained by using two such examples shared by two participants.

Participant 2 talked about his meditation practice, which he started when he was young, but developed over the years. He said that he was born into a Buddhist family, but did not know much about Buddhism until he started meditating. He also said that meditation eventually motivated him to read the Buddhist discourses (Chapter 7). Thus, his words suggest that he practised Buddhism as a way of life through received, intellectual and

experiential wisdom, rather than identifying himself as Buddhist. Such practice may have helped him to cultivate qualities such as loving-kindness, compassion, sympathetic joy and equanimity.

Then he talked about a situation where he shouted at one of his employees to discipline him. He said that it was deliberately done, knowing that it was not a nice thing to do, with the intention of correcting the employee's behaviour as well as setting an example to others in his team. His words indicate that his actions were deliberate, and he was aware of the intention and the consequences of his action at the time. However, his words also suggest that he was trying to justify his actions subsequently as an ethical decision.

In addition, participant 2 stated that he understood the changing nature of all conventional realities (i.e. impermanence) and consequently that this life is short. So, he also said that he did not want to get an ego boost out of shouting at an employee, so he apologised to the employee subsequently. His words indicate that his decision was based on loving-kindness, awareness, wisdom, and insight, rather than anger, ill-will or delusion.

Similarly, participant 1 said that he was born into a Buddhist family, but did not understand the meaning of Buddhism until he heard a *dhamma* talk from a Buddhist monk. Subsequently he read books on Buddhism, listened to *dhamma* talks, and shared knowledge of Buddhism with his subordinates. For him, most Buddhists in Sri Lanka were 'labelled Buddhists', that is, those who were born into Buddhist families but were not practising Buddhists. So, he stressed the importance of the practice of Buddhism in organisations by following the triple gem and the five precepts.

Justifying his decision to discipline one of his employees by issuing a warning letter for lying, participant 1 said that he made that decision with the intention of correcting his employee. His words suggest that he acted out of loving-kindness, rather than anger or ill-will towards the employee. But, when the same employee repeated the same misconduct, he had to make a firm decision to dismiss the employee. He said that such an action was necessary for the benefit of the team and the organisation. His words indicate that his loving-kindness and compassion towards the employee were not independent of awareness and wisdom.

The following sections of this Chapter explain how the proposed framework contributes to the existing literature on EDM.

8.2 Spirituality

As explained in Chapter 1, there is a debate about whether spirituality is independent of (Bouckaert & Zsolnai, 2012; Giacalone & Jurkiewicz, 2003) or dependent on religion (Fernando & Jackson, 2006; Kurth, 2003). While some have argued that spirituality and religion are similar yet not identical (Gracia-Zamor, 2003; Hill & Smith, 2003; King, 2007), others have used the terms interchangeably (Barnett & Johnson, 2011). Although there is no universal definition of what spirituality means (King, 2007), it is often referred to as spirit, soul, the essence of life, meaning and interconnectedness (Gracia-Zamor, 2003; Hill & Smith, 2003; Quatro, 2004; Tepper, 2003).

Spirituality has also been identified as an expression of spirit that is linked to one's behaviour or cognition (Dehler & Welsh, 2003). It is said to integrate an individual's body and mind (Celano, 2016; Lao-Tzu, 2000; Yogananda, 2001) so as to make 'a whole person' (Lips-Wiersma, et al., 2014). Spirituality has also been identified as a factor which enables individuals to experience the connectedness and rightness of their decision-making (Fernando & Jackson, 2006). In Buddhism, '*saddha*' or confidence is one of the "spiritual faculties" (Weick & Putnam, 2006, p. 278) which helps individuals to cultivate awareness, wisdom and insight (See also Hart, 1987). Thus, in this thesis the metaphor 'spirituality' is used to mean '*saddha*' or confidence in Buddhism (Giustarini, 2006; Rahula, 1978; Wijesekera, 1971), which is attained through Buddhist meditation (Hart, 1987; Weick & Putnam), irrespective of an individual's religious or non-religious beliefs. The four units of meaning coded under the master theme '*saddha*' (or confidence) indicate what spirituality meant to the participants from a Buddhist perspective. Accordingly, I suggest that the findings of this research offer three implications to the management literature on spirituality and EDM, which are discussed in detail below.

8.2.1 Religion, Spirituality and EDM

First, the findings of the thesis provide indications to answer the question as to whether an individual's ethical decision is informed by her/his spirituality, which is dependent on or independent of her/his religion (Bouckaert & Zsolnai, 2012; Cash & Gray, 2000; Fernando & Chowdhury, 2010; Fernando & Jackson, 2006). Prior research shows a relationship between spiritually-inspired Buddhist entrepreneurs and their right decision making (Fernando & Jackson, 2006). For Fernando and Jackson, entrepreneurs' spirituality is informed by their religion. Their sample was selected from business leaders in Sri Lanka who identified themselves as Buddhist, Hindu, Christian or Muslim, as their

research objective was to find out what spirituality meant for them. Accordingly, they introduced Sri Lanka as a religious cultural context, where Buddhists, for example, gave prominence to participating in religious ceremonies and rituals (Fernando, 2007; Fernando & Jackson, 2006). However, their findings indicate that the spirituality of the entrepreneurs who identified as Buddhist was informed by the practice of the five precepts.

The five precepts are the basic elements of the moral foundation prescribed in Buddhism for lay persons (Rahula, 1978; Saddhatissa, 2003). They also lay the moral foundation for individuals who seek to follow the Noble Eightfold Path (Ananthram & Chan, 2016; Hart, 1987; Hill, 2007; Rahula, 1978; Saddhatissa, 2003). The findings of this thesis confirm the findings of Fernando and Jackson, as the participants emphasised the importance of adherence to the five precepts and taking refuge in Buddha, *dhamma* and *sangha* as the bare minimum for their moral development.

The findings also indicate that the participants sought to practise Buddhist teachings beyond the five precepts, as a way of life. As mentioned in Chapter 2, two of the characteristics of *dhamma* are the ability to test its teachings through direct experience and to attain the fruits of this in this life (Mahaparinibbana-sutta, DN 16; Rees & Agocs, 2011). Hence, Buddhism does not require individuals to accept its teachings unconditionally, without any rational thought or enquiry (Holder, 2013; Marques, 2012b; Premasiri, 1990). Meditation has been identified as experiential wisdom that enables individuals to test the Buddhist teachings for themselves (Hart, 1987). The proposed framework suggests that participants' confidence in Buddhism, acquired through meditation, was central to developing the divine states and thereby their EDM. Hence, the findings confirm Weick and Putnam's (2006) claim that confidence in meditation is a spiritual faculty that is essential to the development of awareness, wisdom and insight.

Since the sample for this thesis consisted of 17 Buddhists, one Muslim, one Hindu, and one non-religious, who all practised Buddhist meditation, the findings of this thesis differ from Fernando and Jackson's (2006) research in three ways. First, this sample was based on managers, as opposed to entrepreneurs. Secondly, the sample consisted of managers who practised Buddhism through meditation, irrespective of their religion. Finally, this thesis focused on the meaning of divine states through managers' EDM, rather than the meaning of spirituality.

Moreover, while the findings of this thesis confirm prior research that found a link between spirituality and ethics (Brophy, 2015; Furnham, 2003; Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2003; Hoffman, 2003), it also confirms the relationship between spirituality and Buddhist ethics (Gould, 1995; Hill, 2007; Marques, 2012b; Suen et al., 2006; Webber, 2009). This differs from prior research that was focused on finding a link between the Judeo-Christian worldview and business ethics (Senaratne, 2011; Srinivasan, 2011; Tracey, 2012); Sri Lanka's codes of ethics are based on that worldview (Senaratne, 2011).

But, research has also indicated that business ethics education in Sri Lanka is founded on its religious traditions (Srinivasan, 2011). Kumarasinghe and Hoshino (2010), for instance, argue that Buddhism may have an impact on businesses in Sri Lanka, even though its business principles are influenced by Western ideologies. Sri Lanka was selected for this research not only because it has been identified as a Buddhist country that places a huge emphasis on protecting and promoting Buddhism (Berkwitz, 2006), but also because Buddhism can be practised there as a way of life irrespective of one's religion (Hart, 1987; Marques, 2012b). Consequently, the findings also support the view that one does not need to be a Buddhist to practise Buddhism (Marques, 2010c), since Buddhist spirituality seems to go beyond the boundaries of religion (Batchelor, 1997; Marques, 2009). Thus, the findings also support the view that meditation is a tool which can be applied by organisations to teach workplace spirituality (Marques et al., 2014). This is because confidence in Buddhist meditation is the first step towards developing one's awareness, wisdom and insight (Hart, 1987; Weick & Putnam, 2006).

8.2.2 Meaning and Purpose

The findings provide implications for the literature that draws a distinction between individuals who are spiritual and those who strive for spiritual development (Weitz, et al., 2012). For example, the cultivation of divine states may have led to participants' spiritual development and thereby their EDM. Some scholars argue that spirituality enables individuals to question the meaning and purpose of life through reflecting on their experience (Bouckaert & Zsolnai, 2012; Gracia-Zamor, 2003; Hill & Smith, 2003). For instance, the findings of this thesis show that the participants' reflection on the meaning and purpose of their lives encouraged them to follow '*dhamma*' and '*vinaya*'. The extracts from the interviews demonstrate that participants' practice was linked to their reflections on why they were here and what was their meaning and purpose. Their experience

confirms the view that spirituality enables individuals to look into their inner being and strive for a purpose that is larger than themselves (Dehler & Welsh, 2003; Weitz et al., 2012).

The proposed framework indicates that participants' meditation practice may have helped them to cultivate divine states that enhanced their greater awareness of self and others in the workplace (Gould, 1995; Marques, 2010c, 2012a). Such awareness may have influenced them to embrace a meaning and purpose of life that was larger than themselves (Bouckaert & Zsolnai, 2012; Dehler & Welsh, 2003; Tepper, 2003).

8.2.3 Self-Regulation

Finally, the findings support the view that Buddhism could be applied for behaviour modification (De Silva, 1984, 2006), since the participants were focused on changing themselves rather than changing others. This may be because Buddhism advocates such self-regulation (Gould, 1995; Marques, 2011, 2012b; Rahula, 1978). The rationale behind this teaching is that if all conventional realities are constantly changing and impermanent (Kalupahana, 1976; Pace, 2013), no one has control of either 'self' or 'others'. The wise thing to do in such circumstances is to change how one feels, perceives, acts, reacts or responds to situations, rather than trying to change others in the workplace. Gould (1995) refers to this process as self-understanding which enables individuals to watch their thoughts, feelings, emotions and behaviour. The findings give the impression that individuals' awareness that they could not change others but only themselves led them to practise meditation, which in turn helped them to cultivate the divine states and thereby EDM.

In spirituality research, awareness has also been referred to as mindfulness (Bouckaert & Zsolnai, 2012; Kauanui, et al., 2010). While some define mindfulness as awareness of self, others and life situations (Kauanui et al., 2010), others hold that mindfulness develops qualities that enhance work relationships, fine-tune perceptions of individuals, and increase the ethicality of decisions (Bouckaert & Zsolnai, 2012; Gould, 1995). The findings of this thesis confirm this, as the proposed framework indicates that individuals' confidence in Buddhism, acquired through the practice of meditation, may have helped them to develop qualities of divine states, which require awareness of the benefit for self and others.

In Buddhism, the rationale behind cultivating divine states is to develop faultless, godlike individuals who possess divine qualities (Nyanaponika Thera, 1958; Tevijja Sutta, DN 13; Wallis, 2011). Hence, the focus of Buddhism is on individuals developing such qualities, rather than worshipping a higher power or ‘God’. Pace (2013) refers to these four divine qualities as virtues. Virtues are a combination of volitional, affective, behavioural and cognitive elements (Manz et al., 2006). The following paragraphs discuss this link in detail.

8.3 ‘Heart’ (Moral Emotions)

In this thesis, the divine states are metaphorically referred to as *‘heart’*. Prior research has identified the importance of the role of moral emotions in EDM (Bratton, 2004; Klein, 2002; Lurie, 2004; Nieto et al., 2009). Cognition and rational thought are essential elements of moral emotions (Klein, 2002; Lazarus, 1991). Such emotions are twofold: positive emotions (e.g. love, joy, compassion), and negative emotions (e.g. anger, fear, shame, envy) (Fredrickson, 2001; Fredrickson et al., 2008; Frijda, 1988; Lazarus, 1991; Lurie, 2004). The divine states are identified as positive emotions in this thesis since they help to overcome negative emotions, such as anger, fear, envy and delusion (Nyanaponika Thera, 1958; Soons, 2006; Tevijja Sutta, DN 13).

The divine states are loving-kindness, compassion, sympathetic joy and equanimity (Pace, 2013; Pio, 1988). The divine states have also been identified as virtues (Pace, 2013). While virtues are acquired qualities that help individuals to enhance their good character (Crossan, et al., 2013), moral emotions are those that are “linked to the interests or welfare either of society as a whole or at least of persons other than the judge or agent” (Haidt, 2003, p. 853). Thus, the divine states differ from the western notion of moral emotions, as they are based on their benefit to both the decision-maker (i.e. self) as well as persons other than the decision-maker (i.e. others) (See Chapter 2). The extracts from the interviews show that participants reflected on the consequences of their actions for their colleagues, employees, society, country, and themselves. So, the findings of this thesis negate the claims of Jones (1979) that Buddhism is non-moral as it does not have regard for others.

The cultivation of divine states commences with first spreading loving-kindness and compassion towards ‘self’ (Kraus & Sears, 2009; Pace, 2013; Pio, 1988). However, most participants noted that they would consider the benefit of their decision for their organisation before considering its benefit for themselves. Nevertheless, the extracts

suggest that the participants were also concerned about the benefit of the decision to themselves. For example, some participants stated the importance of being aware of one's negative emotions in the workplace, since they have an adverse effect on self first. They indicated that such awareness may have encouraged them to cultivate loving-kindness and compassion towards themselves first, when they were faced with negative emotions. So, the findings confirm prior research that holds cultivation of positive emotions such as love, pride, and joy assist one to overcome negative emotions such as anger or fear (Fredrickson, 2001; Fredrickson et al., 2008).

The findings support the view of the Buddhist scriptures that the divine states are a systematic progress from loving-kindness to equanimity (Chapter 2, Nyanaponika Thera, 1958; Tevijja Sutta, DN 13). For example, while 18 participants shared how loving-kindness influenced their EDM, 17 expressed the impact of compassion on their EDM. In addition, whereas eight participants explained how sympathetic joy helped them to make ethical decisions, 14 stated how equanimity influenced their EDM (Chapters 5 & 6; Table 14 above). The number of participants who mentioned the influence of divine states on their EDM decreased gradually from loving-kindness to equanimity. This may be due to two reasons: first, as mentioned above, the cultivation of divine states is a progressive development (Nyanaponika Thera, 1958; Pace, 2013; Pio, 1988; Tevijja Sutta, DN 13). Hence, while it may be easy for individuals to cultivate loving-kindness and compassion, it may be difficult for them to cultivate sympathetic joy and equanimity. Secondly, individuals' ability to cultivate divine states may depend on their level of awareness, wisdom and insight (Hart, 1987; Weick & Putnam, 2006). For example, an individual who has theoretical knowledge of divine states may differ from an individual who has practised loving-kindness or insight meditation. Little from the current findings casts light on this relationship, which makes it an interesting case to explore in future research.

Finally, the findings of this thesis offer new insights into Kraus and Sears (2009) 'self-other four immeasurable scale' (SOFI). They encouraged in-depth exploration of the divine states through well-trained Buddhist meditation practitioners to enhance the SOFI. I suggest that the units of meaning elaborated under each divine state in this thesis may be used for this purpose in future research, since the whole sample for this thesis consisted of Buddhist meditation practitioners.

8.3.1 Loving-Kindness

Loving-kindness has been defined as the unconditional love one has for self and others (Pace 2013; Pio, 1988; Tevijja Sutta, DN 13). For example, Buddhism teaches individuals to love others like a mother who loves her only child (Reat, 1980). Prior research indicates that the practice of loving-kindness generates a greater sense of awareness of self and others (Boellinghaus et al., 2014; Garrison et al., 2014; Leppma, 2012). The participants' experience shows that cultivation of loving kindness may have helped them to generate positive qualities such as friendship, being unconditional, openness, use of right speech, treating employees with respect, trusting subordinates, and maintaining discipline to correct employees. In their definition of EDM, Treviño et al. (2014) argue that treating others with respect is an ethical behaviour that meets the minimum moral standards of society. Thus, the findings indicate that cultivation of loving-kindness may have helped the participants to make ethical decisions that were in line with society's acceptable standards.

Divine states have been identified as a progressive development from loving-kindness to equanimity (Nyanaponika Thera, 1958; Pio, 1988; Tevijja Sutta, DN 13). This may be why most participants talked about their experience of loving-kindness in EDM (18 participants).

8.3.2 Compassion

Compassion is the ability of an individual to feel the negative feelings or the suffering of others as if such suffering was their own, and to wish the well-being of both self and others (Bankart, et al., 2003; Pace, 2013; Wong, 2011). The two essential elements of compassion are first, empathising with another person's suffering, and secondly, wishing for their well-being. Hence, Pace argues that loving-kindness and compassion are interconnected, since one cannot wish for the wellbeing of another without feeling their suffering. Certainly, in this thesis, participants' experience of EDM shows their ability to understand employees' suffering and to help them.

Prior research indicates that compassion meditation can be used to enhance mindfulness (Hofmann et al., 2011). The participants' experience supports this view, as they shared the importance of being aware of their feelings, the consequences of their actions towards both self and others, and their intention, during their EDM process. The participants also

said that compassion enabled them to act according to their conscience. This is interesting, given that humans' conscience consists of emotions, such as compassion (Lurie, 2004).

The findings indicate that the participants' experience of compassion was not void of wisdom (Rahula, 1978). For example, participants said that they took disciplinary action against their employees to correct their behaviour.

8.3.3 Sympathetic-Joy

Sympathetic joy is the altruistic joy a person generates towards the success of another, without envy or jealousy (Pace, 2013). It helps individuals to overcome envy (Nyanaponika Thera, 1958; Tevijja Sutta, DN 13). Eight participants out of 20 shared how they were happy to see the success of other employees in their workplace. This may be because divine states are a progressive development (Nyanaponika Thera, 1958; Tevijja Sutta, DN 13). This poses a question as to why the participants talked less about sympathetic joy in their EDM. Kwon et al. (2017) identify two types of envy: benign envy (i.e. it motivates self improvement without ill will) and malicious envy (i.e. destructive, hostile ill will that prevents others from accomplishing their aims). For them, benign envy (as opposed to malicious envy) enables individuals to take risks and to improve themselves. However, in Buddhism there is no such distinction, as envy is considered to be a negative state of mind which results in unethical action (Narada, 1996). This raises a question as to whether this distinction of envy may have had an impact on individuals' perception of sympathetic joy in EDM. Yet, the reasons as to why fewer participants experienced sympathetic joy than equanimity in EDM is not clear. This requires further investigation.

8.3.4 Equanimity

Equanimity is the highest state an individual may attain through the cultivation of the divine states. 14 participants shared their experience of maintaining equanimity in EDM (See Table 14 above, p. 97). Equanimity is attained when an individual can maintain a balanced and equanimous mind towards both positive and negative feelings (Pace, 2013). In Buddhism, 'feelings' are construed as '*vedana*' (De Silva, 2014, p. 61), which consist of pleasant, painful, and neutral (neither pleasurable nor painful) sensations. Insight meditation, for instance, is a Buddhist meditation technique which enables individuals to cultivate equanimity without reacting to either positive or negative emotions, through wisdom (Hart, 1987; Kuan, 2012; Marques & Dhiman, 2009). According to the

participants, equanimity helped them to face any situation (whether good or bad), rather than bouncing back. This raises a question as to whether equanimity is similar to or different from resilience, since resilience is understood as the ability to effectively cope and bounce back when faced with difficult situations, losses or hardships (Singh, 2011).

8.4 ‘Mind’ (Cognitive Foundation)

In this thesis, the Buddhist cognitive foundation of EDM is referred to as *‘mind’*. Awareness, wisdom and insight were identified under this metaphor. In Buddhism, these elements form part of the spiritual faculties and are initiated by *‘saddha’* or confidence in meditation (Weick & Putnam, 2006). I argue that these three elements indicate an individual’s moral development from a Buddhist perspective, which is distinct from Kohlberg’s (1975) moral development approach. In the behavioural ethics management scholarship, Rest’s (1986) four-component moral development theory and Treviño’s (1986) person-situation interactionist model are both based on Kohlberg’s moral development approach. According to Kohlberg (1975), moral development consists of three levels (i.e. pre-conventional, conventional & post-conventional) and six stages (i.e. obedience due to fear of punishment, self-interest, social conformity, maintaining law & order, social contract, & universal ethics orientation).

In Buddhism the morality of lay persons starts from adherence to the Five Precepts and the ethical conduct of the Noble Eightfold Path (i.e. right speech, right action & right livelihood) (Ong & Chan, 2012; Rahula, 1978; Ruhe & Lee, 2008). Such adherence lays the foundation for one’s meditation practice (Hart, 1987), which helps one to practise awareness, wisdom and insight (Weick & Putnam, 2006). Individuals develop awareness through the practice of the mental disciplines in the Noble Eightfold Path (i.e. right effort, right mindfulness & right concentration). The development of mental discipline helps individuals to cultivate wholesome thoughts and to eliminate unwholesome thoughts (Collins, 2010; Rahula, 1978), by learning to observe their mind, thoughts, sensations and bodily-objects objectively (Hart, 1987; Rahula, 1978). Finally, individuals can develop wisdom by cultivating right view and right thoughts. Some argue that wisdom and mental discipline are intertwined (Collins, 2010; Rahula, 1978). The findings of this thesis support that view, since the participants shared that meditation, reading books and listening to dhamma talks had helped them to cultivate awareness. They also shared that such awareness and wisdom helped them to understand suffering, impermanence, and

non-self. Thus, these three levels and nine stages indicate an individual's moral development.

8.4.1 Awareness

In Buddhism, what is right or wrong should not be determined merely on the basis that it has been affirmed by recollection, tradition, report, based on the authority of scriptures, logic or inference, reflection on conditions or theory, or out of respect (Holder, 2013), but only after one is satisfied that one's decision is "wholesome, not blameworthy, or commended by the wise" (Holder, 2013, p. 226). Hence Buddhism advocates cognitive decision making.

The cognitive foundation of decision making in Buddhism also requires reflection on the consequences of one's actions towards both 'self and others' (Hosking, 2012). For instance, in the Buddhist discourse of the *Bahitika sutta*, in response to King Pasenadi Kosala's question on what type of conduct constitutes unwholesome action, the Buddha's disciple Ananda replied that unwholesome actions are those which should be avoided if they cause injury or harm to both the decision-maker (i.e. 'self') as well as to those who may be affected by the action of the decision-maker (i.e. 'others'). Similarly, the discourse of the '*Amblatthi-Karahulovada sutta*' reiterates the reflection on the consequences of one's actions prior to decision making (Dhammananda, 2002; Premasiri, 1990). The findings of this thesis support that view, since 18 participants said they were aware of the intention and consequences of their decision prior to making it.

In Buddhism, the emphasis is on reflecting on the consequences an action may have on the decision-maker ('self') based on the premise that such an action may cause harm to the decision-maker (Premasiri, 1990). A few examples are: where the decision-maker makes a decision based on fear of being criticised, or fear of losing a favour within her/his community, or if her/his action does not meet the common approbation of the society in which she/he lives, and where she/he may make a decision that is not prohibited by laws, although such action may be universally considered to be morally wrong (Premasiri, 1990). The participants confirmed this notion, as they said that the meaning of ethical went beyond the boundaries of the law. Interestingly, this contradicts Jones's (1991) definition of 'ethical', which claims that an ethical decision is one that is both legal and moral (See Table 3 above p. 31). But, the participants also mentioned that they adhered to their organisation's policies and procedures when making ethical decisions. This was

mentioned both by those who worked in companies that were required by law to adhere to codes of ethics, as well as those who were not so required. Since the organisation's ethical culture may have been a reason for adherence to policy, the findings confirm prior research which insists on organisations' ethical infrastructure in EDM process (Craft, 2013; Schwartz, 2016; Treviño, 1986).

Moreover, the extracts of the participants indicate that they not only considered the consequences of their decisions on themselves, but also on others. The reflection on the consequences of one's action must be based on the likelihood of the consequences of such action, based on one's past personal experience (Premasiri, 1990). Yet, some participants emphasised that in an organisational context they considered the effect of their decision on the organisation first, rather than on themselves. Hence, although the participants came from a Theravada Buddhist context, their stories were contrary to the Theravada Buddhist view that stresses individuals must consider their own wellbeing first, before serving others (Marques, 2012b). Their experience is more consistent with the Mahayana Buddhist view, which encourages individuals to serve others first (Marques, 2015).

The participants had also shown awareness of their negative feelings at the time of making decisions. The feelings they spoke about included anger, fear, ignorance, regret, sadness and guilt (Chapter 7). In the western models of EDM, an ethical decision could be made with or without moral awareness (Schwartz, 2016; Tenbrunsel & Smith-Crowe, 2008). However, in Buddhism, an individual's awareness of her/his feelings is essential if they are to overcome them (Nyanaponika Thera, 1958; Rahula, 1978; Tevijja Sutta, DN 13).

According to Buddhism there are only five primary emotions: "ignorance, anger, pride, wrong views and scepticism or afflictive doubt" (De Silva, 2014, p. 60). 'Anger' in Buddhism refers to a negative level of morality (De Silva, 2014), which constitutes unwholesome action. As such, the findings confirm the prior research that found anger may be overcome by generating loving-kindness or compassion (Boellinghaus et al., 2014; Fredrickson et al., 2008; Garrison et al., 2014). As per the '*Sigalovadha sutta*', an ethical decision is one that is "not led by partiality, enmity, stupidity and fear" (Rahula, 1978, p. 120). Thus, Buddhism identifies anger and fear as components of unethical action.

In management literature, anger and fear are identified as moral emotions (Haidt, 2003), which have a relationship with EDM (Kligyte et al., 2013; Thiel et al., 2011). For instance,

investigating the impact of different appraisals of anger (such as guilt, anxiety & sadness) on EDM, Thiel et al. (2011) found that anger is negatively related to EDM. Nevertheless, the findings of this research suggest that participants' awareness of their anger, sadness, guilt or regret helped them to make the right choices by generating divine states through their wisdom and insight. The participants' ability to overcome negative emotions by rationalising confirms the link between emotions and cognition and EDM (Gaudine & Thorne, 2001; Lazarus, 1991; Schwartz, 2016).

Finally, the participants talked about their awareness of their intention at the time of making their decisions. According to Buddhism, intention is the root cause of the generation of either good or bad karma (Rahula, 1978; Saddhatissa, 2003). So, if an individual is aware of her/his intention at the time of making the decision, it may help them to make the right choices. Interestingly, while some participants talked about their awareness of intention, others tried to justify their unethical decision-making through sense-making. Sense-making occurs when an individual immediately makes an intuitive judgement and justifies her/his decision subsequently to herself/himself and others (Sonenshein, 2007). The findings support the view that while some individuals make cognitive decisions through awareness (Rest, 1986; Reynolds, 2006; Treviño, 1986), others are inclined to justify their decision-making subsequently through constant sense-making (Haidt, 2001; Schwartz, 2016; Sonenshein, 2007).

The participants explained that rationalising whether the decision was right or wrong occurred at the time of and after the decision was made. Here the findings seem to confirm Rest's (1986) view that the four components of EDM are a non-linear process. That is, moral awareness may occur after moral judgement. The findings also support the view that feelings, sense, reflection and justification could occur either before, at the time of, or after the EDM process (Schwartz, 2016).

The participants' stories also indicate that they did not regret making a wrongful decision, but tried to correct the decision subsequently, if possible. This may have occurred for two reasons. First, awareness of having done something wrong and the willingness to correct their behaviour, may have generated compassion, which informed their conscience (Lurie, 2004). Secondly, in Buddhism, regretting a wrongful action (i.e. remorse) is a hindrance to one's spiritual development (Ajahn Brahmavamso, 1999). Buddhism suggests refraining from the bad action and cultivating the right action with effort

(Rahula, 1978). Thus, the participants' stories seem to suggest that they were more concerned with correcting their mistakes than regretting a wrong decision they made.

8.4.2 Wisdom

The theoretical foundation of the three different levels of wisdom was explained in chapters 2 and 4, and the empirical evidence for each of those three levels was clarified in Chapter 7. As mentioned earlier, the three levels of wisdom are: received wisdom, intellectual wisdom, and experiential wisdom. First, received wisdom is the knowledge one acquires from reading books, attending seminars or workshops. Secondly, intellectual wisdom is one's ability to understand what is learnt through conceptualisation or intellectualisation. Intellectual wisdom in Buddhism seems to be similar to Aristotle's practical wisdom. In Aristotle's virtue ethics, practical wisdom binds *logos* (reason), *pathos* (emotion) and *ethos* (ethics) (Zhu, 2015). Hence, practical wisdom enables individuals to reason their actions intellectually. For instance, it is important to note that the participants' practice of Buddhism was not just confined to meditating, but also involved reading and reflecting on Buddhist teachings.

Experiential wisdom is knowledge a person acquires through direct experience (Chapters 2, 4, 7; Hart, 1987), that is, through the practice of meditation. There are two types of meditation practice in Buddhism: '*samatha*' (serenity) and '*vipassana/vidarshana*' (insight) meditation (See Chapter 2; Marques & Dhiman, 2009). There are many types of '*samatha*' meditation techniques in Buddhism, which are used to develop and maintain calmness, tranquillity and concentration. Many Buddhist meditation teachers advise their students to practise '*samatha*' meditation before proceeding to insight meditation (Hart, 1987; Marques & Dhiman, 2009).

In Buddhism, right mindfulness is also one of the elements of the Noble Eightfold Path (Purser & Milillo, 2015; Rahula, 1978). There are four types of insight meditation practice (i.e. '*sathara sathiparrana*'), which enable an individual to cultivate right mindfulness (Goenka, 1999; Purser & Milillo, 2015; Rahula, 1978). According to the Noble Eightfold Path, right mindfulness is maintained through awareness and insight (Hart, 1987; Marques & Dhiman, 2009), that is by observing the reality of body, mind, sensations and bodily-objects as they are (Rahula, 1978). So, mindfulness, according to Buddhism, must be 'right' (Purser & Milillo, 2015), since an individual may commit a wrongful or evil action mindfully. The findings of this thesis indicate that the participants deliberately

made decisions that they perceived to be ‘ethical’, while being aware of their feelings, intentions, and the consequences of their actions towards both self and others. The findings of this research provide insights into prior research which found that individuals of high mindfulness cheated less than those of low mindfulness (Ruedy & Schweitzer, 2010).

Loving-kindness meditation is one of the ‘*samatha*’ meditation techniques. Cultivation of loving-kindness enables an individual to generate love and kindness towards both self and others, irrespective of whether they are friends, family, indifferent persons, or enemies. The purpose of loving-kindness meditation is to be aware of one’s anger or fear, and to reduce them through the generation of love. For example, prior research found that cultivation of loving kindness resulted in reduction of stress and anxiety, and in generation of positive feelings towards both self and others (Boellinghaus et al., 2014; Fredrickson, 2001; Fredrickson et al., 2008; Garrison et al., 2014). The findings of this research seem to confirm this, as participants said that they did not worry about the past or future, and lived in the present moment. The outcomes also show how divine states cultivated towards both self and others helped managers to make ethical decisions which resulted in their happiness (See Figure 6).

These results show that Buddhist meditation could be applied as a technique to teach business ethics in organisations (Forge, 1997), since it enables individuals to develop awareness, wisdom and insight (Weick & Putnam, 2006). Such practice may also assist individuals to make ethical decisions through better moral awareness and encourage managers to make proactive ethical decisions (Treviño et al., 2014) which benefit all stakeholders.

8.4.3 Insight

Insight means observing and understanding reality as suffering, impermanence and non-self (Hart, 1987; Chapters 2, 4, & 7). An individual’s confidence in meditation encourages her/him to practise it with effort, which ultimately leads to her/his awareness, wisdom and insight (Weick & Putnam, 2006). The *dhamma* teaches that suffering occurs because individuals fail to understand or realise reality as suffering, impermanence, and non-self. For example, all conventional realities are impermanent because they are constantly changing (e.g. loss of wealth, ageing, getting sick, & dying). An individual’s inability to understand reality is due to her/his delusion of ‘self’ (Brazier, 2003, Pace, 2013; Pérez-

Remón, 1980). Thus, in Buddhism, if an individual made a decision based on her/his delusion of the existence of ‘self’, such a decision might result in unhappiness, stress, depression and misery. In order to escape misery, individuals are advised to purify their mind through the cultivation of the spiritual faculties (confidence in meditation, effort, awareness, wisdom & insight) (Weick & Putnam, 2006). The outcomes show how participants’ spiritual faculties helped them to make ethical decisions by generating divine states (See Figure 6 above). For instance, 18 participants shared how their understanding that all are human had helped them to treat their employees with respect, help those who were suffering, and build friendships with loving-kindness and compassion.

In the management literature, ‘insight’ is referred to as ‘mindfulness’ (Weick & Putnam, 2006), and defined as being aware of the present moment without reaction or judgement (Schuyler et al., 2017). Yet, the fundamental teachings of Buddhism are not only based on right mindfulness, but also on insight, which leads an individual to her/his ‘awakening’. For example, in Buddhism, the term ‘waking up’ has been used as distinct from ‘mindfulness’ (Schuyler et al., 2016); the Buddha is called the ‘awakened one’ (Rhys Davids, 1900) because he realised the ultimate truth through insight meditation. Schuyler and colleagues used ‘waking up’ in terms of “the fleeting moments when people notice they are more aware and present to what is happening within or around them” (p. 2).

However, ‘awakening’ in Buddhism is not just being aware of the present moment, it is an individual’s ability to realise reality as it is through her/his practise of meditation. Insight helps individuals to make ethical choices, since they become more aware, at an experiential level, of the world and how it works. For instance, the results indicate that the participants were able to distinguish between ‘what is right’, as opposed to ‘who is right’. A manager who practises insight meditation may be able to remain impartial, as insight meditation enables one to realise that in ultimate reality there is no substance to all conventional realities. For the participants, there was no reason to harm another person to achieve individual agendas. They saw the interconnectedness of all, and realised their role was to protect and be responsible, not only for themselves, but also for others in the organisation. Thus, insight in Buddhism seems to go beyond Aristotle’s practical wisdom. While Aristotle’s practical wisdom is an intellectual virtue which enables an individual to practically reason the ethicality of her/his decision, wisdom and insight are two levels

of spiritual faculties (Weick & Putnam, 2006) that enhance individuals' moral development (Rahula, 1978).

These findings provide implications for mindfulness research and organisational mindfulness (Vogus et al., 2014; Vogus & Sutcliffe, 2012; Weick & Putnam, 2006). While organisational mindfulness focuses on managing strategic issues in organisations, mindful organising emphasises undertaking operations from the bottom up (Vogus & Sutcliffe, 2012). Prior research indicates that organisational mindfulness results in highly reliable organisations (Vogus et al., 2014; Vogus & Sutcliffe, 2012). Yet, Vogus and Sutcliffe observed that little is known about the effect of an individual's mindfulness on organisational mindfulness and mindful organising. While the outcomes of this research provide insights into individual mindfulness, the available data is insufficient to make claims about the effect of individual mindfulness on organisational mindfulness. Thus, future research may investigate this relationship.

Consequently, I suggest that participants' experience of EDM portrayed in the proposed framework confirms the definition of EDM proposed in Chapter 2 of this thesis:

A decision is ethical if the intention and the consequences of the decision benefit both the decision-maker (the 'self') and anyone other than the decision-maker (the 'others'). An ethical decision is free from negative feelings, such as anger, fear, delusion or envy and is made with positive feelings, such as loving-kindness, compassion, sympathetic joy or equanimity.

This definition differs from the existing definitions of EDM (Table 3 above) in three ways. First, it insists on the awareness of the ethicality of both the intention and the consequences of the decision, as opposed to other EDM models that indicate ethical decisions could be made without moral awareness (Schwartz, 2016; Tenbrunsel & Smith-Crowe, 2008). Secondly, this definition of EDM differs from Jones's (1991) definition (See Table 3 above), since its meaning of EDM goes beyond the boundaries of the law. Finally, while this definition confirms the importance of cognition in emotions (Klein, 2002; Lazarus, 1991), it emphasises overcoming negative emotions with positive emotions (Fredrickson, 2001; Fredrickson et al., 2008).

8.5 Summary

In this Chapter I explained the proposed framework of EDM in terms of the metaphors 'heart, mind and soul'. The results indicate that the participants' spirituality was inspired

by Buddhism as a way of life, rather than as a religion. The findings also provide new insights into the concept of spirituality in the management literature. Since participants of other faiths and non-religious people follow meditation, the outcomes submit the possibility of the application of Buddhism through meditation, to teach workplace spirituality and business ethics in organisations. The cultivation of divine states and its influence on EDM were then discussed. Extracts from the participants' interviews indicate that their awareness, wisdom, and insight may have an impact on whether or not their decision is ethical. In the next Chapter, the limitations of this research, the contributions of this thesis to theory and practice, and directions for future research are explained.

CHAPTER 9: CONCLUSION

Neither mother, nor father, nor any other relative can do a man such good as is wrought by rightly-directed mind – Dhammapada (Rahula, 1978, p. 126).

9.1 Introduction

The aim of this thesis is to explore and understand how Buddhism influences EDM in organisations through the experience of managers who practise Buddhist meditation, and thereby to redefine what an ethical decision means from a Buddhist perspective (Chapters 1, 2, 3, 4, & 5), and to address the limitations of existing definitions of EDM (Tenbrunsel & Smith-Crowe, 2008), which fail to incorporate both the cognitive (Jones, 1991; Rest, 1986; Treviño, 1986) and non-cognitive (Aquino & Reed, 2002; Elfenbein, 2008; Gaudine & Thorne, 2001; Haidt, 2001; Reynolds, 2006; Sonenshein, 2007; Weaver, et al., 2014; Weick, 1995) aspects of EDM. Buddhism was selected for this research for two reasons: first, because Buddhism has been identified as a way of life that can be practised by anyone regardless of their religious beliefs, and secondly because 70.2% of the population in Sri Lanka identify themselves as Buddhist. Some scholars in the organisation and management literature have argued that if Buddhism was applied as a way of life, it would inform a wider audience, such as both religious and non-religious individuals (Marques, 2012b). This may be because Buddhism advocates that individuals practise ‘morality, mental discipline and wisdom’ towards their liberation (Rahula, 1978; Saddhatissa, 2003), rather than engage in religious ceremonies or rituals (Chapter 2). Thus, the overarching question of this thesis sought to uncover *‘how does Buddhism influence EDM in organisations?’*

In answering this research question, a focused literature review was conducted with the key terms ‘Buddhism’ and ‘EDM’ (Chapter 2). According to the definition of *‘dhamma’*, the practice of meditation is the only way to attain enlightenment (Mahaparinibbana-sutta, DN 16). Loving-kindness and insight meditation are two types of Buddhist meditation techniques that assist individuals to develop godlike or divine qualities, such as loving-kindness, compassion, sympathetic joy and equanimity (i.e. the divine states). The divine states in the management literature are called the four cardinal virtues of Buddhism (Pace, 2013), while in the psychology literature these are identified as the four immeasurables (Kraus & Sears, 2009). Perhaps the reason for referring to the divine states as virtues in the management literature is that they capture the emotional, cognitive and volitional characteristics of an individual (Chapter 2). The divine states in Buddhism were also identified as positive feelings that could be cultivated towards both self and others, to eliminate negative feelings, such as anger, fear, ill-will and envy (Nyanaponika Thera, 1958; Tevijja Sutta, DN 13). Interestingly, Fredrickson (2001) has argued that the

cultivation of positive emotions, such as love, compassion and joy, may undo negative emotions, such as anger and fear.

Thus, the divine states seem to provide a holistic view of EDM, as they contain the characteristics of both cognitive and non-cognitive aspects of EDM. However, the literature review in Chapter 2 argues that little is known of how divine states influence managers' EDM or how managers make meaning of divine states in their EDM in organisations. As such, the objective of this thesis was to explore and understand how Buddhism influences EDM, through the meanings that managers who practised Buddhist meditation assigned to divine states in their lived experience of EDM in organisations in Sri Lanka (Chapter 2).

Secondly, Sri Lanka was chosen for this research as Buddhists constitute 70.2% of its population (Chapter 3). For example, while the supreme law of the country imposes a liability on the Sri Lankan Government to provide Buddhism the foremost place amongst religions, it stresses ensuring religious freedom (Supreme Court, 2008). Moreover, prior research on the application of codes of ethics in Sri Lanka found these are influenced by the Judeo-Christian worldview (Senaratne, 2011). Research has also shown that business ethics education in Sri Lanka incorporates religious traditions (Srinivasan, 2011). Apart from that, the mandatory adoption of codes of ethics in Sri Lanka is only applicable to the 295 listed companies in the Colombo Stock Exchange (Colombo Stock Exchange, 2014; The Securities and Exchange Commission of Sri Lanka & The Institute of Chartered Accountants in Sri Lanka, 2013). Consequently, many organisations that operate in Sri Lanka are not legally bound to adopt any codes of ethics. Thus, a question arises as to how individuals in those organisations make ethical decisions (Chapters 1 & 3).

Some research in Sri Lanka has shown a relationship between Buddhist entrepreneurs and their right decision-making (Fernando & Jackson, 2006). Fernando and Jackson's study on spiritual leadership focused on how an individual's religion impacted on their spirituality, which in turn influenced their right decision-making. However, this thesis approached Buddhism as a way of life that could be cultivated by any individual through the practice of meditation, irrespective of their religion or non-religion. This assisted the thesis to explore and understand what spirituality meant to the participants, and how it informed their EDM. The divine states of Buddhism were selected to answer the overarching question of this thesis since they capture both the cognitive and moral

emotions aspects of EDM. Consequently, to answer the overarching question of this thesis, two sub questions were raised. They are: '*what divine states do managers experience during EDM?*' and '*how do managers make meaning of these divine states through EDM?*'

The philosophical positioning of this thesis and its research design were explained in Chapters 4 and 5. The thesis is founded on Buddhist interpretative phenomenological analysis, which was developed through the philosophical assumptions of the conventional reality of Buddhism and IPA. Accordingly, a qualitative research design was adopted. Theoretical sampling was used to recruit participants and theoretical saturation was applied to determine when to stop data collection. Semi-structured in-depth interviews were conducted to explore what divine states the managers experienced in their EDM and how they made meaning of divine states in this process. Cope's (2011) six step analysis was used for data analysis, together with the BIPA circle. In order to maintain trustworthiness of this research (i.e. credibility, dependability, transferability and confirmability) several methods were used (Baillie, 2015; Bryman & Bell, 2011). For example, the transcripts were sent to the participants for confirmation prior to data analysis, and the data analysis was then checked and rechecked by going back and forth with the supervisors.

Chapters 6 and 7 provided evidence relevant to the two sub research questions. The evidence indicated that the participants' experience of EDM in organisations was influenced by their spirituality, which was confidence in Buddhism, irrespective of their religion or non-religion. The 17 participants said that they were born into Buddhist families and they practised Buddhism through received, intellectual and experiential wisdom, rather than identifying themselves as Buddhist. On the other hand, two participants, who identified themselves as Hindu and Muslim, and one participant who did not identify himself with any religion, also shared how they practised Buddhist techniques through received, intellectual, and experiential wisdom. Hence, the findings indicate that spirituality may go beyond the boundaries of religion (Bouckaert & Zsolnai, 2012; Giacalone & Jurkiewicz, 2003).

A new framework of EDM was proposed in Chapter 8 to demonstrate how the participants' '*saddha*' or confidence in Buddhism ('spirituality') may have led to cultivation of divine states and thereby to EDM. The findings seem to confirm prior research that found a link between an individual's spirituality and their ethical behaviour

(Fernando & Jackson, 2006; Giacalone & Jurkiewicz, 2003). Moreover, the results indicate that whether a decision is ethical or not may depend on an individual's level of awareness, wisdom and insight. For example, all participants stated that they were aware of their feelings, the benefits of their decisions on self and others, and their intentions. While some participants said that they were aware of their intention at the time of making the decision, others made sense of why they had made a wrong decision and how they could have acted differently if they were given an opportunity to review their decisions. These results provide new insights into both cognitive and non-cognitive EDM models in the behavioural ethics scholarship, since the proposed framework consists of moral emotions (i.e. loving-kindness, compassion, sympathetic joy & equanimity) and insists on individuals' awareness of their feelings, benefits of their actions on both self and others, and their intention (Chapter 8).

The rest of this Chapter will elaborate the contributions of this thesis to theory, methodology and practice. Then the limitations of the thesis will be discussed, while indicating directions for future research.

9.2 Contribution to Theory

The main contribution of this thesis is defining what an ethical decision means through the divine states of Buddhism. Some scholars have indicated the need to understand business ethics from other than the Judeo-Christian view (Senaratne, 2011; Srinivasan, 2011; Tracey, 2012). Others have recommended defining what an ethical decision is in terms of moral philosophy and theology (Tenbrunsel & Smith-Crowe, 2008). The divine states in Buddhism capture both the cognitive and non-cognitive features of existing EDM approaches. For instance, while the cognitive foundation of divine states emphasises the actual and perceived consequences to both self and others (Premasiri, 1990), the cultivation of divine states helps to eliminate negative feelings such as anger, fear and envy (Narada, 1996). The proposed framework of EDM in Chapter 8 illustrates how participants' confidence in Buddhism through the practice of meditation (Weick & Putnam, 2006) inspired them to cultivate the divine states and thereby to make ethical decisions through applying their awareness, wisdom, and insight.

The theoretical contribution of this thesis is three-fold. First, individuals, regardless of their religion or non-religious beliefs, may develop the qualities of the divine states. All participants viewed Buddhism as a way of life, rather than a religion. The participants' emphasis was on the practice of Buddhism, as opposed to following it with religious

ceremonies or cultural practices. Accordingly, this research extends the findings of Fernando and Jackson (2006) and Fernando (2007), and thereby provides new insights into the management scholarship on spirituality. Little is known of the similarities and differences between individuals who practise Buddhism as a religion and those who practise it as a way of life, regardless of their religion or non-religious beliefs, and the impact on their EDM in organisations. Future research may investigate this issue. Findings of such research may assist management scholars to understand whether an individual's spirituality is informed by their religion or whether it is beyond the boundaries of religion. Moreover, such research may also help to understand two things: what informs an individual's spirituality and what 'ethical' means to individuals who do not identify with a religion. Such research may help to extend our understanding of what ethical means and how such meaning could be incorporated into organisations.

Secondly, the results of this research extend and complement EDM models in the behavioural ethics scholarship. The different levels of awareness, wisdom and insight in the proposed framework of EDM add to EDM scholarship, as they demonstrate that EDM is both a cognitive (Jones, 1991; Rest, 1986; Treviño, 1986) and non-cognitive (Aquino & Reed, 2002; Elfenbein, 2008; Gaudine & Thorne, 2001; Haidt, 2001; Reynolds, 2006; Sonenshein, 2007; Weaver, et al., 2014; Weick, 1995) process where aspects of EDM are integrated (Schwartz, 2016). The findings indicate individuals constantly reflect, re-reflect and make sense of their reasons for ethical or unethical decision-making, either before or after the decisions are made. Accordingly, this research provides insights into the findings of Zhong (2008 & 2011), who found dangers in making ethical decisions deliberately, and Haidt (2001), who argued that individuals justified the reasons for making an ethical or unethical decision after such a decision had been made.

The proposed framework of EDM suggests that an individual's awareness (i.e. of benefit to self & others, feelings & intention) may lead to her/his EDM. Apart from awareness, the proposed framework adds two more ingredients which are essential in determining whether a decision is ethical or not. Those two components are wisdom and insight. The findings show how different levels of wisdom may enable an individual to make an ethical decision, as well as how such an individual's understanding of reality as suffering, impermanence, or non-self (i.e. insight) may enhance her/his EDM. Some scholars, for example, argue that cultivation of compassion in Buddhism is not independent of wisdom (Rahula, 1978). This is because an individual may make a decision with compassion, but

not without wisdom (i.e. a good-hearted fool). An individual may also make a decision without compassion, but with wisdom (i.e. heartless intellect) (See Chapter 2). Thus, the proposed framework adds to the cognitive EDM theories on organisations by suggesting the importance of not only moral awareness (Rest, 1986), but also wisdom and insight at the time of making an ethical decision.

Finally, the proposed framework also demonstrates how awareness, wisdom and insight may act as the core ingredients of an individual's moral development from a Buddhist perspective. For instance, an individual who cultivates divine states at an experiential level through meditation may differ from an individual who comprehends what divine states are at an intellectual level or by gaining knowledge through reading books or attending seminars or workshops. This seems to indicate a distinction between 'being and doing' in terms of an individual's moral development. For example, an individual may deem her/himself to be compassionate (i.e. being), as opposed to an individual's act of compassion (i.e. doing).

The most supported EDM theories in the behavioural ethics scholarship are Rest's (1986) four component moral development theory and Treviño's (1986) person-situation interactionist model (Craft, 2013; O'Fallon & Butterfield, 2005; Treviño et al., 2014; Treviño et al., 2006) , which are based on Kohlberg's moral development approach (Kohlberg, 1975). Kohlberg's cognitive-development theory is a western perspective on moral development with pre-conventional, conventional, and post-conventional levels. Although Kohlberg's moral development approach explains the stages of moral development, it fails to indicate how an individual should attain these stages.

For example, Rest's four component moral development theory provides that EDM is a rational process, which consists of moral awareness, moral judgement, moral motivation and moral behaviour. Treviño's person-situation interactionist model states that ethical decisions are based on an individual's personal or situational variables. However, behavioural ethics scholars in the last two decades have also shown the significance of the role of the moral emotions, intuition and sensemaking in the EDM process (Aquino & Reed, 2002; Elfenbein, 2008; Gaudine & Thorne, 2001; Haidt, 2001; Reynolds, 2006; Sonenshein, 2007). For them, individuals make ethical decisions based on their moral emotions and intuition and justify why they made such decisions subsequently through sensemaking. Schwartz (2016), for example, has developed a conceptual model that depicts EDM as an integrated approach that combines both moral emotions and cognition.

Similarly, the proposed framework also suggests that EDM is an integrated approach that consists of both moral emotions (e.g. loving kindness, compassion, sympathetic joy & equanimity) and cognition (e.g. awareness, wisdom & insight). Moreover, the proposed framework also indicates that an individual's confidence in Buddhism, achieved through Buddhist meditation, seems to play a significant part in integrating her/his moral emotions and cognition in the EDM process.

Hence, the proposed framework also seems to demonstrate how an individual's moral development could be attained from a Buddhist perspective. That is, through awareness, wisdom and insight. These are also referred to as spiritual faculties (Weick & Putnam, 2006) that enable individuals to eradicate suffering and attain enlightenment. The findings indicate that an individual's moral development may be attained through received, intellectual and experiential wisdom, and that their level of wisdom may have an impact on their ability to see reality as it is (i.e. insight) and thereby their EDM. Hence, this seems to provide an explanation to the previous researchers who claim that even good individuals make unethical choices (Ashforth et al., 2008; Tenbrunsel & Smith-Crowe, 2008). Nevertheless, there may be a distinction between individuals who cultivate the divine states through experiential wisdom, and those who cultivate the divine states through received or intellectual wisdom. Yet, little is known of this phenomenon. Thus, future research may explore this phenomenon in-depth to understand how the levels of moral development occur from a Buddhist perspective and how it may be applied in organisations to teach business ethics and EDM, for example. Such research may encourage individuals in organisations to apply meditation as a technique to enhance their moral development and thereby EDM in organisations.

9.3 Contribution to Methodology

This thesis also contributes to the organisation and management research methods scholarship through the development of Buddhist interpretative phenomenological analysis (BIPA) as a reflexive methodology. While the theoretical underpinnings of the conventional reality of Buddhism and IPA form the theoretical foundation of BIPA methodology, the BIPA circle is the method which guides researchers on how to interpret meanings from a Buddhist theoretical perspective. A researcher who uses BIPA methodology goes through three processes of interpretation. First, they try to make sense of the meaning of the participants' experience. Secondly, they interpret what the participants made meaning of (i.e. the double hermeneutic process in IPA). Thirdly, they

make sense of the meaning of the participants' meaning from a Buddhist theoretical perspective by using the BIPA circle. So, research based on BIPA methodology goes through a triple hermeneutic process and extends the IPA method developed by Smith et al. (2009).

Since the BIPA circle requires a researcher's constant reflection and interpretation, it was identified as a reflexive methodology (Chapter 4). BIPA methodology may be used to conduct future research that seeks to explore and make sense of human experience from a Buddhist perspective, such as mindful organising and organisational mindfulness (Vogus & Sutcliffe, 2012; Weick & Putnam, 2006).

9.4 Contribution to Practice

Prior research has observed meditation (Marques & Dhiman, 2009) as a technique which could be used to teach business ethics (Forge, 1997; Lampe & Engleman-Lampe, 2012; White & Taft, 2004) and workplace spirituality in business higher education (Marques et al. 2014). The findings of this thesis indicate that participants who practised Buddhism as a way of life may have cultivated the qualities of divine states. The findings also indicate that those individuals' divine states, awareness, wisdom, and insight may have also helped them to determine what an ethical or unethical decision meant. Hence, the findings seem to add to the literature that argues for teaching business ethics and workplace spirituality through meditation.

EDM reviews in the last few decades have also highlighted the importance of exploring new proactive methods (Treviño et al., 2014). The findings of this thesis demonstrate that individuals who make ethical decisions do so based on their divine states, awareness, wisdom and insight. These qualities can be developed by any individual through meditation, regardless of their religious or non-religious beliefs. Hence, organisations may wish to encourage their members to practise meditation and thereby assist them to make proactive ethical decisions.

9.5 Limitations and Directions for Future Research

There are several limitations of this research. First, since it was based on making sense of EDM through the experience of a small sample of individuals who practised Buddhist meditation in Sri Lanka, little is known of how the proposed framework may apply to a larger population in a Sri Lankan context or in different country or organisational contexts. Thus, future research may test the proposed framework in Sri Lanka and/or

different contexts by using large samples and quantitative methods, such as surveys, experiments, or longitudinal study. For example, the use of vignettes of EDM on managers who practise Buddhist meditation and those who do not, over a long period of time could be used to evaluate when and to what extent the cultivation of divine states influences an individual's willingness to act ethically/unethically in organisations.

Such research may also assist ethics scholars to explore the similarities or differences between individuals who make ethical decisions based on their level of awareness, wisdom and insight. For instance, Orange Electric Ltd. in Sri Lanka is an organisation that observes 'equanimity' as one of its core organisational values (Orange Electric, 2014). The organisation's website demonstrates its strategy for developing its staff's equanimity through the practice of insight meditation. However, little is known of the similarities and differences between the EDM of organisational members who meditate and those who do not. Such research may help in understanding the relationship between cultivation of the divine states and their impact on EDM in an organisational context.

This research is based on the stories of EDM provided by participants. They were self-reported and are not capable of being verified by secondary data. In addition, the focus was on making sense of the participants' experience of EDM, rather than testing whether Buddhism and/or the divine states have an impact on EDM or not. Pace (2013), for instance, argues that Buddhism may be interpreted in multiple ways by its practitioners. Since the proposed framework of EDM is an interpretation of the researcher, future research may test this framework by using quantitative methods. Quantitative methods such as surveys may enable researchers to test this framework in Sri Lanka and in other contexts with the use of larger samples. Such research may extend our understanding of the influence of Buddhism on EDM in wider contexts.

Secondly, this research approached Buddhism as a 'way of life', rather than as a religion. Previous research has observed that Buddhism may be interpreted by its practitioners in multiple ways (Pace, 2013). However, little is known of the similarities and differences between individuals who practise Buddhism as a religion and those who practise it as a way of life, and how such individuals make meaning of Buddhism and EDM. Thus, future research could investigate this. Such research may help researchers to understand what Buddhism as a 'way of life' means to individuals and to what extent Buddhism (as a religion or spirituality) influences their EDM. Such investigation may also assist in

extending our understanding of whether spirituality is dependent on or independent of religion.

Prior research has called for exploration of divine states by “highly trained Buddhist meditators” (Kraus & Sears, 2009, p. 178) as it may provide new insights into how individuals perceive themselves and others. Since this research was based on individuals who self-identified themselves as meditation practitioners, and how they made meaning of divine states, future research may use the findings to advance the SOFI scale, which was developed by Kraus and Sears (2009).

Thirdly, the aim of this research was to find how Buddhism as a way of life influenced EDM in organisations through the lived experience of managers who practised Buddhist meditation. The findings indicated that individuals were aware of their positive or negative feelings at the time of their decision making. The findings also revealed that while the participants chose to make decisions that were thought to be beneficial to both self and others, even though such a decision may have turned out to be wrong, they had no regret. Furthermore, the findings also indicated that participants who cultivated divine states faced negative situations with equanimity as opposed to resilience. Resilience is often referred to as ‘bouncing back’ (Singh, 2011). This raises a question as to how individuals who cultivate divine states make meaning of resilience, and how this could be applied to overcome entrepreneurial failure and employee poor performance in organisations.

Fredrickson (2001) claims that eliminating negative emotions through the cultivation of positive emotions may develop resilience, which can enhance an individual’s wellbeing. The findings of this thesis indicate that an individual’s equanimity may result in her/his EDM. However, little is known of what resilience means to such individuals, and how their resilience leads to ethical or unethical decision-making and thereby their wellbeing. Thus, future research may investigate how the cultivation of divine states enhances an individual’s resilience and thereby her/his wellbeing in organisations.

The Buddhist doctrine of suffering demonstrates how greed or craving (Skilton, 2013) is the root cause of all suffering. Prior research suggests that individuals who are less interested in making money are less likely to engage in unethical behaviour (Tang & Chiu, 2003). The findings of this research suggest that individuals who cultivate divine states are aware of their positive or negative feelings. Yet, little is known as to what extent

such awareness reduces an organisation's or its members' greed (Wang & Murnighan, 2011) and thereby employee misconduct (Ermongkonchai, 2010; Kidder, 2005) and/or organisational misconduct (Greve et al., 2010). Such an investigation may encourage organisations to apply the divine states (Pace, 2013; Pio, 1988; 2013) as a proactive EDM strategy (Treviño et al., 2014) and thereby prevent misconduct.

Prior research on divine states indicates how the practice of loving-kindness and compassion meditation may result in reduction of anxiety, anger and depression (Garrison et al., 2014). The findings indicate that individuals who cultivate divine states make ethical decisions that are dependent on awareness, wisdom and insight, which in turn leads to their happiness. However, little is known of how or to what extent these divine states impact on employee wellbeing (Fernando & Chowdhury, 2010), collectivism, (Batten et al., 1999; Beets, 2005) and economic performance (Kumarasinghe & Hoshino, 2010). Such research may enhance an organisation's understanding of how to apply divine states as an organisational strategy to improve employee wellbeing, collectivism, and thereby performance and productivity.

Fourthly, this research was confined to the exploration of divine states and thereby EDM at an individual level. Yet little is known about how cultivation of divine states may influence the development of compassionate organisations (George, 2014) or the dynamics of compassion (i.e. legitimising the giving & receiving of compassion) in organisations (Simpson et al., 2014). Hence, future research may explore how compassionate organisations influence their members to cultivate divine states and thereby EDM. Such research may help organisations to understand how to organise at a strategic level with the qualities of divine states.

Finally, the Buddhist concept of non-self (Pace, 2013; Pio, 1988) indicates a dual reality (i.e. ultimate reality and conventional reality) (Holder, 2013; Priest, 2013), however, limited research has queried the relationship between an individual's perception of non-self and its impact on her/his ethical choices. For instance, research that seeks to uncover the impact the realisation of non-self has on CEO narcissism (Rijsenbilt & Commandeur, 2013) and thus on their ethical behaviour in organisations, may provide new theoretical insights. Thus, future research could explore the relationship between the Buddhist concept of non-self, CEO narcissism, and EDM. Moreover, an individual's perception of non-self and its implications on the divine states has not been investigated. Future research may also examine how the divine states may affect an individual's perception of

non-self and narcissism and thereby her/his ethical choices and behaviour in organisations.

9.6 Summary

This thesis contributes to the business ethics management scholarship by providing a holistic view of EDM in organisations from a Buddhist theoretical perspective. The proposed framework of EDM (Figure 6 above) indicates how individuals may practise Buddhism as a way of life through their confidence in Buddhism. Secondly, the proposed framework indicates how the development of divine states towards both self and others may influence an individual's EDM in organisations. Thus, this thesis contributes to the behavioural ethics management scholarship by indicating how the cultivation of divine states may assist to merge both cognitive and non-cognitive approaches to EDM. The limitations and directions for future research have also been noted.

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Appendices

Appendix 1: Participants' Profiles

Participant	Profile
Participant 1	This participant has worked in South East Asia, Sri Lanka, the Middle East and Canada. He has had over 32 years of experience working in the construction industry. His stories of EDM were enriched by the countries that he worked in. He was born into a Buddhist family, but started following Buddhist teachings after listening to a <i>dhamma</i> talk by Ven. Kiribathgoda Ghanananda Thero, the Head Monk of Mahamewuna Temple.
Participant 2	This participant has been working in the IT industry about 21 years. He started meditation during the time he was reading for G.C.E. Advanced Level examination. He follows the <i>dhamma</i> talks of Ven. Ajahn Brahmavamso. He has worked in Sri Lanka and overseas. He was born into a Buddhist family. Spoke about the influence of his sister on adopting Buddhist meditation.
Participant 4	This participant has been working in the government for over 31 years. She was born into a Buddhist family. She spoke about the influence of her husband on learning Buddhist teachings by reading books and discussion. She has only attended a one-day Buddhist meditation retreat. She called people following meditation as a 'fashion', yet she prefers to learn and follow Buddhist teachings by herself.
Participant 5	This participant has been working in the telecommunication industry for over 25 years. He was born into a Muslim family, but was educated in a Buddhist school. He said that he follows the teachings of the world's spiritual leaders, including the Buddha. He didn't mention anything about practising Buddhist meditation. However, he mentioned reading the teachings of the Buddha and reflecting on them and incorporating those teachings into his life.
Participant 6	This participant has been working in both the government and the private sector for over 39 years. He was born into a Buddhist family. Currently he is employed in an organisation that provides counselling to individuals from a

Buddhist perspective. Although the organisation he works for provides meditation classes to individuals, the participant did not mention about his meditation practice during the interview.

- Participant 7 This participant has work experience of 5 years. She was born into a Buddhist family. She started meditation after coming across her current meditation teacher, Ven. Dhammajiva Thero of Meethirigala, through her supervisor, who is the director of the division she works for. She said that she first started meditation when she was studying for G.C.E. Advanced Level examination.
- Participant 8 This participant has been working in his company for 15 years. He follows *dhamma* classes in ‘*Pattana Sabha*’. He was born into a Buddhist family. He has both management and chartered accountancy qualifications. Participant talked about loving kindness meditation and its influence on his managerial practices.
- Participant 9 This participant has been working in the government sector for over 50 years. He was born into a Buddhist family. He spoke about the influence of his mother in developing loving kindness meditation. He also spoke about the influence of Japanese Zen Buddhism on his values.
- Participant 10 Participant is the owner-founder of the current organisation she works for. This company has been in operation for about 15 years. She was born into a Buddhist family. However, she started meditation only after coming across her current meditation teacher, who is also the president of the ‘*Pattana Sabha*’ (a Buddhist society engaged in teaching *abhidhamma* to individuals).
- Participant 11 The participant has been working in the government sector for over 30 years. He said that he had been influenced by Japanese Zen Buddhism, while he was studying in Japan. Although he didn’t speak about his personal Buddhist meditation practices, he was introduced to this research by a student of Ven. Dhammajiva of Meethirigala Thero.
- Participant 12 The participant has been working for this company for over 17 years. She was born into a Buddhist family. Her father is her meditation teacher. She is also influenced by the preaching of Ven. Ajahn Brahmavanso. She has been meditating since the age of 15.

- Participant 13 The participant has worked in the finance division of companies for almost 30 years. She was born into a Buddhist family, but began to learn about Buddhism and to practise meditation after the loss of her only brother in the Sri Lankan civil war. Her father later became a Buddhist monk, and she was influenced by him too.
- Participant 15 This participant has about 52 years' work experience as the owner founder of the company he works for. He was born into a Hindu family but was educated in a Catholic school, and takes an interest in learning about the world's religions. He first learnt about Buddhism from CD of a BBC documentary that was gifted by his son. He was later introduced to Goenkaji's Vipassana Meditation by one of his good friends, an entrepreneur from India. He has been practising *vipassana* meditation for over 17 years since then. He was responsible for funding the world's largest granite Buddhist statue. He has also set up a foundation to help the education of orphans, and children of employees who earn less than Rs. 20,000/- per month.
- Participant 16 The participant has been working in the banking sector for almost 27 years. She was born into a Buddhist family. She is a close relative of the President of *Pattana Sabha*. She took an interest in Buddhist teachings after the tragic death of her mother during the civil riots in 1989. However, during her interview she didn't mention anything about her meditation practices.
- Participant 17 The participant has been working for his company for almost 28 years. He was introduced to this study by another participant who took part in the research. The participant was born into a Buddhist family. He later came across a Buddhist monk, whose teachings he now follows. He did not talk of his personal Buddhist meditation practices during the interview.
- Participant 18 Participant has been working in management capacity for about 26 years. He has been practising meditation since his school years. The participant talked about the different meditation practices that exist in Buddhism. He has had many meditation teachers, and said he continues to practise meditation.
- Participant 19 The participant has managerial experience of about 20 years. She was born into a Buddhist family, yet started to learn about Buddhism later on. She was introduced to this research by a student of the Ven. Dhammajiva Thero of Meethirigala. During the interview she spoke about her meditation practices.

- Participant 20 The participant was born into a Buddhist family. He started *vipassana* meditation with Goenkaji about 26 years ago. He started his partnership at the same time as his meditation practices.
- Participant 21 The participant has been working in a management position for about 21 years. He was born into a Buddhist family. He started Buddhist meditation after joining the current organisation that he works for. He has been practising meditation for about 3 years. He said that he also practises yoga.
- Participant 23 The participant has been working for his current employer for two years. It is also his first employment. Participant was born into a Buddhist family, but said that he does not belong to any religion. Participant has been practising his own type of meditation that was developed since he was a child.
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PhD Research on Buddhism and Ethical Decision-Making in Organisations

A PhD student of AUT University, Auckland, New Zealand is looking for 25-30 managers who practice Buddhist meditation and are working in organisations in Sri Lanka to take part in a research that seeks to explore the influence of Buddhism on ethical decision-making in organisations in Sri Lanka.

The potential participant is:

- ✓ Buddhist meditation practitioner
- ✓ Manager (junior/middle/senior)
- ✓ Employed in an organisation in Sri Lanka
- ✓ With at least two years' experience

If interested please contact the researcher, Thushini Jayawardena on tjayawar@aut.ac.nz or +64 9 921 9999 ext. 6974

Location of the Research Colombo, Sri Lanka

Study Title Buddhism and Ethical Decision-Making in Organisations: The Case of Sri Lanka

1. Could you please share two or three stories of instances of work situations that made you feel uncomfortable, or situations in which you were tempted to compromise your values?
2. How did you feel in those instances?
3. What encouraged you to act that way?

Appendix 4: Participants' Stories of EDM in Organisations in Sri Lanka

Participant	Stories of EDM in Organisations in Sri Lanka
Participant 1	<p>Three incidents were shared:</p> <ol style="list-style-type: none"> (1) The decision to terminate an employee who repeatedly lied to the management by producing wrong documents for signature. (2) The decision to issue warning letters to two employees, one who stole from the company and the other who was drunk while on duty. (3) Helping an employee who was diagnosed with cancer and offering employment to his wife.
Participant 2	<p>Three examples were shared:</p> <ol style="list-style-type: none"> (1) The decision to shout at an employee to correct his behaviour. (2) The decision when to fire a poor performer in the organisation. (3) His experience of being fired from a job in a foreign country, and how he overcame that situation.
Participant 4	<p>Two stories were shared:</p> <ol style="list-style-type: none"> (1) The decision to continue with a colleague who humiliated her. (2) How she handled complaints from the public about grievances over public school admissions.
Participant 5	<p>Two incidents were shared by the participant:</p> <ol style="list-style-type: none"> (1) An incident where an agent of a supplier tried to bribe him to get a tender passed. (2) His decision to sign off the increment/promotion papers of an employee who had made baseless accusations against him to the management.
Participant 6	<p>Two incidents were shared by this participant:</p> <ol style="list-style-type: none"> (1) The decision he made 40 years ago, while under the influence of his supervisor, not to report an incident to the auditors. (2) The decision to terminate the services of a staff member who continually disregarded his warnings.
Participant 7	<p>Three stories of EDM were shared by the participant:</p> <ol style="list-style-type: none"> (1) The decision to speak to the group human resources director personally to arrange the resignation of an employee in exchange for his service certificate. (2) The decision to inform the human resources (HR) department about an ex-employee's financial difficulties. (3) The decision to inform HR that an employee was acting on advice of his supervisor to commit misconduct.
Participant 8	<p>Three incidents were shared by the participant:</p> <ol style="list-style-type: none"> (1) How he managed to deal with the managing director (MD) of the company, who was also its owner. (2) How he saved one of his staff members who tried to commit suicide by starving to death after her boyfriend died.

- Participant 9 (3) The decision to visit his staff members who were taken ill.
Three incidents were shared by the participant:
(1) How he managed students as the vice chancellor of a university during the student riots in 1989.
(2) The decision never to bend the rules on personal favours.
(3) An incorrect decision he made not to terminate the services of a minor staff member who had been tested positive for drugs.
- Participant 10 Participant shared four incidents:
(1) The decision to terminate the services of an employee after learning that he was stealing her customers and operating his own business while being employed by her.
(2) An incident where she accidentally deleted some debit notes of one of her clients.
(3) The decision not to act for a customer who requested the development of two accounting systems: one that hid tax returns from the government and the other for the organisation's private information.
(4) The decision to drop one of the government clients, as they failed to provide payment as agreed in the contract.
- Participant 11 The participant shared three incidents:
(1) The decision to terminate the services of one of his teachers who was employed in the government organisation he worked for, as a result of the organisation's policy not to extend contracts after 55 years.
(2) How he dealt with a government minister who tried to influence him to grant a tender to one of his supporters.
(3) His decision to terminate the services of an employee whose attendance was fraudulently marked by another employee swiping his employee card.
- Participant 12 The participant shared one incident: her decision to take a position in India, on condition that she would be promoted to the position of human resources director on her return to Sri Lanka.
- Participant 13 The participant shared the decisions she had to make about an incident where an accountant who worked under her stole millions of rupees from the company.
- Participant 15 The participant shared three incidents:
(1) His decision to return to a customer the windfall profit he made as a result of a change in Government regulation.
(2) How he made decisions regarding employee misconduct.
(3) How he let go of an agent who lost about one million rupees by investing in a company.
- Participant 16 The participant shared two incidents:
(1) How she managed difficult employees transferred to her department by HR.
(2) The decision to transfer a difficult employee, since his actions impacted on the performance of her division, other divisions, the organisation, and their customers.

- Participant 17 The participant shared two examples:
(1) An incident where he made a decision not to put the blame on his superior for making the wrong decision.
(2) His decision not to promote all the good work his team did to the higher management.
- Participant 18 The participant shared three incidents:
(1) The decision he made in a situation where one of his friends bid on a tender that he was responsible for.
(2) How he made decisions regarding performance reviews.
(3) Why he chose to promote an individual based on merit, rather than personal preference.
- Participant 19 The participant shared the decisions she made regarding employee misconduct.
- Participant 20 The participant shared an incident where he had to make a decision with regards to employee misconduct.
- Participant 21 The participant talked about how he managed to make decisions as the finance manager of the company when working to a busy schedule. He also talked about how cynical he was when the meditation programs were introduced in the company, as he initially viewed them purely from a cost cutting point of view.
- Participant 23 (1) The decisions he made when his manager stole his idea and presented it as his own.
(2) How he built relationships with workers who were of different generations.
-

Appendix 5: Participant Information Sheet

Date Information Sheet Produced:

01 April 2015

Project Title

Buddhism and Ethical Decision-Making in Organisations: The Case of Sri Lanka

An Invitation

‘Ayubowan’ (Greetings)! My name is Thushini S. Jayawardena. I am a PhD student in Management under the supervision of Professor Edwina Pio and Dr Peter McGhee in Auckland University of Technology (AUT) at New Zealand.

I would like to invite you to participate in research that explores how Buddhism influences ethical decision-making in organisations in Sri Lanka. If you are a practitioner of Buddhist meditation and are working as a manager in any organisation in Sri Lanka, I would like to hear from you. This research is carried out as part of my PhD thesis at Auckland University of Technology, New Zealand.

Recruitment of potential participants for this research is purely on a voluntary basis and you may withdraw from participating in this research at any time before the completion of the interviews.

What is the purpose of this research?

The purpose of this research is to explore the influence of Buddhism on ethical decision-making in organisations. The findings of this research will be used to explore new theoretical frameworks of proactive ethical decision-making in organisations. The findings of this research will be published in my PhD thesis and academic publications and presentations.

How was I identified and why am I being invited to participate in this research?

You have been identified to participate in this research, as a result of you receiving this participant information sheet through someone you know, or after seeing an advertisement, a notice, or a poster.

You will be selected for this research if you are a manager who is a practitioner of Buddhist meditation, irrespective of your religion or religious beliefs. It is essential that you are working in the capacity of a junior, middle or senior management position in an organisation in Sri Lanka and with managerial experience of 2 years or above.

What will happen in this research?

The data collection for this research will be in the form of face to face interviews, which may run up to a maximum of 60 to 90 minutes.

I will ask you to share three or four stories of choices that you had to make in challenging situations in the organisations you have worked for, as a manager. What encouraged or motivated you to make those difficult choices as a manager in your organisation? What were the steps you followed when making those choices in your capacity as a manager? If you feel uncomfortable or embarrassed by any of the questions that will be raised, you have the right to refrain from answering any question without giving any reason whatsoever.

After you decide to take part in this research, you may withdraw from participating in this research at any time before completion of data collection.

The data collected for this research will be analysed and will be used as part of my PhD thesis and academic publications and presentations.

What are the discomforts and risks?

Since the questions that I intend to ask you revolve around challenging circumstances in the organisations you have worked for, you may feel some minor discomfort discussing these. Apart from this potential discomfort there will be no other risks to you.

How will these discomforts and risks be alleviated?

I will take every step to minimise any risk or discomfort to you during the interview. The interviews will be held at a place of your choosing. If you feel uncomfortable or embarrassed by any question asked, you have the right to refrain from answering any question without giving any reason. You can be assured of confidentiality, as your real name, position or the name of

your organisation will not be used in my PhD, academic publications or presentations. You will have the opportunity to review your transcripts prior to data analysis also.

What are the benefits?

Sharing your lived experiences in organisations will assist me in exploring new theoretical frameworks that will address proactive ethical decision-making in organisations. The data will be analysed and will be used in my PhD thesis and academic publications and presentations. Since the interviewing will be interactive, it may also enable you to reflect on how and what motivated you to make choices in difficult situations as a manager in organisations in Sri Lanka.

How will my privacy be protected?

All information you provide will be treated with confidentiality. Your name, the name of your organisation or your position will not be used in my PhD, academic publications or presentations. However, there may be other participants from your organisation who have agreed to participate in this research. Therefore, the level of confidentiality that I may be able to offer you is limited.

The data collected will be stored in a securely locked cabinet on the premises of AUT premises in New Zealand for a period of 6 years, after which it will be destroyed.

What are the costs of participating in this research?

There will be no costs for participating in this research. You will only be required to give a maximum of one hour of your time. However, it is essential to agree on a public place that is convenient for you to arrive without any hassle.

What opportunity do I have to consider this invitation?

Please reply to my email address indicated below within one week or at your earliest convenience. After one week, I may send a reminder if I do not hear from you. If you need any further clarification regarding this research, please do not hesitate to contact myself or my supervisor, Professor Edwina Pio (contact details provided below).

How do I agree to participate in this research?

If you are interested in participating in this research, simply send me an email acknowledging this. Upon reception of this email I will contact you to arrange a date, time and place to hold

the interviews. I will ask you to complete a consent form prior to the commencement of the interview.

Will I receive feedback on the results of this research?

Yes, a confidential report of the final analysis will be shared with you through email after completion of the data analysis if you wish to receive it.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor Edwina Pio, epio@aut.ac.nz and +64.9.9219999 extn. 5130.

Any concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz , +64 9 921 9999 extn. 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Thushini Jayawardena (tjayawar@aut.ac.nz or +64 9 921 9999 extn. 6974).

Project Supervisor Contact Detail:

Professor Edwina Pio, (epio@aut.ac.nz and +64.9.9219999 extn. 5130)

Approved by the Auckland University of Technology Ethics Committee on 31/03/2015 was granted, AUTEK Reference number 15/71

Appendix 6: Consent Form

Project title: **Buddhism and Ethical Decision-Making in Organisations: The Case of Sri Lanka**

Project Supervisor: **Prof Edwina Pio**

Researcher: **Thushini S. Jayawardena**

- I have read and understood the information provided about this research project in the Information Sheet dated (dd mm yyyy).
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes No

Participant's Signature:

.....

Participant's Name:

.....

Participant's Contact Details (if appropriate):

.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 31 March 2015 AUTEK Reference number 15/71

Note: The Participant should retain a copy of this form.

Appendix 7: Research Activities

Conference Presentation

Jayawardena, T. S. (2015a). *Buddhism and ethical decision-making: The case of Sri Lanka*. presented at the meeting of the 18th Waikato Management School Conference Waikato. Retrieved from <http://cms.mngt.waikato.ac.nz/studentresearchconference/PastConferences/2015Proceedings.aspx>

Jayawardena, T. S. (2015b). *A Buddhist theoretical perspective: Implications for phenomenology and the interpretive paradigm*. presented at the meeting of the AUT Postgraduate Symposium AUT University, Auckland. Retrieved from http://www.aut.ac.nz/__data/assets/pdf_file/0008/577475/Thushini-Jayawardena-edited-for-publication.pdf

Jayawardena, T. S. (2015c). *How does insight meditation manage emotions in the workplace? A Buddhist view*. presented at the meeting of the 10th Asia Pacific Symposium on Emotions in Work life, Queenstown, New Zealand. Retrieved from <http://www.emotionsnet.org/sitemap/conferences/10th-apsew/the-preliminary-program-apsew/>

Jayawardena, T. S, Pio, E., & McGhee, P. (2016). *Ethical decision-making in organisations: A Buddhist interpretative phenomenological analysis*. presented at the meeting of the 5th Annual Organisational Psychology and Organisational Behaviour conference, AUT University, Auckland. Retrieved from http://www.organisationalpsychology.nz/_content/NZ_OPOB_2016_Programme.pdf

Competition

- 2nd Most Promising Dissertation Award (2017), Management, Spirituality, and Religion Research & Publishing Consortium, Academy of Management, Atlanta, Georgia.
- Finalist of the 3MT Competition held on 21 August 2015 at AUT University.