

**Lord Hanuman as Exemplary Follower:
A Mythological Perspective on Followership Theory
and Its Impact on Organisational Performance**

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Abstract:

Although effective followership is critical for organizational performance, because of romance for leadership, management teaching and research is predominantly focused on leadership, while little attention has been paid to followership. Prevailing pandemic situation and its impact on workplaces causing visible shift in power dynamics between leader and follower, further necessitates reversing the lenses. Leading researchers on leadership and followership have called for research on Indian and other culture's wisdom literature and mythology to get better understanding of followership as followership is as old as the human civilization itself. In this paper, we have reviewed the literature on followership and analysed Indian wisdom literature Ramayana & their organizational instruments written by Valmiki, Ramcharitmanas written by Tulsidas and Hanuman Chalisa written by Tulsidas. The scriptures have been selected purposefully as stories of Ramayana are cherished by large population of Asian countries and followers/leaders may easily relate themselves with these stories. It is observed that character of Lord Hanuman in above wisdom literature, is most appropriate example of effective and courageous follower and can be used for inculcating effective followership in both business organizations and social organizations.

Keywords: followership, Indian mythology, management, leadership

Introduction

Kelley (Kelley R.E., 1992) has reported that effectiveness of followers contributes to 80% organisation's success and only 20% of organisation's performance can be attributed to leadership. Further, Hurwiz (M Hurwitz, 2015) has also reported that "effective followership is linked to improvement of 17% to 43% on many key performance metrics such as sales, production, quality, revenue per employee and customer's satisfaction". It is need of the hour and concentrated efforts are required to be put up by organisations to

increase the effectiveness of the followers. In hierarchical organisations, (most of the companies whether large to medium size, Govt. Departments and even NGOs (Non Govt. Organisation) are hierarchal organisations, every officer & employee is acting both in followership as well as leadership role simultaneously. Therefore organisations, instead of neglecting the followers, should move from the romance of leadership to romance of followership (Meindl, J.R., 1995).

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Literature Review/Significance of Followership for Organisations

Leadership, according to Hollander (1978), is the union of three actors i.e. leaders, followers, and situations. Over decades, leadership research has tended to favour leaders' thoughts, behaviours, and personas over those of followers. Furthermore, leadership situations have a tendency to be defined from the viewpoints of leaders rather than followers. Further, Over the years, leadership research has yielded a plethora of leadership theories and models, as well as uncountable popular books on leadership and how to become an effective leader. This abundance of leadership models, research and theories indicates that no one effective leadership model or process or theory is fit for all type of organization and in every situation. Amongst various definitions of leadership, one of the most popular definitions define leadership as a process having two parties viz, the follower and the leader. Surprisingly, leadership research continues to choose romance of leadership and neglecting the follower from the equation of the leadership process. Meindl (1995) defined "the romance of leadership as the prominence of leaders and leadership in the way organizational actors and observers address organizational issues and problems, revealing a potential bias or false assumption making regarding the relative importance of leadership factors to the functioning of groups and organizations". Ultimately, leadership is in the eyes of the beholder i.e. the followers, not the leader. Therefore, it is argued that the leadership process cannot be complete without

followers. According to Jordan (2009), the follower in the leader/follower relationship is largely responsible for goal execution and achievement. Kellerman (2008) has argued that the erroneous attribution of all outcomes to leaders yields a mistaken belief that leader's matter, while followers do not.

Followership has emerged as a significant area of research only in the last 33 years, after publication of an article on followership by Kelly (1988). Traditionally, followership is understood as the ability of persons to proactively follow the directions of superiors. It is also expected that followers will fully support the efforts of leaders in accomplishing organisational mission and objectives. Unfortunately, followership is still an underappreciated and undervalued proposition among researchers and practitioners. This can be attributed to the following interconnected factors. First, followership as a term is normally associated with uncomplimentary words viz, subordinate, low status, docile, passive, incapable of making independent decisions. Second, in a classic leader-follower exchange relationship, the prevailing viewpoint of leadership behaviour is that followers should achieve expected or defined levels of performance, and leaders will provide directions and support. Third, due to incorrect assumptions that individuals know how to follow naturally, management development programmes give less emphasis on developing effective follower ability.

Review of literature on followership and leadership suggests that the same characteristics are shared among effective followers and effective leaders. Further,

Katyayan & Thakur

cultivating followership is a requirement for learning effective leadership. it may also be noted that in a hierarchical organisation employess simultaneously playing the role of follower and leader. On one hand, he is following instructions of a superior and on the other hand, immediately after that he is issuing instructions to his subordinates. In view of the above, if followership is not recognised as a compliment of leadership, it may have a huge impact on organisational effectiveness and efficiency.

Effective followership entails a set of qualities that any individual who wishes to lead should possess. Effective followers are independent, enthusiastic, collaborative, intelligent and very active. However, there are people with traits of effective followers who may not be good leaders or even have a desire for a leadership position, but it is difficult to find an effective leader who is not an effective follower.

Mythology as medium to propagate effective leadership/followership

Maroosis J. (2008) viewed followership as a reciprocal partnership and called for research on Indian and other culture's wisdom literature and mythology to get better understanding of followership as followership is as old as the human civilization itself. Further, to remove the dissonance between theory and practice in management, Schedlitzki et al (2014) argued that management research should focus on individual civilizations and their wisdom literature so that management practitioners get inherent connection with the management theory and better decisions can be made by the leaders even during crisis.

Spence (1994) describes myth "as an attempt to explain the relations of man to the universe, where characters in the myth embody certain traits and characteristics that are archetypal and that can be found in organizations and societies today as well as the mythical stories" (p.12). In our opinion, working with these archetypal traits and characteristics in the context of followership/ leadership development, may reduce the gap between socially constructed organization reality and rational models of organizations, thereby improving leadership/followership processes in organizations.

In view of the above this study is focusing on Ramayana written by Valmiki, Ramcharitmanas written by Tulsidas and Hanuman Chalisa written by Tulsidas. The scriptures have been selected purposefully as stories of Ramayana are cherished by large population of Asian countries and followers/leaders may easily relate themselves with these stories.

Purpose and Significance of Study

The present challenge in increasing the organisation's performance is not availability of transformational management theories but gap between theory and practice. It is also observed that learning of management concept in B` Schools and in Training & Development Programs provide DEJA-VU feeling among participants having transitory impact. Once the employees go to working atmosphere, he/she is overwhelmed with the firefighting activities in his/her organisation role. They find it difficult to apply the managerial concepts learned during management education in increasing their effectiveness and improving organisational

Katyayan & Thakur

performance. Authors believe that the gaps between theory & practice remains because of the management concept are not getting engrained in the psyche of the employees. This may be due to dissonance between cultural & social mind map (paradigm) of the employee about decision making and the managerial concepts learnt and ground realities of the situations. Koprowski (1983) argued that mythology, which is at the heart of culture, can provide managers with insights into how to deal with modern challenges and how to lead effectively. Therefore, authors believe that there is need for linking managerial concept such as leadership/followership with the mythological/scriptural/cultural set up in Asian countries.

As argued by Maroosis (2008), the Indian epics and wisdom literature can also serve as important treaties on management. In this respect, it may be noted that for centuries, the Ramayana has served as a source of cultural, spiritual, sociological, and political inspiration for the people of India as well as those of South East Asian countries specially Thailand, Indonesia, Malaysia, Sri Lanka, Bangladesh, Cambodia, Myanmar, Laos, Vietnam, Singapore, Surinam, Fiji, Mongolia, Philippines, Nepal, Surinam and Mauritius. As per the latest population data available approximately 30% (every third person) of the World population has socio-cultural affinity to Ramayana and they are aware of various stories of Ramayana and they subconsciously relate with current organizational situation at hand with episodes of Ramayana.

According to Subramanyam (2003), the Ramayana has embellished these countries' national literature and contributed ideas for all forms of art, including music, painting, dance, and drama. Around 300 versions of the epic are known to exist. The oldest version of The Ramayana, written in Sanskrit, is usually attributed to Valmiki. Valmiki's Ramayana inspired many other popular versions of the Ramayana, including Adhyatma Ramayana (Sanskrit), Tulsi Dass Ramayana (Hindi), Kamba Ramayana (Tamil), Ezhuttachan Ramayana (Malayalam), and many others in all Indian languages as well as South East Asian languages like Burmese, Cambodian, Thai, Javanese, Knotanese, Laotian. In Thailand, the Ramayana is known as Ramakien, in Malaysia as Hikayat Seri Rama, in Myanmar as Yama Pwe, in Indonesia as Serat Rama, and in the Philippines as Maharadia Lawana.

The management concepts on followership elicited from this great epic and linked with modern management theory on followership is expected to have lasting impact on the thought process of management practitioners (followers in organizations) of these countries and managers (followers) will be able to identify themselves with it and practice effective followership.

Research Methodology

In view of the above and need to make followers in organisations more effective; authors have explored the scripture of Valmiki Ramayana (Sanskrit), Ramachritmansa (Hindi) by Tulsi Das and Hanuman Chalisa (Hindi) by Tulsi Das with reference to modern followership theory. It is observed that the character of Lord Hanuman is example of star/exemplary follower and

Katyayan & Thakur

very relevant in disseminating the effective followership concept among the population of these 16 countries.

It is a qualitative study in which textual data pertaining to management thoughts, culture, and human behaviours in various scripture have been analysed, interpreted and co-related with modern followership literature.

Authors believe that findings of the study shall be important and relevant to the followers in organisation starting from floor supervisor in manufacturing company to the middle manager as well as top management (CXOs) and help them in increasing the personal effectiveness as well as organisation's performance.

Followership Styles

The oldest role-based perspectives may be found in typologies that define the features and styles of followers. Zaleznik (1965) proposed first role-based typology by placing them along two axes: dominance and submission, and activity and passivity. He classified followers in four groups: Impulsive, compulsive, masochistic, and withdrawn subordinates. This subordinate/follower typology is presented to assist leaders in better understanding how to interact with followers, and to provide advice to followers who want to be leaders. Although Zaleznik developed the first typology, Robert Kelley's early work on followership is the most widely cited. According to Kelley (1992) "Effective followers are individuals who are energetic, intellectual, ambitious, and self-sufficient". Kelley (1992) identified two behavioural characteristics for classifying followers. The

first identified trait is an individual's ability to think independently and critically. The second dimension is an individual's level of activity or inactivity. There are five different types of followers depending on where one stands on these two dimensions:

- The Passive Sheep/Passive Followers (low independence, passive): These people demand regular supervision and external motivation.
- The Conformist Followers/Yes-People (low independence, active): When faced with opposition from others, conformists remain committed to the leader and the organizations (or group's) goal (or task), and they will fiercely and unquestioningly support their leader.
- The Pragmatists Followers (average on Independence and average on Active dimensions): These people are not trailblazers. They will not support contentious or creative ideas unless the majority of its members agrees, and they frequently prefer to stay in the background.
- The Alienated Followers (high on independence, passive): Alienated followers are pessimists and frequently question leaders' actions and decisions.
- The Exemplary Followers (high on independence, active): Exemplary followers are independent in opinion and think critically. Exemplary followers will accept a leader's decisions or actions only after evaluating them thoroughly, but they can be trusted to get the job done.

Kelley suggested that all followers should be transformed into "exemplary followers,"

Katyayan & Thakur

claiming that the best followers are engaged participants with a strong sense of responsibility.

Chaleff (1995, 2008) advocated that “effective followership is the key to effective leadership, which occurs when followers vigorously support leaders in pursuing the organization's mission and vision. Effective followership requires followers to stand up to and for their leaders.” He describes this as courageous as this type of followers will challenge and question the leaders. However, they will support the leader when convinced.

Chaleff (2008), based on matrix of two characteristics viz supporting the leader when leader is right and challenging the leader when leader is wrong, identified following followership styles.

1. Partner: provides high support to the leader but also challenges the leader: Accepts full responsibility for his or her own and the leader's behaviour and acts accordingly.
2. Individualist: provides low support to the leader but is also high on challenge characteristics: Will speak up when others remain silent, but their voice is marginalized because it is consistently contrarian.
3. Resource: provides low support to the leader and is also low on

challenge characteristics: Will do enough to keep the job, but nothing more.

4. Implementer: provides high support to the leader and also low on challenge characteristics: Leaders value this style, but the leader is at risk because the followers will not warn of costly mistakes.

Kellerman (2008) divides followers in five categories based on how involved they are in the leadership process. *Isolates* are fully detached from the leadership process. *Bystanders* are people who watch but do not participate. They make the conscious decision to take a step back, to separate themselves from their leaders and whatever group dynamics exist. *Participants* are a group of people who are active. They either openly support or openly oppose their leaders. *Activists* have strong feelings about their leaders and take necessary action to support leader. They are enthusiastic, active, and involved. Because they are fully engaged in the leadership process, they work tirelessly to support their leader and, in some cases, to depose the leader. *Diehards*: As their name suggests, Diehards are willing to give their lives for their cause. Diehards are either devoted to their leaders or are willing to go to any length to remove them from positions of authority

In Valmiki's Ramayana, agent of master (i.e. follower in modern management terminology) has been classified as:

यो हि भृत्यो हियुक्तस्सन्भर्तृ कर्हि दुष्करे ।
(Yohi Bhrityo Niyuktas Sambhatra Karmani Dushkare)

कु यरत्तद्विरुगणे वि तरह
पुरुषोत्तरर् ॥ 6.1.7 ॥ (Kuryatta Danu
Ragen Tamahu Purushottamam)

हियुक्तोयः परं करयं वि कु यरन्मृपते हियर् ।
(Niyaktoyah Parankaryan Kuryannripateh Priyam)

भृत्योऽभृत्यस्सर्धोऽहप तररर्हर्धरं विरर् ॥
6.1.8 ॥ (Bhrityo Bhrityas Samartho Pitmahurmadyan
Manaram)

हियुक्तो विृपते करयं वि कु यरदयस्सरहित ।
(Niyukto Nripateh Karyan Kuryadyas Samahitah)

भृत्यो युक्तस्सर्धर् तरर्हः पुरुषरधर् ॥ 6.1.9 ॥
(Bhritya Yuktas Samarthashchat Mahuh Purusadhamam)

The first group of people are those who, taking note of their leader's declared and implied intentions carry out not only what their leader has asked explicitly, but also other odd jobs that will help in the completion of the main goal. This description of followers matches with Exemplary/Star follower of Kelley's typology and also with Chaleff's Partner typology and Kellerman's Diehards Category. These people have a mind of their own, as well as a devotion to their leader, which drives them to do whatever is required to support their leader. The second group of people just carry out the instructions given to them, nothing more. This description of followers matches with

Conformists/Passive follower of Kelley's typology and also with Chaleff's Resource typology and Kellerman's Bystanders Category. When entrusted with a mission, the third set of people will return to report that they were unable to accomplish it. This description of followers matches with Alienated follower of Kelley's typology and also with Chaleff's Individualists typology and Kellerman's Isolates Category.

Various well cited typologies have been presented above. Let us explore usability of above quoted follower styles in business organizational setting in light of Character of Lord Hanuman in Indian mythology

Lord Hanuman: Epitome of Effective Follower

As 'Ramayana' has been written millennia ago, the social context was different. So, to put it in perspective of modern context, if we replace "Rama" with "organization" and 'Rama Kaaz' with organizational goal & mission, the epic is transformed into management manual/treaties (Management Handbook) which is elaborated further.

Looking beyond the boundaries of traditional religious beliefs, Hanumanji's life and

1. Judicious use of resources:-

In every organisation resources are always in short supply. Therefore effective followers should use available resources judiciously and sparingly, as Hanuman did, while he was on the way to Lanka

जस जस सुरसरबदु बढरवर।
(Jas Jas Surasa Badanu Bharhawa)
तरसु दू किहप रूप देखरवर॥
(Taasu Dun Kapi Rup Dekhawa)
सत जोजि तेहिं आि कीन्हर।
(Sat Jojan Tehi Anan Kinha)
अहत लघु रूप पविसुत लीन्हर॥
(Ati Laghu Rup Pawansut Linha)
बदि पइहि पुहि बरिर आवर।
(Badan Paithi Puni Baaher Aawa)
रंगर हबदर त रुि हसरू रिरवर॥
(Maagaa Bidaa Taahi Siru Nawa)

messages are very motivating and guiding in the context of modern management principles. The world is yet to witness a follower/manager as successful as Hanumanji. Hanumanji is unparalleled in sharp intellect, positive attitude, quick decision making, excellent oratory and dexterity in maintaining cordial interpersonal relationship. Hanumanji is also able troubleshooter by removing hurdles and overcoming obstacles in path of achieving organizational goal. He always emerges victorious. His consistent triumphs can be attributed to eight characteristics: -

(Organisational Mission of locating Sita). He encountered a devil name Sursa. Instead of using force (resource in modern parlance), he used wit (managerial skill to negotiate) to cross the obstacle.



Figure 1 : Lord Hanuman as follower keeping accomplishment of task at the highest priority

He enticed/tricked Sursa to increase her mouth size by 100 miles and transformed himself to very small size and came out of her mouth unhurt. He did not use any power/force and yet achieved the purpose.

- (I) Then he encountered a devil which has power to catch any

flying object and eat it. Lord Hanuman immediately understood the illusionary power of devil and killed her. (No discussion, negotiations or pleading)

गिइ छरिँ सक सो ि उडरई। एहि हबह धसदर गगिचर खरई।
(Gahai Chhaanh Sak So Na Udai, Ehi Bidhi sada Gaganchar Khai)

सोइ छल ि िुरि क िँ करन्ह। तरसु कपटु कहप तुरतह िं चीन्ह।
(Soi Chhal Hanuman kah Kinha, Taasu Kapat Kapi Turatahin Chinha)

तरहि ररर ररूतसुत बीरर। बरररहधपरर गयउ र्तधीरर।
(Taahi Mari Marut Sut Bira, Baridhi Paar Gayau Matidheera)

Lesson: Use of full force and all available resources, if situation demands.

- (II) Then he met Lankini, a devil who prevented him from entering Lanka. Judging the situation Lord Hanuman used minimal force and resources and neutralized her.

रुहिकर एक र् ि कहप ि िी। रूहधर बरत धरिीं ढिरिी।
(Muthika Ek Mahaa Kapi Hane, Roodhir Bamat Dharaneen Dhanmanee)

पुहि संभरर उ िी सो लंकर। जोरर परह ि कर हब िय संसकर
(Puni Sambhari Uthee So Lanka, Jori Paani Kar Binay Sansaka)

Therefore he got surpassed the obstacle and extracted useful information from enemy/opponents which helped

him later in achieving larger organizational mission of killing of Ravana.

Lesson: Effective follower should use resources proportionate to the purpose and use his managerial skill to increase efficiency.

2. Managing Change:-

There is an old saying that the only constant in life is change itself. Effectiveness of followers depends upon how they handle dynamic situations. When he decided to enter Lanka, a fortified enemy territory, Hanuman reduced his size similar to mosquito (very small ego, putting organizational goal above self) for easy and undetected entry in the fort.

सक सरि रूप कहप धरी। लंकहि चलेउ सुहरर िरिरी।।

(Masak Samaan Rup Kapi Dharee, Lankehi Chalau Sumiri Naraharee)

However, when he met Sita (his superior at that point of time) and she was suspicious of his capability. For building confidence in her, he

changed his size (contextually physical size may be replaced with ego/display of power) from micro to macro,

किक भू धरस्कररसरीर। सर्र भयंकर अहत्बल बीरर।।

(Kanak Bhoodharaa Kaar Srira, Samar Bhayanakar Atibal Beera)

सूक्ष्म रूप धररहसयहिं हदखरवर हबकटरूप धररलंक जररवर

(Sookshm Rup Dhari Sinyanhi Dikhawa, Bikat Rup Dhari Lank Jaraava)

भीरू रूप धरर असुर संरिरे ।

(Bheem Rup Dharee Asur Sanhaare)

Lesson: Effective follower has humility and put organizational goals/ mission above himself and effectively deals with challenge of ever changing environment/context.

3. Goal Orientation/Top Priority to Organization Mission: -

Most of the followers remain non-achievers because they are not able to focus on the assigned goals. When

Lord Hanuman jumped to cross the ocean to Lanka:

जलहिह धरघुपह्त दू त हबचररी। तैं र्ैरि क िोहि श्रर्िरी।।

(Jalanidhi Raghupati Doot Bichaaree, Tain Mainaak Hoho Shramahaaree)

ििुरि तेहि परसर कर पुहि कीन्ह िरिर्। सर्र करजु कीन्हें हबिु
रोहि किरि हबश्रर्।।

(Hanumaan Tehi Parsaa Kar Puni Keenh Pranaam, Ram Kaaju Kinhai binu Mohi Kahaan Bishraam)

Katyayan & Thakur

While Hanuman was in sky, mount Mainaak came out of ocean to the surface and asked Hanuman to take rest for a while. Hanuman simply

touched (conveying his respect) the mountain and said, “There is no rest for me till I have accomplished Rama Kaja (Organisational Mission).”

Lesson: Effective follower has goal of organization in his mind and do not take rest till the organizational goal/ target is achieved.

4. Humility:-

Meaning of the name ‘Hunuman’ is ‘one who has annihilated his ego’. Hanumanji is always ready to bow down without iota of egotism. He bows down not only to his boss/leader ‘Rama’

but also to the apes who joined the mission of searching Sita. He pays homage to his peers also before starting for the mission.

यदि कहि िरइ सबह कहँ रँर। चलेउ िरहष हियँ धररघु िरँर॥
(Yah Kahi Nai Sabahin Kahoon Maatha, Julaiu Harshi Hiyan Dharee Raghunaathaa)

Further, for organisation mission he even bows to Ravana (The mighty enemy).

हबिँती करउँ जोहक कर ररवि। सु िह रँि तहजरोर हसखवि॥
(Binatee Karoon Joki Kar Raavan, Sunahu Maan Taji More Shikhawan)

Sometimes, depending upon the context and situations, effective follower may have to bear insult from adversaries and he needs to ignore the same in the interest of organization and maintain

calmness and composure as demonstrated by Lord Hanuman, when he was cursed & beaten by citizens of lanka.

कौतुक क िँँ आए पुरबरसी। रँरहिं चरि करहिं बह बरँसी॥
(Kautuk Kahoon Aai Pur Baasee, Maarhin Charan Karhin Bahu Baansee)

Lesson: Effective follower should demonstrate humility not only with his superiors but also with colleagues and even with competitors. This enables him in networking and finding support from all stake holders.

5. Observing minute details of situations before acting:-

Lord Hanuman was observing every minute detail on the way to search for Sita (mission/goal).

- (I) When he reached on the shore of Lanka (the enemy territory), he took bird eye view of from mountain top to assess the situation of Lanka.

हगरी पर चह ढलंकर तेहिं देखी। कहि िं जरइ अह्त्त दुग हबसेषी॥

(Giri Par Chadi Lanka Tehin Dekhi, Kahi Na Jae Ati Durg Bisheshee)

- (II) As noted above, elicited additional information from Lankini, and made Vibhishana (brother of mighty enemy & powerful minister) as ally which helped him in short term by giving location of Sita, protecting him from death sentence by Ravana and in long term ultimately helping the army of Lord Rama in conquering Lanka.

रररयुध अंहकत गृि शोभआ बरहि िं जरइ। िव तलहसकर बृंद तिं दे ह्ख
िरष कहपररइ। (Raamaayudh Ankit Girah Shobhaa Barani Na Jayee, Nav
Talasika BrindTahan Dekhi Harash Kapirai)

जुगुह तहबभीषिं सकल सुिंरई। चलेउ पबिंसुत हबदर कररई॥
(Juguti Bibheeshan Sakal Sunaayi, Chlaiu Pwawnsut Bida Karayee)

Lesson: If the followers are careful about the minute details of ever changing environment, they can get most out of it and effectively contribute to the organisational mission.

6. Exalted Mind:-

The joyful disposition of Hanumanji does not depend on any external rewards/appreciation. It is default state of his mind. He remains fully composed even in the most challenging situations.

When Lord Hanuman was captured by Meghnath and tied up with rope and

produced in the Ravana's court where many devils and devata's (god's) were standing with folding hands are scared of Ravana unfavourable hints through even eyebrows movement. Lord Hanuman was indifferent with such sight and walked fearlessly like Garud (King of birds) amidst number of serpents.

दसरुख सभर दीन्हख कहपजरई। कहि ि

(Dus Mukh Sabha Deekhi Jae, Kahi Na)

जरइरछु अहत िभुतरई।।

(Jae Rachhu Ati Prabhu Tae)

कर जोरें सुर हदहसपहब िीतर। भृकु हट

(Kar Jorain Sur Disip Binita, Bhrikuti)

हबलोकत सकल सभीतर।।

(Bilokat Sakal Sabhitaa)

देखइ ितरप ि कहप र् ि संकर। हजहर्

(Dekhee Prataap Na Kapi Man Sanka, Jimee)

अहबा ि र्हँगरूड असंकर।।

(Abigan Mahungaroo Asaanka)

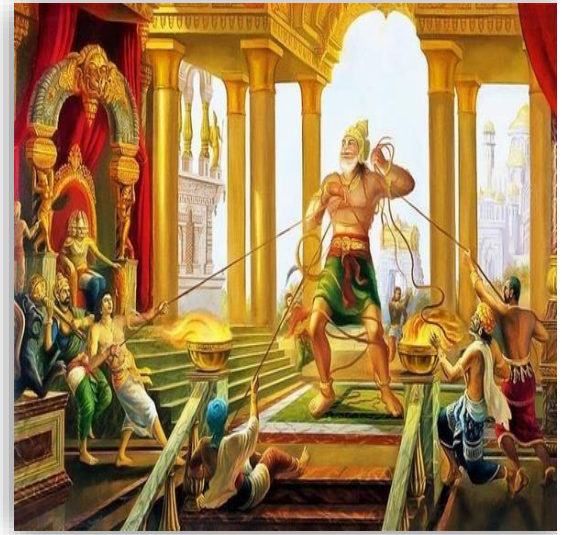


Figure 2: Lord Hanuman as courageous follower

Lesson: This quality enables followers to be calm & composed even in difficult and unfavourable circumstances and enable them to effectively achieve the organisational goal.

7. Accepting Challenges:-

Effective followers not only accept the challenge but put extra efforts for achieving the goal assigned in totality.

Katyayan & Thakur

बरि लग्यो उर लहछर्ि के तब,
(Baan Lagyo Ur Lachhiman Ke Tab)
िरि तजे सुत ररवर्ि ररो।
(Praan Taje Sut Raavan Maaro)
लै गृर्ि बैघ सुषेर्ि सरर्ेत,
(lai Griah Baidy Sushen Samet)
तबै हगरदूोर्ि सुबीर उपररो।
(Tabai Giri Droun Subeer Upaaro)
आहि संजीवि र्िर्थ दई तब,
(Aani Sanjeevan Hath Dayee Tab)
लहछर्ि के तूर् र्ि उबररो।
(Lachhiman Ke Tum Praan Ubaaro)

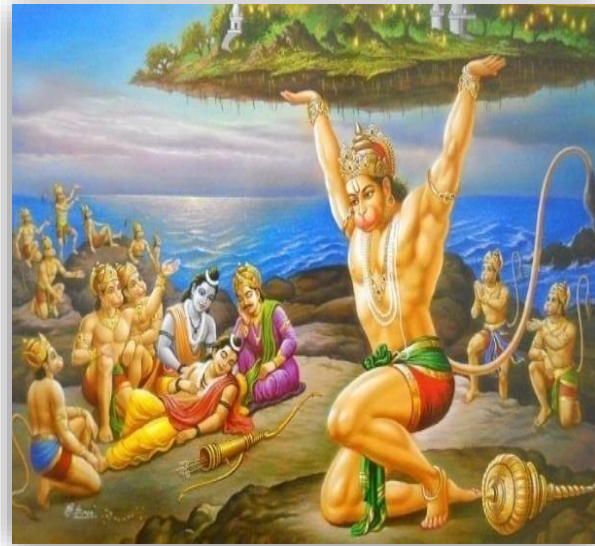


Figure 3: Lord Hanuman as exemplary follower

When younger brother of Lord Rama (Laxman) was deeply hurt by deadly weapon and Lord Rama himself looking helpless, Lord Hanuman, as exemplary follower, did not lose his focus and calm. First he brought doctor (Susain Ji) from opposite camp along with his house to medically examine Laxman. When Susain prescribed Sanjeevini herb to be brought from Drone mountain (Thousand's of KMs away) within few hours

to save Laxman. No one else but this exemplary follower Hanuman himself took this impossible challenge. When Hanumanji reached Drone mountain, he could not identify the rare herb. Then he decided to not only bring Sanjeevini herb sufficient for recovery of Laxman but whole mountain of herbs to be used for all ranks of soldiers with the purpose for healing of all in upcoming battle.

Lesson: Therefore all effective followers are expected to take challenges head-on and act beyond call of duty and they are required to take lead in emergency scenario.

8. Supporting the leader and taking lead in emergency scenario:-

When both Rama and Laxman were kidnapped by Ahiravan and organization became leaderless, as a supportive follower, Lord Hunuman maintained morale of organization. He

searched Ahiravan location, killed Ahiravan and brought back both the top leaders of organization within few hours.

बं धू सर ेत जबै अहिररवि ,लै
रघु िरथ पतरल हसधररो।

(Bandhoo Samet Jbai Ahiraavan, Lai
Raghunaath Pataal Sidhaaro)

दे हबन्हीं पूह जभहलहवह षो बहल, दे
उ सबै हरहल हवचररो।

(Debinhin Pooji Bhali Vidhi Soan Bali, Deu
Sabai Mili Vichaaro)

जरये सिरए भयो तब िी ,अहिररवि सैन्य
सर ेतसंररो।

(Jaye Sahaai Bhayo Tab Hee, Ahiraavan
Senay Samet Sanhaaro)

को ििीं जरित िै जग र्े
कहप ,संकटर्ोच िि र् हतिररो

(Ko Nahin Jaanat Hai Jag Mein Kapi,
Sankamochan Naam Tihaaro)



**Figure 4: Lord Hanuman:
Supportive follower**

Lesson: The most important trait of effective follower is that he supports the leader in the crisis situation in the interest of organization as demonstrated by Lord Hanuman in above episode. Further, in emergency scenario, an effective and courageous follower does not shy away from assuming the leadership role.

Conclusion

According to emerging leadership-followership literature, many characteristics are shared by effective followers and effective leaders. It is also established now that cultivating followership skills is a precondition for effective leadership. Failure to recognise followers as a complement to

leadership may jeopardise organisational effectiveness and efficiency. As effective followership skill can be learned & honed and is required for better performance of organizations as well as individuals, Authors believe that character of Lord Hanuman can be used for teaching effective followership to the managers of Asian countries.

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