

FEATURE REVIEW

From Art of War to Attila the Hun: A Critical Survey of Recent Works on Philosophy/Spirituality and Business Leadership

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Introduction

What is the key to decision-making and interpersonal skills that are effective and productive in this global era of cross-cultural business communications and negotiations? Is there something distinctive about the social values or worldview of East Asia that has led to the post-World War II economic miracle and prompted the West to study the Eastern style of conducting business? These are the main issues addressed in the recent boom in books on business strategies as well as on professional leadership and motivational techniques, which have proved to be a rich area of interest for comparative philosophy. Many different spiritual traditions have been mined for inspiration and guidance in the planning of strategic maneuvers for the purpose of prevailing in a competitive marketplace and in developing human and material resources in a stressful world characterized by continual contest and conflict.

It is not surprising to find religious figures from Jesus (Jones 1996) to the Buddha (Metcalf and Hateley 2001) cited as sources. But it is perhaps more unusual to find that inspiration has been gleaned from figures as diverse as the biblical heroine Queen Esther and the baseball star Yogi Berra (Berra 2003), known as the “Zennest master of all” for his confounding, kōan-like utterances such as “When you come to a fork in the road, take it!” Like another Silk Road conqueror, Genghis Khan (Weatherford 2005), Attila the Hun has been recast in recent revisionist studies and reflections from a barbaric annihilator of civilization to a strategist/administrator extraordinaire whose deliberate methods of conquest and diplomacy presaged contemporary advances in organizational theory. Other sources range from classical philosophers and modern folklorists in the West to Eastern hermits and poets, along with warriors and generals, whose approaches can be adapted to professional leadership.

Although there are ample representatives of both Eastern and Western thought, perhaps the single main source of practical advice has been the “Art of War” thought of Sun Tzu and extensions of this in various approaches ranging from the “Thirty-six Stratagems” to sword-fighting. It has been said that *The Book of Five Rings* (Miyamoto 1993), which, like Sun Tzu’s text (Ames 1993), appears in translated renditions and commentaries too numerous to count, has for several decades been required reading at business schools as well as military academies. The Art of War is especially useful in prescribing strategic methods of deception and indirection to achieve victory on the battlefield, and this material is frequently consulted

for ways of gaining advantage in competitions with corporate rivals (McNeilly 1996; Krause 2005).

Other Asian traditions—some very much influenced by and yet distinct from the rhetoric of the Art of War—have contributed to the discourse on the significance of Asian business. Confucian values of social cohesion based on patriarchal authority are seen to have played a crucial role in the postwar economic miracle. Zen Buddhism and the Samurai code of honor are important for interpreting leadership and management skills to maintain stability and equilibrium amid the vicissitudes of a topsy-turvy contemporary professional world.

There are also many examples of the influence of philosophy/spirituality on business stemming from Western traditions of thought that encompass religious, folklore, and literary texts. These range from ancient wisdom in the Bible and in the classics, such as Heraclitus and Aristotle, to the nursery tales of Hans Christian Andersen and contemporary Christian evangelism. In addition to finding inspiration in these traditional sources, new research borrowing from cross-cultural mysticism, psychology, and alternative forms of spirituality has led to the emergence of an approach that I refer to, for want of a better term, as “Neo-philosophy,” which emphasizes the role of self-discovery and self-control in the formation of decision-making and leadership skills.

Neo-philosophy seems to point to an intriguing convergence of Eastern and Western outlooks in highlighting the fact that a productive professional life is based on choices made through the power of intuition and implemented by means of a pragmatic approach to resolving conflicts in a nonverbal, nonconfrontational manner. The prevalence of Neo-philosophical works shows that the boundary between Eastern and Western approaches is becoming blurred or is being broken down by newer, integrative studies.

The bibliography presented in Part Two below provides a listing of sources, limited to books only, that is organized in terms of the broad categories of East and West and subcategories reflecting various independent and comparative perspectives. Rather than try to be comprehensive, which is difficult because it is simply not possible to keep pace with the constant influx of new publications in the various fields and subfields, this list is intended to be selective in order to give appropriate weight and balance to the respective traditional and modern approaches.

The bibliographical list is preceded by a critical essay in Part One that touches on some of the more prominent contributions to the field based on the three main thematic topics mentioned above: (1) *Historical Studies and Approaches to Negotiation*, particularly explanations of the postwar boom in East Asian economies and the significance of forming appropriate negotiation methods involving the ethics and etiquette of conducting business deals adapted to the cultural environment in Asia; (2) *Business Strategies and Management*, or methods of enhancing competitive advantages to prevail in corporate contests by learning from what has proved successful on the battlefield or by adopting the training methods of Buddhist monasticism for intracorporate management; and (3) *Leadership and Motivational Techniques*, or how different kinds of spirituality inspire effective action in the workplace based on enhanc-

ing the means of decision-making and interpersonal relations along with persuasive communication skills to foster individual creativity while also building teamwork and cooperation.

Part One: Themes and Subthemes

Historical Studies and Approaches to Negotiation

One of the main topics involving the relation between spirituality and business is an analysis of cultural values for the purpose of understanding the origins and consequences of the postwar boom in East Asia. The economic boom began with the rise of Japan and the four “little tiger” or “little dragon” states of South Korea, Taiwan, Hong Kong, and Singapore in the 1970s and 1980s. It has continued through the emergence of China as a global superpower at the beginning of the new millennium. First Japan and then China have had multi-year sequences of unprecedented growth. Some of the historical sources provide translations of seminal texts representing materials collected from the classical and medieval periods that are important for examining contemporary conditions. These include *The Wiles of War* (Sun 1991), with its thirty-six military stratagems; *The Book of Five Rings*, on sword-fighting (Miyamoto 1993); and *The Japanese Art of War* (Cleary 1992), which draws on a variety of premodern texts.

Scholarship on business in relation to philosophy, unlike an economist’s forecast, locates the key to the unfolding of the East Asian boom, as well as examples of relative decline, not through an analysis of the role of organizations like METI (the Ministry of Economy, Trade and Industry) in world trade negotiations, but rather in terms of traditional religious beliefs and ideologies. In *Tokugawa Religion*, originally published in 1957 when Japan was first emerging in the post-Occupation period and then reprinted nearly three decades later when Japan was at the height of its economic power, Robert Bellah (1985) theorizes about the roots of success stemming from the Edo period. In the first edition, as a sociologist influenced by Max Weber, he refers to an “East Asian Protestant work ethic” based in large part on the works of Ishida Baigan, founder of Shingaku (literally “Mind Learning”). Shingaku was a merchant-class religious and ethical movement of the Tokugawa era, which apparently absorbed some essential aspects of the Samurai code, including the notion of loyalty and commitment to a cause as well as a rigorous work ethic advocating strict training and severe discipline—approaches in turn no doubt borrowed partly from Zen monastic ideals.

In the Introduction to the new edition, Bellah further comments on the role of Japan’s “competitive groupism,” but here he takes a decidedly anti-modernist tone in decrying the loss of the traditional rural social fabric in the rush toward urbanization and industrialization. Francis Hsu (1975) focused on the role of the company patriarch (*iemoto*), which can be important for understanding the growth of the giant conglomerates (*zaibatsu*) such as Mitsui, Mitsubishi, and Sumitomo and the transition to the postwar era of business coalitions (*keiretsu*). *The Four Little Dragons* (Vogel 1991) elaborates on the “Confucian thesis,” that is, the notion that the shared

Confucian heritage in East Asia has led to the creation of a modern socioeconomic powerhouse by developing a vibrant meritocratic elite class of professionals who prove their worth by enduring a stressful entrance-exam system. The meritocrats value the importance of communal welfare while also supporting the need for continuous self-cultivation and self-improvement.

Rafael Aguayo (1990) suggests that many of the elements of the East Asian miracle were actually first introduced to the Japanese business world by the American statistician W. Edwards Deming. Shortly after World War II, Deming, known for improving productivity in the U.S. during the war, brought to Japan the concepts of technological innovation and corporate quality control (*kaizen*), which were subsequently, and somewhat ironically, re-imported to the West when the auto industry in Detroit was threatened by successes in Japan during the 1980s.

Whether rooted in traditional culture or influenced by ideas introduced from the outside, Japanese management became known worldwide for what is often called Theory Z, which combines a number of employee-satisfaction elements. These include patience in executing long-term planning; stability in offering workers lifetime employment opportunities; consensus-building leadership approaches; a willingness to experiment with new production techniques and methods of product development; and user-friendly customer relations that promote harmony in a broader social context. For a time it was often said of their systematic yet flexible style of management that “The Japanese plan ahead for the next quarter century, while Americans plan only for the next quarter.” The “just-in-time” production system of Toyota was one of many admired examples of Japanese approaches. In *Inside the Kaisha*, however, Yoshimura and Anderson (1997) reflect on the reasons for the decline in Japan’s business proficiency that began in the late 1990s, fed by a patriarchal corporatism that led to widespread cronyism, corruption, bad loans, and scandals. Once challenged after decades of upward trajectory, Japan was unfortunately slow in responding effectively because of an inbred corporate structure (*kaisha*).

The whole idea of directly linking business and culture has been called into question by those who emphasize the variability and practicality of specific conditions affecting individual companies at any particular time (Miwa and Ramseyer 2006). This is part of a larger debate about whether claims of the priority of cultural contextuality are to be considered an abstraction relative to productivity and behavior or, conversely, whether all circumstances can be subsumed and codified under the larger rubric of cultural conditioning.

Another major question is whether, and if so to what extent, the analysis of the Confucian worldview influencing Japan and the dragon states is applicable to the question of the recent rapid rise of mainland China on the global business stage. *The Chinese Tao of Business* (Haley et al. 2004) argues that the same cultural foundations do apply. This is the case, it is argued, even though many of those who came of age during the Cultural Revolution remain much more familiar with the aphorisms of Chairman Mao than with those of Sun Tzu (Harvard Business Review 2004). Perhaps the Art of War emphasis on steadfastness through deception as a means of gaining power is evident in Mao’s sayings, such as “Political power comes through the

barrel of a gun,” pronounced during the civil war in 1938, and “Fighting while talking, talking while fighting,” stated thirty years later during the Vietnam War.

A related current concern involves constructive approaches to negotiation. Again, according to the kinds of accounts discussed herein, this issue is not simply a matter of analyzing obscure economic statistical indicators but of understanding the values and mentality of the Japanese and Chinese, for whom professional relations are based largely on the personal qualities of loyalty and trust rather than objective, quantifiable criteria. It has been said of Chinese negotiations that “With trust, the sky’s the limit” (March and Wu 2006), and a corollary is that causing a partner to lose face will kill a deal before it gets under way.

The Unspoken Way (Matsumoto 1988) focuses on the role of *haragei*, or the art of *hara* or the “gut,” which is the storehouse of vital energy (*ki*), as crucial for dealing with Japanese businessmen. Written during the era when the Japanese economy commanded worldwide attention and Westerners felt under pressure to accept and try to catch up with Japan’s supremacy, the book has a decidedly apologetic *Nihon-jinron* (nativist or “Japan is Number One”) tone. *The Chinese Tao of Business*, like many others, emphasizes the holistic, organic notion of the Tao for understanding how to develop relationships with business professionals. It is crucial to understand the social context of *guanxi*, or the comprehensive network of personal connections that is similar to the Japanese notion of *nemawashi* or corporate communicative culture. Haley et al. discusses negotiation styles during the era of the Chinese Communist regime in addition to post-Mao capitalist advances, and also assesses the strengths and weaknesses of the China model vis-à-vis Western business. Watson’s collection, *Golden Arches East* (1997), examines how a Western enterprise, in this case McDonald’s, underwent a process of localization, or adapting and assimilating its practices to the Asian social context.

Business Strategies and Management

This thriving subfield is based largely on appropriations of the Art of War and applications of it to corporate battles, as Western businesses seek to learn the fine “art” of conquering opponents, as practiced for centuries by ancient Chinese generals (Tang 2000) and now applied to the corporate realm. As in the case of warring opponents, business giants such as Sears and JC Penney or Coke and Pepsi learn that to be effective and master the competition in turbulent times it is necessary to create leverage and gain advantage through cunning and deception. This is done in order to hide one’s real intentions in such a way that rivals are caught off guard and kept guessing so that they are left bewildered, unprotected, and vulnerable to attack (McNeilly 1996; Krause 2005).

Rather than allow oneself to be trapped in the opponent’s area of strength, the stratagem of “luring the tiger from the hills” (Krippendorff 2003) empowers one to probe and find a weakness in the enemy’s approach so that they can be seduced and attacked in an environment in which they suddenly find themselves without strength. For example, if a company is successful with its outlets located downtown, then, instead of trying to compete with it on its own territory, which would be an

exercise in futility, the strategy might be to lure it into opening up in the suburbs, where it is on unsure footing and cannot sustain a pattern of growth. The key to the art of deception is not to be devious for the sake of being devious. Rather, deception must reflect strength of character and a degree of self-confidence, which allows for flexible methods that are suited to a particular situational context. A warrior with a self-sacrificing outlook can adapt multiple strategies that are appropriate to promoting a particular cause. The stratagem “make flowers bloom on a withered tree” shows that creative discourse can build momentum and enthusiasm among allies who are encouraged to commit to fulfilling a challenging mission, while opponents are deceived into thinking that one’s strengths are greater than they actually are.

Another perspective on strategy, this time focusing on the internal hierarchical structure of a company rather than on externally driven contests, derives from the Buddhist view on how to organize and manage a business, based on the benefits of mindfulness and concentration gained along the path to spiritual realization by applying a middle-way approach to administrative and organizational skills. The chapter on “Buddhist Economics” in *Small is Beautiful* (Schumacher 1973), which was highly influential in its day, highlights the role of Zen minimalism and spiritual caretaking as moderating influences on ambition and avarice. The focus of the Art of War on strategic maneuvers somewhat suppresses individuality for the sake of the system. In works such as *Building a Business the Buddhist Way* (Larkin 1999), *Z.B.A.: Zen of Business Administration* (Lesser 2005), *Zen Entrepreneurship* (Virk 2004), and *Enlightened Management* (Witten and Akong Tulku 1998), it is shown that based on its *sangha*-oriented monastic model, Zen develops teamwork, which forms the basis for devising strategy through a dynamic synthesis of singularity or self-awareness and solidarity or communal discipline.

Buddhist ideals play a crucial role in overcoming stressful workplace situations and resolving crises in the intra-corporate realm. These ideals were realized in the vows of humility, teamwork, and service established in 1937 by the Matsushita (Panasonic) company (Weston 1999). Applying Zen training techniques can transform impasses and obstacles into opportunities for advancement and growth by being clear in thinking, disciplined in activity, and effective in attaining goals, as described in works such as *White Collar Zen* (Heine 2005), *Zen at Work* (Kaye 1996), and *Work as a Spiritual Practice* (Richmond 1999). This changes the Art of War slogan from “Know yourself and know your enemy, and win one hundred battles” to “Know yourself and know your colleagues, and accomplish one hundred goals together.” Zen practice emphasizes reverse psychology in aspiring toward the goal of not pursuing any particular goal—that is, the goal of “non-attainment”—through accomplishing more by doing less.

In many ways, the philosophy of strategy and management explicated from Western sources demonstrates qualities similar to the Eastern view. These include developing a positive mental outlook and sense of self-assurance that, by not taking successes for granted and not shying away from risk-taking, brings about advances by craftily learning and evaluating a situation from the point of view of a rival or opponent. Like *The Art of War*, the best-selling *The 48 Laws of Power* (Greene 2000),

which borrows heavily from the Thirty-Six Stratagems while citing examples from many different cultural and literary traditions, emphasizes the power of unpredictability and adaptability. This and other Neo-philosophical works evoke an Eastern perspective summed up by an Art of War saying to the effect that the ideal general is one who does not actually dirty his hands in fighting but “sets strategy in motion while staying inside the tent”; this helps to overcome the deficient tendency to “shoot the bow after the thief has already fled.”

A slightly different flavor is evidenced in *Leadership Secrets of Attila the Hun* (Roberts 1985), which shows the importance of advance planning to attack a problem by being able to meet the enemy head-on and follow through with tenacity. Whereas the East generally finds analysis a form of paralysis, for Attila, a leader who has the desire to be in charge must think through each situation but maintain a diplomatic initiative. He honors commitments made during negotiations lest the enemy fail to trust his word in the future. This seems to show that a Western leader does not consider the option, rather typical in the East, of being willing to walk away from a conflict, not out of fear or avoidance, but to reestablish creatively the rules of the game in order to wage battle yet another day.

Works on Western thought as diverse as *If Aristotle Ran General Motors* (Morris 1998), *What Queen Esther Knew* (Glaser and Smalley 2003), and *On Kingdom Business* (Yamamori and Eldred 2003) resemble Buddhist approaches to management in stressing the value of building teamwork and alliances with colleagues, even when there is a lack of agreement on some basic principles. Neo-philosophical works such as *Difficult Conversations* (Stone et al. 1999) and *Crucial Confrontations* (Patterson et al. 2005) show how to deal with disagreements by determining what is crucial and what can be relegated to secondary status, as well as when to hold forth and when to refrain from speaking. They show that it is important to go beyond the blame game and that, while allowing one’s true feelings to be known, unproductive emotions must be blocked for the sake of rising above anger and resentment. Queen Esther, on the other hand, demonstrates from a feminist perspective a quality characterized by the Yiddish term “chutzpah,” which refers to a sense of nerviness or audacity in getting one’s point across—a “tell it like it is and let the chips fall where they may” attitude—that seems to epitomize a prototypical Western emphasis on self-promotion and self-assertiveness.

Leadership and Motivational Techniques

Whereas the previous categories deal with the macro level of corporate management in the context of broader social developments, this subfield refers primarily to the concerns of individuals who seek to overcome stress at the workplace in order to maximize efficiency and gain optimal rewards and benefits. Becoming a successful leader and a mentor in the professional world seems to require two main skills, one internal and the other external. The internal skill is the ability to make decisions that are elevated from hackneyed, rut-making approaches—instead, being nimble and responsive to the conflict or the complexity at hand. The external skill is a matter of

polishing powerful and persuasive communication methods that facilitate rather than hinder collegial interpersonal relations.

Books derived from various Eastern traditions, such as *The Tao of Leadership* (Heider 1985), *What Would Buddha Do at Work?* (Metcalf and Hateley 2001), or *The Samurai Leader* (Diffenderffer 2005), reflect the general view that change, which is complex, contradictory, and paradoxical, can only be grasped through a nonlinear outlook that reaches beyond the limits of logical analysis and looks past illusory appearances to face transient reality. Truth is not intellectual but experiential, and it is attained by virtue of the ability to awaken the power of intuitive self-awareness, which is normally blocked by ego and rationality. Once realized via self-discovery and self-control, intuition enables one to enact strategies based on the virtues of silence and patience, which emanate from calmness, composure, and equanimity. Zen, in particular, emphasizes the role of a mentor, who is a model of experience and expertise using unconventional training techniques that increase work satisfaction by improving attentiveness and proficiency in listening in order to deepen relationships based on integrity and loyalty.

A Western approach—seen in works such as *Jesus CEO* (Jones 1996), grounded in the Gospel; *Creating the Good Life* (O'Toole 2005), based on the philosophy of Aristotle; *The Ugly Duckling Goes to Work* (Norgaard 2005), founded on Andersen's tales; and *Developing the Leader within You* (Maxwell 1993), reflecting a Christian perspective—emphasizes achieving happiness and the fulfilling of ambition by seeing beyond illusion and overcoming pretense. These books highlight the virtues of humility, moderation, and frugality, as well as the accepting of responsibility and leading with a sense of justice and fair play. However, they do not necessarily evidence the kind of anti-structural attitude whereby Zen masters and disciples consistently test and taunt one another through verbal and physical abuse (e.g., slapping, cutting off limbs, etc.).

A long-standing bridge to the East is based on the fragments of the pre-Socratic philosopher Heraclitus, whose aphorisms explicated in *Expect the Unexpected or You Won't Find It* (Von Oech 2002) express a nondual worldview of the unity of opposites: "That which opposes produces benefits" and "Harmony comes from joining together the disconnected." This perspective seems to presage Neophilosophical works that find power flowing from an inner realization of holistic, nonlinear intuition beyond logic, for example *Sources of Power* (Klein 1998) and *Intuition at Work* (Klein 2003). The view sometimes referred to as the "law of attraction," which can be summed up as "you choose what you want and get what you choose," is accompanied by caveats about misleading or irrational appropriations of so-called higher truth in *Intuition: Its Powers and Perils* (Myers 2002).

Finite and Infinite Games (Carse 1986) takes a Zen turn by arguing that there are two kinds of games and two kinds of players: the finite and the infinite. According to Carse, "Finite players play within boundaries, and infinite players play with boundaries." Infinite players challenge or are continually breaking down and redefining conventional borders and barriers and rearranging the conventional order of things.

They are not playing within a set structure, but are in the process of figuring out and breaking free from the boundaries of structure itself. *Authentic Leadership* (George 2006) shows the importance of developing outstanding leadership skills by remaining true to one's unique attributes without overstepping limitations or denying the flaws that exist.

One of the main topics in intercultural communication that derives from the larger issue of speech versus silence revolves around two simple yet very complicated monosyllabic words, "yes" and "no," which have different social connotations and crucial implications for everyday interactions between employer and employee at the workplace. Sometimes yes can end up meaning no, intentionally so or not, as when one who is pressed on a query feels awkward in simply turning down the request; and negative words can signify assent, as when an employee makes a constructive criticism. The difficulty in East Asia of uttering negative responses because this would disrupt social harmony is highlighted in *The Japan that Can Say No*, by the controversial mayor of Tokyo (Ishihara 1991).

In the West, it can also be difficult to say no to one's boss when instructed or "requested" to complete an assignment, but there is also an obligation not to refrain from dissent when the expressing of a divergent view in order to build a broader consensus may be relevant to attaining excellence. One Neo-philosophical work, *Why Great Leaders Don't Take Yes for an Answer* (Roberto 2005), shows how to say yes without becoming a "yes man," while another work, *Getting to Yes: Negotiating Agreement without Giving In* (Fisher and Ury 1991), demonstrates that it is possible to say no and still mean yes. *Verbal Judo* (Thompson and Jenkins 1994) comes close to the Eastern view by emphasizing communication without aggression, or using words that do not make others feel threatened or uncomfortable.

Conclusions

A half-dozen Eastern traditions have been highlighted in recent studies, including the Art of War for strategizing; Confucian values that are found at the heart of the economic boom; Taoist foundations of social interactions; Buddhist monastic ideals that contribute to management and organizational systems; the Samurai code, which abets leadership development; and Zen promotion of motivational skills. It appears that nearly everyone is seeking out a "Holy Text" to rationalize and justify their particular attitude and approach to conducting business. Further literature may well include discussions of the Five Elements, Folklore, Geomancy, the Hermit Way, the I Ching, Martial Arts, Shinto, and Yin and Yang. In addition to traditional Western philosophical, religious, and literary sources, the recent flourishing of Neo-philosophical writings reflects key similarities with the Eastern worldview, especially concerning the merits of resilience—becoming neutral, like an empty mirror, by allowing the energy of an opponent to defeat that opponent, and responding to conflict without over-exerting or exhausting oneself. Neo-philosophy generally stems out of and is presented in a manner that does not necessarily reflect an Asian stand-

point, yet there is clearly a resonance, and there are also eclectic approaches (Rao 2006) that mix and match cross-cultural perspectives.

The convergence of various views can be summed up in the following pithy “Management Kōan.” A supervisor tells his number one protégé, who manages the company budget, that she has free reign over ten accounts but that there is an eleventh account that is confidential and must never be touched. Even though it has the same access code, the supervisor’s instruction is not to examine the account, no matter what he might say thereafter. One day, while on the road, he calls the protégé and informs her of an urgent request received on his Blackberry such that he needs her to gain information right away from the mysterious eleventh account. How does the budget manager respond? Should she examine it or not?

Has the supervisor panicked and temporarily left his senses, or is this a matter that must be handled differently, despite what was said previously? Eastern and Neo-philosophical writings would agree that if the protégé and supervisor have good communications and if there is sufficient mutual trust and confidence, then she can make the best possible decision, one way or the other, on the spot. It is not the particular choice that is most important here, but the intuitive process by which the decision-making is reached that counts in the final analysis. However, the question could then be raised: is not coming to this conclusion a matter of common sense, or does it take reading dozens of books to get there? Or, should one read the books and then throw them away, in Zen-like fashion, in order to reach the conclusion?

Finally, it has been said that one sign that a genre has made its mark is when it generates parodies and send-ups for comic relief, as in *Throwing the Elephant* (Bing 2002), which offers a satiric Zen view of how to handle an unmanageable boss. According to the deliberately warped view of Zen by Stanley Bing, who has written a series of business-leadership lampoons, a worker accomplishes the most by “sitting quietly and doing nothing”—a response that is probably nothing new to most employees. According to another joke that pokes fun at this field, on one occasion, while conducting what has turned out to be an altogether dry, uninspiring workshop, a manager says, “That brings us to item five on the agenda—spontaneity,” and turning to a rather conservative co-worker sitting at the conference table, he says in a deadpan manner, “I’m going to have Alan walk us through.”

Part Two: Selected Bibliography

ASIAN RELIGION AND PHILOSOPHY

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