

Development Leadership as a Symbiosis of Traditional and Modern Approaches

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Abstract

We face a challenging and unpredictable time, which requires a high degree of resilience from people and organisations. People have faced similar situations repeatedly in the past. They were looking for ways to use the possibilities and abilities of a man. They have developed several practical approaches and methods that have served people's development. Good strategists and leaders sought self-cultivation as a prerequisite for self-development. Confucius understood self-cultivation as a psychological process cultivating an individual's mind and body and attempts to reach a normal state.

The recent times allows us to get inspired by the ancestors' experience, build on them, or even develop them. We have the advantage of modern technologies that allow us to objectify and permanently maintain desirable mental and physical states, positively affecting the way of people's leadership. The ancient war masters' goal was the equilibrium and the use of inner potential to resist better the environment demands and, above all, to emphasise the individual's spiritual development. Today's advanced, still simple technologies provide accurate heart rate variability (HRV) measurements as a primary biomarker. They enable an accurate analysis of the autonomic nervous system's current state and offer the opportunity to train desirable psychophysiological conditions in a controlled manner and achieve sustainable changes in self-development. The article deals with the possibilities of connecting traditional, proven approaches and modern diagnostic, analytical, and training methods.

The article focuses on leadership one of the most important aspects of management. The multiplicity and succinctness of the threads discussed in the article give the reader an interesting inspiration. I would recommend the Authors to reduce the number of aspects in their comparative analysis and focus of their impact on the perceptions of self-leadership development. The concepts of self-management and self-leadership have both been extended to the team level of analysis. The roots of self-influence can be traced to work design theories such as job characteristics theory (Hackman & Oldham, 1976) and socio-technical systems theory (Cummings, 1978). These work design theories operate under the premise that teams, rather than individuals, are the relevant unit of analysis. Research on self-leadership should be continued and should focus on the contextual factors that influence relationships with employee and self-leadership.

Introduction

In today's situation, self-cultivation is growing enormously, enabling leaders to manage themselves and others better. It is a self-development essential prerequisite. "Development leadership" is a specific development system increasing the individuals' readiness for challenging conditions and allows the improvement of the psychophysiological state as well as increasing the resilience (adaptability, flexibility) of individuals.

The Far East's martial arts were considered knowledge that combined the fighting art and various philosophical, religious and intellectual directions, helping a person orientate in the world, struggle effectively and find harmony leading to a positive influence on a complete person. An individual specificity of the study of martial arts was understanding and explaining the mechanisms of functioning of the human psyche and the organism in critical moments. They then used this knowledge in practical command and combat skills.

The current "Development leadership" emphasises a comprehensive approach to an individual's development. It is excellent to build on our ancestors' experience and knowledge and use them for self-development. Today's advantage is the ability to analyse man's subjective states by measuring HRV and develop them effectively using the HRV biofeedback. In the areas of management and leadership, these approaches can be inspiring for different areas of self-development.

Traditional view

Self-Cultivation

Society development begins with the development of an individual. It is a lifelong process influencing an individual's heading. Orientation to individuality and its development is not a new concept and has been used in many cultural societies.

Self-cultivation or personal cultivation develops an individual's mind and abilities through efforts (Peters, 2020). Self-cultivation is the cultivation, integration and coordination of mind and body. It associates with attempts to overcome normal states of being and the improvement and infinite improvement of human abilities and potentials (Wang, 2014). Self-cultivation is understood as a psychological process that belongs to the human development system and concerns the action and effort to balance the internal and external self and between individuals and others.

The individual is autonomous and capable of self-regulation and self-development. In the classical humanistic Humbolt or Hegelian conception, education was an individual's formation program in the full completeness. It should civilise an individual and lead to autonomy and humanity (Kaščák, 2009). The individual leaders' development and effective leadership processes involve more than just deciding which leadership theory will motivate effective development. Human development involves a complex set of processes that need to be understood because an individual leader's development occurs in the context of adults' continuing development (Day, 2014).

Military environments are changing and require increasing the self-management, problem-solving and behaviour of the employees. The problem solution becomes more critical for the individual's performance on the assigned tasks and evaluation. Problem-solving becomes increasingly crucial for individual performance and involvement in assigned tasks, and readiness for real missions (Thomas, 1996).

Moral Aspect

Human development cannot do without morality and morale. In the old Indian Vedic society (approx. 4000 years ago), attention was paid to the properties called paramites, which served to self-leading and later inspired, for example, Buddhist or Hindu culture. Such principles included abstaining from violence, honouring the truth, abstaining from theft, non-adherence to property, sexual abstinence, etc. These principles influenced a person's character and behaviour and helped people in their refinement.

The leadership process depends on a person's character. We cannot deny that bad people can contribute positively or that reasonable people can lead to moral destruction. Instead, leadership provides a moral compass, and long-term personal development and the common good are best served by a moral compass that sounds true—the tradition of a moral sage and a social prophet who enjoyed importance in various cultures. The sage and the prophet, whether cautious or ascetic, are also generally perceived as change agents, people to imitate, and leaders of others, not followers. Moral leadership cannot be confused with occupying official positions of authority. The sage and the prophet often had no official function and deceived against the moral corruption of the "principality and power". The leader's moral development involves individual, family, and spiritual personality dynamics (Kanungo, 1996).

Historical Contexts

Eastern philosophical and religious streams had a deep understanding of the individuals' self-development. The schools of thought also served as a theoretical basis for the education, training of leaders and fighters. The characteristic features were the transmission of physical and mental knowledge, concepts of thought, ethical and philosophical elements, ways of behaving and the transmission of inner realisation path.

The most critical question concerns the meaning of human existence and nature, without the study of which there would be nothing left in martial arts but the mere physical movement. In Eastern philosophies, an individual is always considered in the universe context as an integral part - it has sometimes been forgotten in Europe (Fojtík, 2006).

Among the philosophical and religious streams that influenced leaders' self-development, especially in martial arts, were Vedic philosophy, Buddhism, Confucianism, Taoism, Shintoism, and Zen Buddhism.

Philosophical Foundations

The primary purpose of Vedic literature is to provide knowledge of self-realisation and bring liberation from suffering. Scholars are generally united that Vedic thought's goal is to attain truth and knowledge leading to enlightenment. Vedic philosophy seeks the light of knowledge as the path that leads to liberation. Vedic thinking does not seek information but the individual's transformation.

As long as people think that the path of material happiness is progress, they will not strive to change themselves. Therefore, another vital knowledge — *džanma mrtju džarāvjadhi dukkhadošānu daršanam* — birth, old age, disease, and death are suffering (Bhagavadgíta 13.9). Vedic literature uncompromisingly states that, despite apparent pleasures, material life means suffering. Vedic knowledge aims to free the sincere seeker from this suffering (Zbavitel, 1996). In its heyday, India's philosophy influenced not only several religions, medicine but also the ways of thinking and society's cognition.

Teachings, knowledge, and experience have been passed down from generation to generation so that the wisdom passed on is not distorted and are accurately understood. Through body and mind training, people overcame the dominance of rivals and the adversity of life. Leaders' role, applying Development leadership, is also a role that should be a fair imitation and inspire others in self-education and development.

Meditation

Meditation practices were an ancient practice that developed over the centuries. They can be an inspiration that will enable the development of leaders through self-cultivation. Meditation techniques are a discipline for deep individual's self-examination and transformation. They are considered mental training of cognitive skills, including constant attention, working memory and other executive processes. These are undoubtedly the qualities that good leaders need.

Meditation offers a rich and comprehensive field of study. Over the last forty years, several hundred research studies have shown many significant findings, including changes in the psychological, physiological and transpersonal fields.

By attaining the "no-self," individuals are led to practice self-cultivation by separating themselves from their desires and ego. Instead of demanding full clarification or understanding from people, Buddhism values altruism and assumes that its followers believe that they will give property to those who need it. Attitude and kindness will help them become a better "I" without hindrance.

Some Buddhist scholars emphasise that the key to self-cultivation is the revelation of the so-called "original mind" and the experience of sudden enlightenment that allows an individual to become a Buddha or a sage (Makeham, 2010).

The enormous diversity of meditation techniques that have been developed over the centuries in contemplative world traditions poses a constant challenge to the search for consistent and inclusive taxonomies. Only recently has this challenge entirely focused on the field of contemporary meditation research (Josipovic, 2010).

Modern Time Options

Today's degree of advanced technologies allows us to achieve the desired states of balance, self-development and self-cultivation more quickly than in ancient times. The technique enables the analysis of psychophysiological data, based on which it is possible to objectify and individualise the training based on the individual's requirements.

Mental Resilience

The demanding requirements of recent times lead us to increase resilience, which allows us to manage the time requirements to cope with the situations and keep our psychophysiological balance.

Psychological resilience can manage a crisis mentally or emotionally or return quickly to a pre-crisis state. Resilience means that we use mental abilities and behaviours to protect ourselves from potential adverse effects. Simply, people who develop

psychological and behavioural skills that allow them to remain calm during crises/chaos and move from the incident without long-term negative consequences feature psychological resilience. (Robertson, 2015).

Emotions and resilience are closely related because emotions are the primary driving force of many critical physiological processes involved in energy regulation. We define resilience as *the ability to prepare, recover, and adapt to stress, adversity, trauma, or challenge* (McCraty, 2012). It follows that the key to maintaining good health, optimal function and resilience is managing an individual's emotions. If the leader can work effectively with his and other people's emotions, he can create a pleasant working atmosphere and use the mental wealth of his and the people around him.

It has been suggested that resilience should be considered a condition rather than a property and that a person's resilience may change over time as requirements, circumstances, and levels of maturity change (Luthar, 2003). In resilience training programs, we report that building and maintaining resilience is related to self-management and the efficient use of energy resources in four domains: *physical, emotional, mental, and spiritual*. Physical resilience is reflected in physical flexibility, endurance and strength, while emotional resilience is reflected in self-regulation, degree of emotional flexibility, positive outlook and supportive relationships. Mental resilience is reflected in maintaining concentration and attention, mental flexibility, and the ability to integrate multiple perspectives. Spiritual resilience is usually associated with a commitment to core values, intuition, and tolerance for the values and beliefs of others (McCraty, 2015).

Coherence

When a person is in a state of coherence, there is a shift in relative autonomic balance towards increased parasympathetic activity (vagal tone), increased synchronisation of the heart and brain, and carrying away between different physiological systems. In this mode, the body's systems operate with high efficiency and harmony and natural regenerative processes are supported. Although physiological coherence is a natural human condition that can occur spontaneously, persistent episodes are generally rare. While some rhythmic breathing methods may induce coherence for a short time, research suggests that humans can achieve extended periods of physiological coherence by actively creating positive emotions (McCraty, 2015).

At present, we can use the coherence state, which contributes to controlling the emotional and mental state in a controlled and scientific way.

"He who has no confusion in himself is not a nuisance to himself or another." Epicurus

Many current scientists believe that coherence is a real state of the physiological processes determining the quality and stability of the feelings and emotions we experience. The feelings we call positive reflect bodily states that are coherent, i.e. „the regulation of life processes becomes effective, or even optimal, smooth and easy (Nerurkar, 2013).

The concept of psychophysiological coherence is vital for understanding the organism's optimal functioning. In physics, coherence is used to describe the bond and the degree of synchronisation between different oscillating systems. When coherence increases in a system, it is interconnected with other systems, it can pull other systems into increased synchronisation and more efficient functions (McCraty, 2015). This mechanism is essential from the point of view of social cooperation, enabling an improved atmosphere and working groups' performance.

Readiness

Heart rate variability can be affected by changes in circadian (twenty-four-hour sleep and wakefulness) rhythms, hormonal shifts, and acute stressors throughout the day. Anything you have done in the previous days or hours also has a powerful effect on your psychophysiological condition. The state of "readiness" helps us evaluate our readiness for each day. It leads us to a more receptive relationship with ourselves.

Thanks to "readiness", we get a clearer picture of the autonomic nervous system's activity by monitoring changes in the baseline state (evaluates the state of stress and regeneration). HRV measurements are evaluated in the morning after an individual's waking up.

After a good night's sleep, an individual should not feel stressed before the next day. Biorhythm and hormonal status should be in relatively good condition compared to previous days. By determining the basic state of the HRV value, it is possible to refine the autonomic nervous system's evaluation and improve decision-making. An individual gets an overview of how he recovered and how ready he is to handle the day's needs. Leaders working with readiness will better evaluate their current state and cope with the day's requirements and improve their state by training the coherence state. They will be more alert, receptive, resistant to themselves and their surroundings.

Conclusion

It is not surprising that today's knowledge concerning the laws of life, man and human society, has been the same for millennia. Techniques and methods that were used in earlier times are still valid. The effectiveness of these tools can be more effective if we combine them with science.

Today's unique benefit is that we have technologies effectively supporting the leaders' self-development and cultivation. Our inner state is related to everything that happens around us. Therefore, everyone must participate in self-development. Inspired by traditional proven and tested approaches and combined with modern objective methods and techniques, it shows us new ways to get to know ourselves. The path of self-development is the basis for "Development leadership".

The fact that one cannot routinely use all mental and physical abilities is well known. If we increase resilience, we can use our capabilities in challenging situations more efficiently, which is undoubtedly essential for the military. Training in maintaining a coherent state and high readiness enables higher sensitivity to oneself and others, resilience, clarity of thinking, and decision-making efficiency. A person who consciously strives to improve his personality builds better interpersonal relationships.

Technological progress has given people much, but no convenience can replace humanity.

"Knowing a person well is a bit like knowing oneself - that is the pinnacle of perfection." William Shakespeare, Hamlet

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