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Theme:
Corporate Social Responsibility: Shades and Designs

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Editorial Note



Today, Corporate Social Responsibility (CSR) is not a management fad. It has stayed and has evolved over the last couple of years to cover the nuances of business processes. The reason for greater acceptance of CSR is that companies are playing a bigger role than ever before, and are impacting social, environmental and cultural aspects of people across the world. Moreover, the adverse results of reckless pursuit of profit-making by companies, and blinding competition are visible. The discussion, demand and implementation of CSR have shifted corporates from 'Profits' to 'Profits +', with '+' being CSR and Good Governance.

The work appearing in the journals, magazines and internet, and various National and International Initiatives, Guidelines, Standards being formulated across the globe on CSR, Sustainable Development, Climate Change, Green Business etc., are focusing on necessity of CSR for the organizations. Present Issue of the IBA Journal of Management & Leadership, explores some of the subtler dimensions of CSR, and the way it is impacting not only the industry, but also the employees of the organizations, and the public at large.

In the paper titled, 'Integration of CSR in Management Education' **Divya Kirti Gupta** has dealt with the importance of teaching Corporate Social Responsibility (CSR) to the management students. The exposure of students to the concept of CSR helps them to understand market beyond the definition of 'corporate profits' and to become Holistic Corporate Leaders (HCL). In the paper she details her teaching experiences through the experiments that she has done with CSR in course design and class-room teaching.

Ajit Saxena in his essay, 'Corporate Spiritual Responsibility' proposes a deeper responsibility of companies. He analyses the current management theories and presents their inherent contradictions. He opines that the structure of the society and its requirements are completely different from the goals of today's business. He sees a huge gap between the two, and suggests that management education today is only increasing this gap. Hence, he deliberates on the importance of understating of 'Self' and the journey people may undertake to increase the performances of individuals, and also make corporate better and more responsible.

Subhash Sharma adds another dimension to the idea of CSR. He suggests the idea of Corporate Social Dharma in his paper 'Corporate Social Dharma (CSD) for Harmonic Globalization: Co-responsibility through Co-realization'. He says that the social responsibility aspect of corporates has two more dimensions – the Spiritual dimension and the Duty dimension. Unless corporate realize both, the idea of CSR will only get mechanically executed. In his paper he discusses Four-Forces model of society; 3Rs Model of Rights, Responsibilities and Realization; 3Cs (Culture, Conscience, Consciousness) and 'Psy' model of Co-realization that may be used by corporates to better understand their Social Dharma.

Tami Zilberg in her paper, 'The Social Responsibility Case for Employee Board-Level Participation' explores the 'stakeholders' dimension of CSR. She focuses on the Social

Responsibility rational for the employee board-level participation. Dr. Zilberg argues that Board level participation of employees will help not only in the better execution of CSR projects, but the practice can also be used as a tool of employee engagement.

Karunesh Saxena and Jyoti Jain in their paper discuss the problems and challenges in Indian Mining Industry based on their work in Southern Rajasthan in India. The Mining industry is a very important sector. Being extractive in nature, the issues of environment, human rights, labour issues, community development, health hazards etc. are very tricky. The authors present a holistic view of the existing CSR scenario and through their research paper propose concrete suggestions to the mining companies for better operations and improved CSR.

Sowmya C.S. addresses yet another dimension of CSR in her paper CSR and co-responsibility - Why the Journey Must Appeal to Brain. She suggests that CSR is a journey that should not only be based on rationality and topic of business leaders but also on emotive factors.

The paper titled, 'Character Competence as a New Dimension in Organization Performance' by **Sadhvi Mehrotra and Divya Kirti Gupta** focus on the governance of the organizations, and explores the roles of 'Character Competence of the Organizations' and stakeholder relationships in organization performance. The work has been conducted on the Indian Banking Sector and attempts to look at the importance of the concept of 'Character Competence of organization' as a foundational concept in the governance and performance of the organizations.

The paper titled, 'Effect of Integrated Yoga Module on Personality and Performance of Employees: An Action Research Study' by **P. S. Chokkalingam and Sony Kumari** presents an empirical study on benefits of yoga, particularly the impact of integrated yoga module on personality of the performance thereby enhancing performance. It's worth noticing the change that authors have found in levels of conscientiousness and agreeableness.

The paper, titled 'Effect of Yoga practices on Emotional Intelligence and Perceived Stress in Information Technology Professionals' by **Pammi Sesa Srinivas, Sony Kumari, K.B. Akhilesh and H.R. Nagendra** takes up an important issue of Stress and its effect on Emotional Intelligence of IT professionals, which in current times is quite high and negative. Their study is important because it demonstrates the role yoga practices may play in reduction of stress.

In paper titled 'Bohmian, Sharman, Human Dialogues' by **Pascal Papillon** focuses on the essentiality of dialogue. He discusses the models of Dr. Subhash Sharma and D. Bohm, and opines that 'spirit of dialogue' is a key to the success and longevity of the organizations.

The last in the issue is the convocation speech of **Vipin Sondhi**, Managing Director & CEO, JCB India Ltd., which he delivered on 12th December, 2015 on the occasion of 8th Convocation Function at IBA, Greater Noida. In the speech Mr. Sondhi emphasized on various aspects of management to the graduating students, like - excellence in adversity, the ideas on leadership, about entrepreneurship, courage and determination needed to create a new path, the criticality of each role in any organization.

We thank all the authors for their contribution to the existing knowledge and understanding of the corporate social responsibility and organization governance. Their contribution has made this Issue a reality.

Divya Kirti Gupta

Guest Editor

Subhash Sharma

Co-Editor

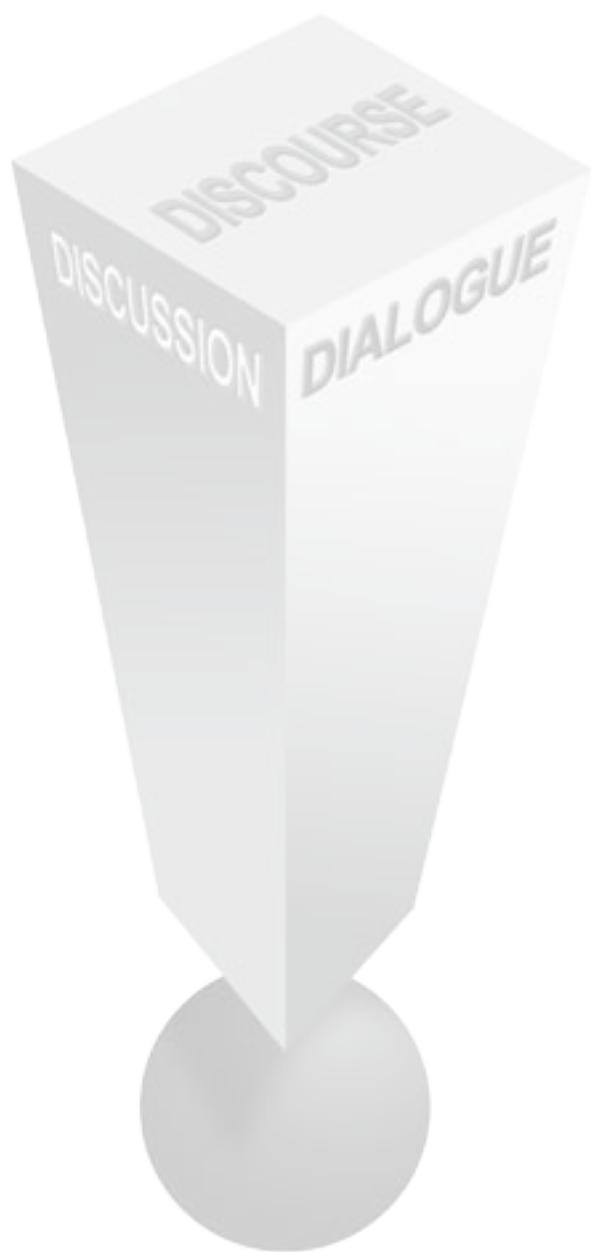
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Contents

Articles

1. Integration of CSR in Management Education
Divya Kirti Gupta 07
2. Corporate Spiritual Responsibility (CSpR)
Ajeet Saxena 16
3. Corporate Social Dharma (CSD) for Harmonic Globalization:
Co-responsibility through Co-realization
Subhash Sharma 22
4. The Social Responsibility Case for
Employee Board-Level Participation
Tami Zilberg 29
5. Problems and Pitfalls of Indian Mining Industry:
A Holistic View
Karunesh Saxena and Jyoti Jain 37
6. CSR and Co-Responsibility –
Why the Journey Must Appeal to the Brain?
Sowmya C.S. 48
7. Character Competence as a New Dimension in
Organization Performance
Sadhvi Mehrotra and Divya Kirti Gupta 52
8. Effect of Integrated Yoga Module on Personality and
Performance of Employees: An Action Research Study
P.S. Chokkalingam and Sony Kumari 63
9. Effect of Yoga Practices on Emotional Intelligence and
Perceived Stress in Information Technology Professionals
*Pammi Sesa Srinivas, Sony Kumari, K.B.Akhilesh and
H.R.Nagendra* 76
10. Bohmian, Sharman, Human Dialogues
Pascal Papillon 82
11. Leaders for a Just, Humane and Equitable Society
Vipin Sondhi 98





Integration of CSR in Management Education

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Abstract

In present times, the impact of market-forces on societies and the social set-ups across the globe is quite high; so much so that the growing clout of business is impacting the governments and governance. In this scenario, Management Education gains more utility and value than ever before. Management Education has become almost indispensable for better understanding and governance of business institutions.

But, it is to be noted that management education imparted in its present form, more or less focuses (has focused) on functional areas and the skills required for better functioning and performance at work place.

In light of this, the challenge for today's management education is how it should address different facets of organizations through its management curriculum, how it motivates its budding managers to be leaders, who would appreciate CSR become 'Holistic Corporate Leaders' (HCL) and provide Holistic Corporate Management and Leadership (HCML) to the organizations, to check widening of the gap between 'created' corporate world and 'real' world – the society. With this focus the paper presents the experiment of integrating CSR in management curriculum, and the experiences from a decade long class-room experiment.

1. Introduction

Over a period of time the concept of CSR has evolved (Gupta & Saxena, 2011; Danilovic et al., 2015) and with emergence of different models of CSR (Geva, 2008), the discourse on CSR has led to a change in the business scenario and business processes. From the very naïve reactions of ‘What do Corporates have to do with social responsibility?’ to ‘Corporates have to be socially responsible’ the changes have been immense. The objective of CSR is no more to project the corporate as an entity, which is thinking and taking some measures for the good of the society while making profits for itself; Rather, the role for CSR of corporate is to strike a balance between wealth and health of society, while making profits.

There are many international initiatives, guidelines and standards that have led to the evolution of the concept of CSR, which in turn have changed the business processes and priorities. Hence, today business is not seen as an isolated activity being done for profits, but people and planet are now part of Business thinking, strategy-making and action. Today, through CSR, it is possible to make people and planet an integral part of business philosophy.

In twenty-first century ‘Market’ is a dominant force. The societies and the social set-ups, across the globe, are increasingly being affected by market forces and business needs. Hence, it is unlikely, that a society remains untouched and unaffected by the increasing clout and penetration of business in the social governance and social issues. And in this milieu, management education has gained more utility and value than ever before, which is evident from the increased number of management schools all over world. Management education has become almost indispensable for better understanding and governance of business institutions. But, it may be noted that management education being imparted in its present form, more or less focuses on functional areas and the skills required for better functioning and

performance at work place. It somehow lacks in understanding and development of a business vision which has holistic approach towards society.

Elaborating the fact above, it is being increasingly realized, that present management education is not complete; it is not holistic, as it is still tilted towards the profit-shareholder-interest-maximization. Over a period of time, this philosophy of organizational set-up has led to emergence of structures and entities that are disconnected from social problems, concerns, issues and linkages. And, consciously or unconsciously, it has been assumed that addressing and resolving society’s problems and concerns is the responsibility of governments and government institutions.

It is proposed that it is possible to bridge this lacuna by integration of CSR in management courses. With the decade long experiments done in this respect in the classroom teaching, the impact can be seen. CSR has brought changes in the focus of businesses across the world. It has given them societal-orientation. And integration of CSR in management education has the same effect on students, there-by making creation of Holistic Corporate Leaders (HCL) a reality (Gupta, 2012).

The paper presents the scenario of CSR, with the purpose of understanding the way management discourse has undergone a change across the world, and the changes that have come into nature and concept of CSR vis-à-vis policy making and implementation. The focus of the paper is to understand the necessity of integrating CSR in the management courses in colleges and universities and the paper presents the classroom experiment successfully conducted by the author in last one decade in this direction.

2. Integration of CSR in Management Education: Paradigm for ‘Creation of Holistic Corporates (CHC)’

An important aspect in discourse on corporate social responsibility is approach of

management towards CSR. Across the world, the size of the companies is increasing. The corporations are becoming so big that they are playing a dominant role in the socio-political and socio-economic life of citizens across the continents, making governments lame ducks also. Handling diversity and attending to the sensitivities of people in work-places is trickier and much unavoidable today.

In context of India, India has become prominent nation on world map in the last decade. It is being identified as a potential big market. India's economy has become market oriented and consumerism is on all time high. It seems, that this transformation is doing good. But, at the same time it is increasing the gap between 'haves' and 'have-nots', and it is difficult to achieve 'inclusive development' today. The absence of such development has stressed human beings and humanity, leading to pollution of mind, & overuse and misuse of material wealth. There is contamination and depletion of natural resources and along with reduction in the attitude of 'care' for the 'CARE' - Critical Assessment Regarding Eco.

It is important to understand that, it is a lope-sided view in self-interest, because a market is for short-term, with recession cycles, it generates disheartened and exhausted consumers. In long run, market driven economy is unsustainable, as it is based on numbers, jargons, short-term demands and goals, and is easily susceptible to quality compromises. In such a scenario, CSR becomes more pertinent. It is extremely important to understand that corporate social responsibility is not a subject to be managed or administered. Rather, it is an approach that contributes to sustainable development, and therefore is to be seen as integral part ingrained in business management. The programs for CSR can be managed, but not social responsibility as such.

It is clear, that there is a strong case in favour of CSR, but political-will and economy also impact CSR. In Indian context, following points will help in understanding this:

2.1. The Impact of Recessional Phases on CSR: Due to financial crunch, CSR gets sidelined. If we look closely at this phenomenon, we will see that this happens because CSR is still understood as an add-on activity, or activities that are other than the business of the organization it-Self. But, imagine what can happen, if CSR is seen as part of business activities, supply chain, value chain etc. If this happens, it will lead to strengthening of business base and economy, and flourishing of trade and commerce, there-by reducing frequency of recessionary phases.

2.2 The Change in Nature of Economy: The world economies and Indian economy in particular, have made a subtle transition from socialistic mind-set to capitalistic mind-set. The change has affected balance of welfare and profit. Profit is dominant and guiding factor, and welfare is getting over-looked, in a hope that profit will bring well-being for all directly or indirectly, which is a false assumption.

2.3 International and National CSR Standards, Voluntary Initiative, Guidelines: Different initiatives, guidelines and standards have evolved all over world, which are making organizations to redefine their area of influence. UN Global Compact, GRI, OECD Guidelines, Sullivan Principles, SA8000, etc. There are certifiable standards on CSR available (in market) these days and all these are being used for integrating CSR in core business processes, reporting and communication. There are countries, which have either developed or are in process of developing their own CSR standards.

ISO, Geneva has developed an International Guidance Standard on Social Responsibility, called ISO26000, which is intended for use by organizations of all types, in public and private sectors, in developing and developed countries, as well as economies in transition. It involved multi-stakeholder participation, intends to create a common understanding on the

social responsibility of organizations, and encourages organizations to go beyond rigidity that gets imposed due to laws and political set-ups.

In India, Ministry of Corporate Affairs, GoI first came out with had National Voluntary Guidelines (NVGs) on Social, Environmental and Economic Responsibilities of Business to promote Responsible Business. And then in 2013, Companies Act, 2013, Ministry of Corporate Affairs, Government of India (GoI) made it mandatory for the companies to allocate a portion of their profits to the CSR activities.

2.4 Anti-Corruption Movement in India:

This movement under the leadership of Anna Hazare brought to fore the saturation being felt by Indians on the issue of corruption (Aji, 2011). The movement exposed the unethical relationship of politics and business. The awareness brought by the movement is still compelling the Indian government to become more accountable, transparent and responsible.

Across the world people are facing the pinch of corruption un-leashed by competition and market driven forces. Market driven forces highlight product promotion, sales and cost driven factors. And values of fairness and true worth of product get compromised. Big companies like, Maggi-Nestle (Bhusari, 2015), 2G Spectrum Allocation Scam in Telecom Sector (Wikipedia) are recent examples. The problem is, market driven forces lead to a collusion of companies-politicians-funders to a great extent. And in their frenzy to be market leaders, corporate end up creating an exhaustive race for power and superiority, thereby leading to corruption; at times to the extent of jeopardizing the survival of future generations – example arms and weapons industry across the world.

In light of this, the challenge for today's management education is - how it addresses these issues through

its management curriculum?; How it motivates it's budding managers to become 'Holistic Corporate Leaders' (HCL) to provide Holistic Corporate Management and Leadership (HCML) to the organizations (Gupta, 2012). If we are able to address these challenges through the management programmes, we shall be able to make would-be-managers '**Corporate-Social Citizens**' (Gupta, 2012).

With this understanding, an experiment was initiated, where CSR was integrated in different courses of management curriculum of PGDM (Post Graduate Diploma in Management) students. The following section discusses the premise of experiment.

3. CSR Orientation to Management Education: A Necessity

There is an increased requirement of taking up CSR in management education. The reasons are many, from very obvious ones to some that are quite subtle. This section discusses some of those aspects of CSR which will help management students in becoming better managers and conscientious leaders.

3.1. CSR and Supply Chains:

Due to global sourcing strategies, the supply chains are becoming complex (Gunasekran, Subramanian & Rahman, 2015). Changes in business environment impact supply-chains (Zhang & Huang, 2012). Environmental degradation is increasing and climate-change issues are becoming more than rhetoric in past decade. Conflicts are on rise, which are threatening the supply-chains of the companies, and are impacting long term-investments and employments across the world. The increase in business across borders has created a need for those managers, who have the capacity to get responsible business done in the entire value-chain and supply-chain. The inclusion of CSR in management education helps in creating awareness in the budding managers for issues that are beyond the profit and efficiency paradigm

of the modern day organizations, inculcated in managers of today by the education they got in the recent past.

3.2 CSR and Collectivism:

The nature of the concept of CSR is such that it necessitates 'Collectivistic Thinking' against 'Individualistic Thinking'. It is for the reason that CSR for its conceptualization and implementation requires connect with many other entities, which get crushed by the regimented oversight and myopic vision of profits.

Hence, the concept of CSR is complementary to the concept of Team-Building in organization setting, and stretches beyond the realm of organization. If employees have an understanding of social responsibility of the organization, it will promote 'Collectivistic Thinking', there-by bringing people together, who would share vision and perspectives, both with satisfaction of an Holistic approach. It will also result in curbing self-interest oriented conflicts and selfish motives that otherwise prevail for profits. All this in turn will facilitate stronger bonding and understanding among employees.

In addition to this the idea of CSR also has the equity, accountability and transparency ingrained in it, which are essential for promoting collectivism.

Hence, when management students study CSR, they would learn to adopt above mentioned traits not only in CSR context, but also in larger context of business and organizations.

3.3 Consciousness level of 'World of Business' and CSR:

It is accepted that the existence of human consciousness is at three levels – Body, Mind and Spirit (BMS) and have also been used as *Sthool*, *Sukshn* and *Karan Sarira*, which can also be understood as Gross, Subtle and Supra-subtle (Sharma 2010, 2013). The significance of this model is that it helps in understanding that

consciousness not only operates at Gross/ Body level, but has two deeper levels – Subtle/Heart and Supra-Subtle/Spirit. Ideas thoughts and feelings originate from all the three levels and also impact all the three levels of consciousness.

Sharma (2005a) suggested the idea of Holistic and Trancendental Management & Leadership (HTML) wherein supra-subtle dimension in leadership is used to create synergy in organizations. Sharma (2007) further suggests that application of this leadership style in the corporate context leads to Holistic Corporate Management (HCM) and provides a framework for the same, wherein Management and Leadership are linked with Holistic Development (HD). Gupta (2012) extends these ideas to Holsitic Corportate Leadership (HCL) and Holsitic Corporate Management & Leadership (HCML) and applies them to the context of CSR.

Using the framework of gross, subtle and supra-subtle presented above, 'World of Business' can be seen from the perspective of following three levels of consciousness:

- a. Gross - **Profit Level**
- b. Subtle - **Governance Level**
- c. Supra Subtle – **Intent Level**

Here, CSR has the capacity to impact all the three levels of business. The three levels have a manifestation in different ways –

The Gross i.e. Profit Level: CSR impacts profits and brand value of business. It is the Gross level of Business that gets positively affected. CSR impacts the performance of the organizations, there by impacting the profits and its business.

The Subtle Level - CSR practices helps in creation of better governance structures, mechanisms and processes. Integration of CSR in business processes demands vision, perspective and decision making of a kind, that facilitates governance and

fair business practices. Hence, CSR helps in elevating organizations to higher levels of thinking and working.

The Supra-Subtle Level - The least obvious and un-explored is the supra-subtle level of 'World of Business'. This level is constituted of the 'Intent'. The 'Spirit of CSR' connects with this level, both in terms of the origin and the impact. First, the Intent is the driver of CSR in organizations, and then CSR impacts business by way of many positive tangibles and intangibles.

CSR creates positive feelings and emotions; it strengthens Human-Human and Human-Nature Bond; and promotes ethical business and CSR practices. The feelings of empathy, care, sharing get an expression. CSR helps people to move beyond 'Selfish-Self' to 'Selfless-Self', thereby impacting the Humanistic and Spiritualistic sides of human existence. It has the capacity to improve 'Positive Rajas', thereby impacting the 'intent' part of doing business also.

Table 1: Levels of 'World of Business' and the Impact of CSR

Sl. No.	World of Business	Levels	Impact of CSR
1	'Gross' Level	Profit	CSR adding to the profits and brand value.
2	'Subtle' Level	Governance	Development of good governance and democratic systems and mechanisms.
3	'Supra-Subtle' Level	Intent or Activism for CSR	Strengthening of Spiritualistic and Humanistic Level of existence. Improves the 'Positive Rajas'. Promotes appreciation for ethical business practices.

Hence, the inclusion of the CSR in management courses will help students in integrating the CSR at different levels of the organization, since they have a deeper understanding of 'World of Business'.

3.4 Linking CSR with Holistic Corporate Management (HCM)

The market conditions are favouring consumerism to the extent that people are apprehensive of its becoming 'unsustainable consumerism'. In such a scenario, CSR acts as a tool that helps in bringing a balance. It makes organizations think of their business on the dimensions of 'Holistic Corporate Management – HCM' (Sharma, 2005b).

Today there is a need for Holistic Corporate Management (HCM), which takes us beyond Corporate Management. According to Prof. Subhash Sharma, 'Holistic Corporate Management' (HCM) is the concept which integrates the ideas of 'Holistic Globalization' (striking balance in four forces – Market, State, People & Self), Sacro-Civic Society, and Responsible Corporate into one (Sharma, 2007 & 2015).

The incorporation of CSR in management education provides a chance to the future managers, to become sensitive to the social and behavioural issues. It orients them to design business- architecture beyond the boundaries of organizational profits and efficiencies. With this background, the experiment of integrating CSR in management courses was done. The following section discusses the experiment and its results.

4. Integration of CSR in Management Courses: Experiment and Results

In the last decade I have experimented with various topics of CSR in my class-room teaching with the students of two-year Post Graduate Programme in Management (PGDM) at Indus Business Academy, Greater Noida Campus, India. Topics and themes on CSR were integrated in different courses of management curriculum. The section

elaborates on the Design, Delivery and Results of this decade long experiment:

Design: CSR related topics and themes were integrated into the management curriculum. This integration was done in two ways -

1. Full course on CSR: The course on CSR was offered to the students in their II year of the PGDM programme. With the purpose to mainstream CSR for management students, the course was offered as a general subject for students of all functional specializations, so that students from different specializations know about the concept of CSR and its nuances.

2. Integration of CSR in different HRM courses: Different components of CSR were integrated in the functional stream – HRM. This was also done in I & II year of the PGDM programme. The topics have varied from basics of CSR to the philosophical dimension of CSR to different tools and initiatives that are present in the market for assessment and certification. They have been customized according to the nature of main course. The courses in which the elements of CSR were integrated were –

- a. Management Perspectives
- b. Change and Change Management in Organizations
- c. Conflict and Conflict Management
- d. Talent Management
- e. Leadership Development and Management
- f. HR Policy Management in Organizations
- g. Building High Performance Organizations

Purpose: The purpose of conducting this experiment was to –

1. Make students aware of the CSR and its importance in the present business context
2. Make CSR more contextual for the students.

Delivery, Dealing and Discourse in class: The topics of CSR were woven into the Major theme of the course. Initially the students would be introduced to the concept of CSR, National and international scenario, practices

and then the discussions were conducted in the context of the course. For example - If the major theme was Conflict Management then there were discussions around the possible conflicts that may arise in the process of identification of Stakeholders. This helped students to experience the depth at which CSR impacts businesses, work-place behaviours and social well-being.

The pedagogy adopted for teaching included Lectures, Presentations, Assignments, Discussions and Discourses on the nuances of the integration.

Results: It was found that students responded positively to the topics, context and the discussions. They developed understanding of CSR being an imperative for sustainability and good governance. The linkages mentioned in the previous sections were discussed in the classroom with the management students.

It was observed that weaving of CSR topics in different courses created more appreciation for CSR, as the students could understand CSR as a factor/driver of business and could see its impact on the business processes in terms of betterment and effectiveness.

The challenges arising out of market orientation of management education surely crept, and students asked questions about the actual worth of the concept and companies being interested in CSR. But, over a decade a transition was noticed among the students in this direction. The acceptance for CSR increased among students with each passing year.

The reasons for this positive shift were - higher acceptance of the concept of CSR among companies (CSR being acknowledged by industry as an imperative in management and its more important for HR managers); emphasis on sustainable development; emerging risks of destruction due to climate change and economic imbalances, and companies emphasizing on their contribution to social development. In addition to this, linkages to the concepts of 'Triple Bottom Line' and 'Holistic Corporates' also instilled confidence among students.

5. Challenges and the Way-Forward for Integrating CSR in Management Education:

The changed market conditions and the choices being made by the students have impacted the attitude for CSR. The market-focus of economies and market-orientation of businesses have impacted the management curriculum, and course preferences of the students in management programmes.

It can be said that market-focus of economies and market-orientation of businesses are impacting people in many ways. On one side, there is an emergence of market-oriented culture in last decade or so, nationally and internationally; And on the other, the subtleness and pressures of ever-increasing-efficiency paradigm of the companies is making things mechanical, and the education is turning students into a resource for increasing the bottom-line of the organizations, rendering their ownership and bonding with the surrounding an artificial relationship.

Hence in present times, with all good sense, CSR is still considered an add-on activity. The integration of the same in the business processes is still a challenge and has a long way to go. Further, it's a matter of research to find out, if CSR is part of vision and mission of organizations, and if 'yes', the extent to which it has got cultured due to the policies, programs and intent of the corporate leaders.

To counter this impact and inhibit creation of robotized individuals and society, teaching CSR to management students is important. The feel for CSR doesn't come naturally today, it has to be either taught or has to be cultured-in.

Under these challenging conditions, the way forward for integrating CSR in management education and teaching CSR to management students is as follows:

5.1 The change of perspective in the management education: There is a need to understand that CSR requires integration

and engagement of social responsibility in organizations' basic business activities. This means that there is a need for paradigm shift in understanding of CSR. The inherent nature of CSR is that it brings harmonization. So if organizations intend to integrate CSR, they will have to adopt strategies that build linkages and connectivities. But, the management theories being used today are such that they focus on competition, when collaboration is the need of hour. So, there is an urgent need to have a change in the theories that are being used for teaching strategy formulation and corporate management to the students.

5.2 To make students realize that 'Triple Bottom Line' and '4Es Model of Development and Management' are integral to the management of organizations: Through we can't have cap on the profits, but the definition of profits can be expanded to include other kinds of profits and organizations' commitments towards them e.g., the idea of 'Triple bottom-line' - Profit, People and Planet (n.d., 2009, November 17) and '4Es' - Efficiency, Equity, Ethics, and Ecology (Sharma 1996). There is an urgent need to address and contribute to sustainable development with profits and Gross National Happiness/ Gross Global Happiness at all levels, nationally and internationally. In light of the strong market-orientation and short term gains, it is a challenge to make students internalize that these concepts are fundamental to long-term survival of any corporate.

6. Inference and Conclusion

Teaching social responsibility should be an integral part of management education. In current scenario, where sustainability is a big issue, it is possible to bring change through holistic management approach developed via education of CSR aspects to budding managers in management programmes. The topics on CSR can be introduced in different dimensions of management courses. To make Holistic Corporate Leaders (HCL)

and Creation of Holistic Corporates (CHC), integration of CSR in management education is essential.

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Corporate Spiritual Responsibility (CSpR)

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I. Present Scenario of Society

The society having lost the complete knowledge and awareness of the 'Purpose, Principle, Process and the Protocol' that operate behind Human Existence, its ancient values and the core competence in spiritual wisdom - once a beacon of Spiritual Wisdom to the whole world, today's India has been reduced to a habitat of 'Spiritually Challenged' people.

How our Core Spiritual Values have been desecrated, can be seen from the following:

Our guiding philosophy and the purpose of existence - outlined as, 'सर्वे भवन्तु सुखिनः' (May all be happy).....has been reduced to the current guiding business philosophy of 'कर लो दुनिया मुठी में....'

The noble, prayerful thought of लोकाः समस्तः सुखिनो भवन्तु (Let there be happiness in all the planes of existence).... has been replaced by the 'WIN-WIN' principle of the Animal centric Management Theories. As if, the society and its resources were the ancestral property of a few, who could divide it between themselves - on 50-50 basis on the lines of fashionable animalistic 'WIN-WIN' philosophy. As if,

things existed independent of each other and everything else.

The principle that 'ईशावास्यं इदं सर्वम्' (God is all pervasive) is forgotten and instead people take pride in defending and justifying the phenomenon of corruption as being all pervasive... And ask, so what is the big deal?

II. Present Scenario of Business

The present world view - a materialistic view triggered and propelled by so called scientific perception - restricted to and dictated by the material science, material life, with material means, for material goals, completely ignores the invisible dimension - one can't perceive through the physical senses. So far the world view - and hence, the resultant derivatives, definitions and the perceptions there of, were not only lopsided, but were also victims of defective Hypotheses - on which were founded the corporate culture, the Philosophy, Concepts and Theories of Modern Management.

The 'Zero Error'

Three Defective Hypotheses of this Materialistic perception of Reality are:

- That only what is visible and can be felt and experienced with our physical senses is the complete Reality of existence; And that things exist independently of each other and everything else,
- That the Matter is the ultimate reality of existence,
- That Man is basically an animal – social, political and economic.

The above three hypotheses constitute the “Zero Error” of Modern Mind set and Vision.

In this mind set, conditioned by Newtonian materialist view of life and intellectual arrogance, compounded by ignorance, glamorous achievable goals, that the Material world offers, namely – perishables like wealth, pleasures, power, praise, and pre-eminence, which have become the purpose of life. But even after one has won the race of materialism and achieved all that is considered necessary, to qualify to be called successful by worldly standards, invariably, it is felt that the sacrifice required and price paid to earn these perishables, is too steep a price to pay.

After all why does a Bill Gates choose to donate not only his own life time’s earnings but also exhorts others to do the same? What prompts this thought process? Why the achievers - invariably feel emptiness and futility of it all, on reaching the top?

It is obvious, that merely business ethics are not good enough as these are like ‘Traffic Rules’ while the conduct of business in alignment with core Spiritual principles is like the very skill of ‘Driving’ -in ‘Auto Pilot’ Mode- with almost ‘On – Line’ guidance of a built in GPS. The current inputs like stress management and Yoga techniques, are at best damage control and fire fighting tools, to repair the damage done, by an animal centric – profit motive driven management, using the Man in the ‘Man’-ager perpetually in animal mode by playing on his animal instincts, while the conduct of business with a corporate conscience - by aligning and fine tuning the Corporate goals to the larger goals of human

life and the humanity, leads to flowering from within - nurturing the inherent equilibrium of a connected existence, of all the stakeholders - leading to abundance of all the achievables. Harmony, achieved by playing on animal instincts of the players and stake holders, is too cheap and inferior a substitute, when compared to the harmony - naturally oozing out on realization of the vision of oneness, by the employee, the corporates and other stake holders.

Road Blocks to Realizations

Albert Einstein said - “You cannot solve a problem from the same consciousness that created it. You must learn to see the world a new”. Einstein, at least had the magnanimity and grace to admit that a new vision may be needed. But not the modern material science and scientists - who in their arrogance compounded by ignorance, would not hesitate to even wish away and write off the very existence of a phenomenon, just because the material science - handicapped by the limitation of physical senses, has not yet been able to develop the tools to measure the phenomenon.

The question, whether the phenomenon of Gravity did not operate, until Newton coined the term of Gravitation, and if the phenomenon of ‘Fever’ did not exist, prior to and until the Thermometer - the tool to measure it, was invented, has waited too long to be asked - only due to lack of courage and confidence, of the so called thought leaders.

Unfortunately for India, this sense of inadequacy, inferiority complex, craving for approval from, and fear of offending the ‘Elite of the World’, is more prominent and damaging among the English educated Indians than the westerners, who deserve to be complimented for being open minded and quite inquisitive and objective in acknowledging knowledge and wisdom - irrespective of where, it comes from. No wonder, thousands of research papers have been written on the subject of ‘Spirituality in Business’ in last 10 years.

The scepticism about, and questioning the appropriateness of linking the subject of Spirituality to business, has come to look as ridiculous as questioning the relevance of Operating System to a computer and its network.

Since, the material science driven West has already started getting the glimpses of the same Truths which have been the Core Competence of ancient Indian Spiritual wisdom, India needs to stop being apologetic about its core competence, in the matters of Spirituality, and lead the way for the world, by starting to practice the knowledge for the welfare of humanity - instead of waiting for a few more centuries for the material science to be able to develop tools to verify and certify the existence of the phenomenon - existence of which has never been in doubt.

As to how, to access higher consciousness, how the level of consciousness affects one's thoughts, words and deeds and also how to upgrade one's consciousness, are some of the well established aspects of Indian Spiritual wisdom and hence, are our Core Competence in the field of Spirituality.

Surprisingly, while the West has been groping in the dark – however dimly, but with a sustained determination and inquisitiveness to gauge the Spiritual dimension, referring to it and using terms like Conscious business, Spirit at work, Spirit friendly Business and so on, the Indian thinkers and Management Gurus continue to be apologetic about putting forth their insights into this sphere, and help the West to jointly innovate means and tools to fathom the Spiritual dimension and remove the 'Zero Error' of assuming the 'Matter' as the ultimate reality of existence and 'Man' in the 'Man'-ager to be basically an animal only - as mentioned earlier.

The need is to demonstrate that the Corporations have to go way beyond from being just 'Soul Friendly' to 'Soul Driven'-following the laid down spiritual protocol of – "Let Spirit Lead the Matter".

Anchoring in the Bed-Rock of 'Spirit': A Foundational Shift

The moment, the above explained 'Zero Error' is removed and the entire Reality is correctly realized as the 'Spirituo System' - as against the current partial view of the perceivable 'Eco System', all definitions with regard to Stakeholders, Responsibility and even the very definition of Profit will undergo an Orbital shift.. The phrase - 'Net Worth' of an individual as well as that of the Corporations, will come to mean a totally different meaning, altogether.

Following three Spiritual Realizations, form the basis for the Three Holistic Hypotheses:

1. That the visible reality is only a part of and a sub set of the complete Reality - which constitutes not only the invisible dimension but also the one which is still un-manifest.
2. That it is not the Matter, but the underlying bedrock of Spirit, which is the ultimate reality of existence – and also the cause of Oneness of entire existence.
3. That Man - far from being an animal - as assumed in the modern world view, is much more than his physical self - basically divine, but lost in ignorance. And that the 'Man' in the 'Man'-ager, is not an isolated standalone unit, but is a part of a network connecting him to the entire 'Spirituo System' - influencing the same and also - in turn, getting influenced by it, on almost 'on-line' basis.

Once the Reality is correctly comprehended, understood and realized, as explained above, there will be a 'Foundational Shift' in Human Understanding of the phenomenon and the resultant Perception, Processes and Priorities.

The wealth will come to mean a different meaning altogether – meaning much more than just the perishable material wealth. The consequences will have to be understood in terms of long term existence – in the realization of the concepts like 'Here-In' and 'Here-After', and not just this physical life as we know it.

Concepts of ownership will automatically get redefined and understood in their true sense. Concepts like 'WIN-WIN' will start looking childish, mean and blasphemous.

The stakeholders, after the new awakening to the Reality and the resultant World view, will mean not just the shareholders but will also include:

- The Corporation and Management
- Employees and their families
- Society
- The Planet
- Future Generations and
- The Spirituo System - as a whole

With the on-going shift in human consciousness, the resultant world view will be shaped by change in perception of the Reality of existence - as of an all - encompassing "Spirituo System" (As against the current partial view of just the 'Eco system') - viewed and perceived, in a 'Vision of Oneness' of all existence.

This will form the foundation - for conceptualizing and guiding future movement of humanity, from 21st century onwards - redefining the very meaning of terms like Profit, Gains, Market, Stakeholders, Wealth, Business etc.

The phrase - 'Net Worth' of an individual as well as that of the Corporations will come to mean a totally different meaning, altogether.

The Spiritual principles underlying my concept of 'CSPR' are:

- "The 'व्यवस्था' (Vya-vastha) of any Organization, depends on the 'अवस्था' (Avastha) of its Managers".
- "That the quality of your being, will decide the quality of your doing and hence, of your living".

'अवस्था' denotes:

in which gear is the Machine Operating. Or using the allegory of a computer, it can be understood in terms of the 'Operating System'

at which the person is operating. The extent of awareness of the 4P's (Purpose, Principle, Process and Protocol) of life, hence, the extent of Spiritual alignment - measureable by way of 'Integrated Spiritual Evaluation Index' (INSPIRE-INDEX). As is the 'अवस्था', so are the 'Thoughts, Words and Deeds'

The objectives are:

That one's goal in life will be - not only to do well for <himself>, but also for his->Self<.

That at the time of retirement, one will get not only his monetary settlement, but also a <Spiritual Balance Sheet> - indicating as to what he has achieved or lost Spiritually, while earning and accumulating the <Perishables>. And this will become the USP of the future Corporations to attract the Pious, Pure, Principled and potent Professionals. That one's Spiritual level, will be a necessary qualification - along with professional qualifications, to be linked to livelihood - right from placement to promotions, and continuously evaluated till retirement. That while for lower responsibilities, it may be acceptable to have someone with lower spiritual level, but for higher positions, higher Spiritual involvement will be mandatory. Like for an advance operation like Cloud Computing, one cannot operate on MS-DOS, similarly for higher positions- hence, potential for higher influence and responsibility for higher goals, one needs to be at a higher Spiritual 'अवस्था'. The 'Spiritually Challenged' will have to be necessarily restricted to lower positions only. That the employee will be <Chaperoned Spiritually> - right from placement to promotion to retirement - preparing him for graceful exit from the world as a fulfilled, evolved and contented human being.

The current fashionable CSR which is more of PR, positioning and Brand building - under the legal obligation and compulsion of doing it, is prompted by the partial realization of the Reality and consequent World view, hence catering to partial dimension only. While with the enlightened world view, awakened and activated by the realization and perception of

the existence of 'Spirituo System' in the Vision of Oneness', The CSpR attempts at an Orbital Change in the Purpose, Process and Priorities - by invoking the conscience of the Corporation and letting it find its own place in the Oneness of interconnected Reality of existence - by fine tuning and aligning corporate goals to the higher goals of human life and humanity. The CSR is like facilitating in his the 'Sleep Walk', while the CSpR amounts to awakening the person. If CSR can be compared to an application software, the CSpR amounts to up grading the very Operating System itself-making the Business 'Spirit Driven'- following the Spiritual Protocol of "Let Spirit Lead the Matter".

Prevalent Ethics in management are at best the 'Traffic Rules', while the CSpR refers to the very skill of driving - which with its built in GPS activated, enables one to drive in Auto Pilot mode getting automatic guidance - triggered from the light house within. As is the world view, so are the contemporary ethics. With the world view becoming enlightened in the realization of the reality of 'Spirtuo System' and 'Vision of Oneness', the Ethics will get revised too, to cater to the needs of an enlightened business and society. Even the Ethics are equivalent of the Apps only, while the CSpR refers to an upgraded advanced Operating system. The current Spiritual inputs being given in the name of values and stress management etc. are at best the fire fighting and damage control tools only - more of lifestyle accessories, than being the prescriptions for right living - more of external application - instead of transformation and flowering from within as a consequence of Spiritual Un-foldment and resultant transformation.

To summarise, CSpR will trigger thinking to do the following:

- "Corporate Goals to be fine-tuned and aligned with the Highest Goal of Human life"
- Link Spiritual Level to livelihood, career growth

- Strict No to 'Spiritually Challenged' at senior level
- Spiritually Challenged to necessarily start at lower levels
- Check Their 'Spiritual Alignment' Periodically - by way of developing techniques - equivalents of 'Spiritual MRI' and 'Spiritual Lipid Profile'
- Prescribe and practice Conduct Rules - 'यम - नियम' at least if not आसन and beyond...
- Invest in 'Awakening' of your employees not just feeding the 'Comatose' and perpetuating the 'Sleepwalking'
- Ask for and evaluate the Spiritual Horoscope of the Company while sending CV for placement to a corporation.
- Redefine appropriately and understand in true perspective - in complete awareness and realization of the wisdom of 'Here In' and 'Here After', the terms like Package and not just Cost to the Company (CTC) but Cost to Self (CTS) too - while negotiating for a job.

The S-VYASA University in Bangalore - in true spirit of courage and conviction- not being apologetic about God and Goodness, and like true descendants of Swami Vivekananda's tradition, has taken a bold decision to set up the first ever Centre of 'Corporate Spiritual Responsibility' as part of their management faculty. The centre was inaugurated on 12th January 2014 on the occasion of 150th Birth Anniversary of Swami Vivekananda in the august presence of Spiritual Luminaries and CEOs of Conscious Corporates and Enlightened Enterprises from various countries.

A MNC having its offices all over the world, has offered itself as the first Pilot project in its Bangalore Branch - to be extended to its Chicago office next month. The Pilot started from 14th January, 2014.

With the setting up of this centre, the meaningful work with regard to conceptualizing, designing, and implementing the tools and

techniques to measure one's Spiritual Level - by way of developing techniques equivalent of 'Spiritual MRI'- by way of Aura mapping, GDV, PIP, BWC and the 'Spiritual Lipid Profile' by measuring composition of 'सत्तो, रजो, तमो गुण' components, has started taking shape in right earnest - with research scholars systematically working - hand in hand with the practicing Corporates, on and developing the subject.

Corporate Retreats have been designed with 'Before' and 'After' readings taken on the participants to measure the status of their 'Spiritual Alignment' which directly affects and gets reflected in their performance at work. On day one, the diagnostic readings are

taken and spiritual interventions given over next three days in 6 to 8 sessions - as per the need of the particular group, the changes - spiritual up-gradation being demonstrated in the 'After' readings - at the end of the retreat on day three.

Note

This is the Keynote Address by Mr. Ajeet Saxena, at the Workshop on Corporate Social Responsibility, organized by Indus Business Academy (IBA), Bangalore in collaboration with Karnataka Regional Branch of Indian Institute of Public Administration (IIPA), New Delhi and IIM Ahmedabad Alumni Association, Bangalore Chapter, Feb. 22, 2014.





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Corporate Social Dharma (CSD) for Harmonic Globalization: Co-responsibility through Co-realization

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Modern societies are characterized by three key ideas (1) Category to which an individual belongs. The category could be in terms of class, gender, nation, corporate hierarchy etc. (2) An individual's Status in the organization or social context. This would include his/her current status/ career stage in the organization or society. (3) Role (with associated Rights and responsibilities) that an individual plays by virtue of his/her belonging to a particular category and career stage. Thus, in organization context one may be belonging to the category of top management, middle management/ worker and within his/her category, may occupy certain status that may be defined by his/her designation. Further corresponding to the category and status, he/she will play certain role with assigned rights and responsibilities. This is also true for all individuals in a society or nation. A nation may evolve certain norms and codes of ethics to guide society towards harmony and peace. At times such norms become part

of the constitution in the form of fundamental rights and directive principles. It may be indicated that ideas of Categories, Status, Role (with associated Rights & Responsibilities), have existed in all societies in one form or other. Further, it may be indicated that some societies (collectivistic societies) gave greater importance to responsibilities/duties and some (individualistic societies) have given greater importance to rights. Now need for a balanced approach has come. For example, Sizoo (2013) and Sudha (2013), among others, suggest the need for moving towards cultures of responsibility and universal declaration of human responsibility, taking us beyond the idea of human rights. This will lead to a balanced view of Rights and Duties of individuals as well as organizations leading to justice in societies.

For harmonic functioning of organizations and societies, Rights, Responsibilities should be coupled with Ethics. Rights, Responsibility

and Ethics (RRE) constitute triad and can be represented in the form of a triangle, wherein Right and Responsibilities are represented by the right and left corner points of the triangle and Ethics is represented by the middle point. Using the D – Diagram an integrative view of RRE is presented in Fig. 1. This provides us a framework for co-responsibility.

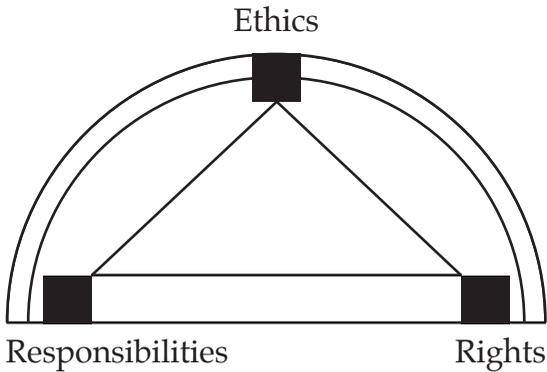


Fig. 1: Rights, Responsibilities and Ethics as D-Diagram

Forum of Ethics and Responsibility (FER), defines co-responsibility as “Shared responsibility for issues that a society has to face as a collective”. There are two key ideas in this definition viz. ‘shared responsibility’ and ‘collective’. A community or an organization is viewed as a collective when members have a shared responsibility towards issues facing the society.

It may be indicated that justice in societies is linked both with rights and duties. Focus on only rights or only duties, will not bring proper justice. Thus, Justice, Rights and Duties (JRD) are interlinked. Indian concept of Dharma aims at balancing Rights and Duties. When combined with Positive Karmas (PK) it provides conceptual foundations for Justice in societies.

Four Lions and Four Forces Framework of Harmonic Globalization

To further understand the idea of shared responsibility, we suggest the metaphor of four lions representing four fundamental forces of ‘harmonic globalization’ viz. Force of Market,

Force of State, Force of People and Force of Self. Dynamics between these four forces influences the shared responsibility for the issues of concern to the society. Fig. 2 presents the four lions metaphor and corresponding ‘Horizontal-Vertical Dialectics’ diagram wherein x axis represents the dialectics of the Market and State and vertical axis represents Society and Self (Individual) dialectics. When there is a balance between these dialectics, there is harmony in society. Hence, we refer to this framework as a framework of ‘harmonic globalization’.

To understand the idea of co-responsibility we can use the metaphor of four lions representing four fundamental forces that are influencing all nations, corporations and societies. The four forces include:

1. Force of Market
2. Force of State
3. Force of People (represented by Capillary action/ Community action/Social action)
4. Force of Self

Dynamics between these four forces leads to different configurations that we observe across societies. Fig. 2 presents the four lions metaphor and corresponding four forces dynamics in the form of a dynamics model.

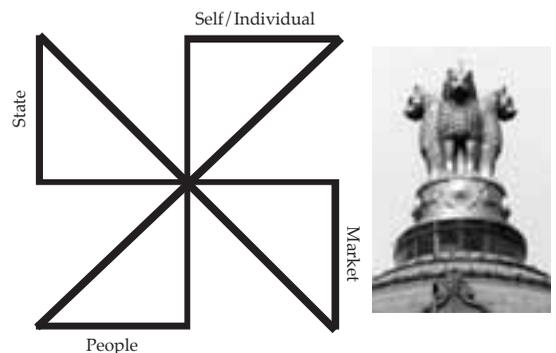


Fig. 2: Four Forces Dynamics Model of Harmonic Globalization

(Source: New Ideas in Strategic Thinking and Management, Subhash Sharma, New Age International Publishers, New Delhi, 2015, pp.50-51)

Historical Evolution of Four Forces

Four forces framework presented above can also be considered as a framework of co-responsibility. State has responsibility towards Market and People/Community. It implies Government’s ‘umpire role’ towards Corporations and social and spiritual responsibility role towards community. Corporations have responsibility towards State as good corporate citizen and towards society through CSR. Further, Corporations also have ‘ethico-spiritual responsibility’/ moral responsibility and ‘eco-spiritual responsibility’ towards customers and community. Similarly, individuals have social responsibility towards State and spiritual responsibility towards community. Thus, all four forces have social and spiritual responsibility towards each other and this gets manifested in terms of the roles played by

various institutions in the society representing the four forces.

To understand the historical evolution of four forces we take a perspective on evolution of human society in terms of seven stages of development from Tribes (I) to Kingdoms (II) to Nations (III) to Corporations (IV) to Globalization (V) to Social Action (VI) to New Consciousness (VII). This evolutionary process is presented in Fig.3. It may be indicated that the ideas of Rights, Responsibility and Realization are closely linked with this historical evolution. Force of Market is represented by Rights, Force of People is represented by Responsibilities and Force of Self is represented by Realization. Thus, 3 Rs viz. Rights, Responsibilities and Realization and their inter-linkages represent an evolutionary process through an unfolding of human history.

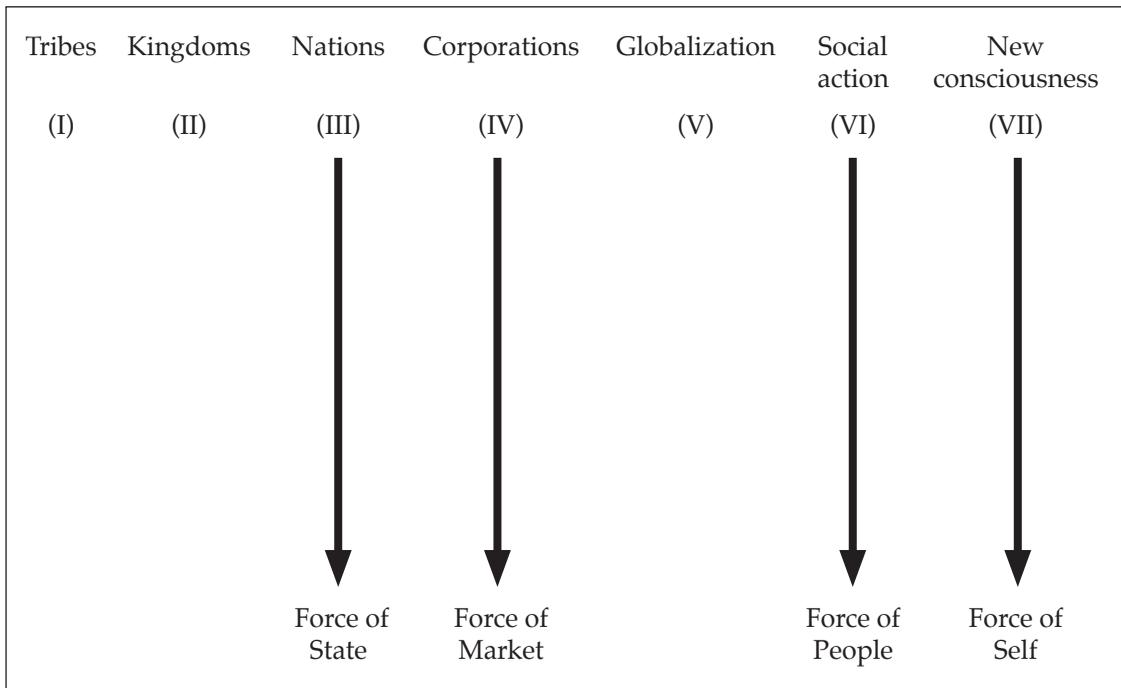


Fig.3: Historical Perspective on Evolution of Four Forces

Interrelationship between Rights, Responsibilities and Realization can also be represented in terms of a Y-diagram presented in Fig. 4. In this diagram, Demand-supply

curve on the right side of the diagram, represents the Market/ Rights approach (generally represented by the expression, property rights), balance on the left side

of the diagram represents the Society/Responsibilities approach and circle (with multiplication sign within it) in the middle represents the Self/Realization. It may be indicated that Realization also implies 'spiritual responsibility' of an individual towards community. Diagram presented in Fig. 3, can be referred to as 3 Rs model of Rights, Responsibilities and Realization.

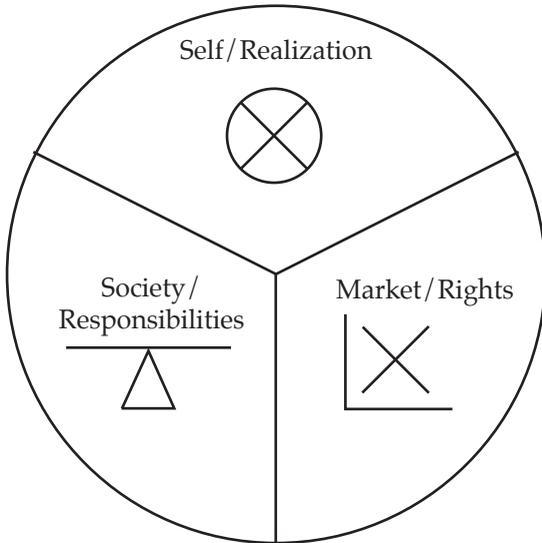


Fig. 4: Rights, Responsibilities and Realization (3 Rs Model)

This diagram also represents an equilibrium approach. Demand –supply diagram represents equilibrium in market. Balance represents equilibrium in society and the symbol of circle with multiplication sign within it, represents equilibrium within one self. Thus, these three symbols are three symbols of equilibrium in subsystems of market, society and self. Human experience shows attempts to achieve equilibrium in one part of the system can lead to disequilibrium in other part of the system. One is reminded of the uncertainty principle. Hence need for a holistic approach to achieve 'holistic equilibrium'. 3 Rs framework of Rights, Responsibilities and Realization presented in this paper, is in the direction of achieving 'Holistic equilibrium' going beyond the idea of solving human problems and issues only through 'Market equilibrium'.

Typology of Self and Expressions of Self

To further understand the idea of balancing between 3 Rs, we need to understand notion of Self in terms of Rights oriented self, Responsibilities oriented self and Realization oriented self. These three types of Self find expression in terms of Self interest, Enlightened self interest and co-responsibility. This typology of Self and its expressions in society is presented in Table 1.

Table 1: Expressions of Self

Typology of Self	Expression in Human Society
I. Rights oriented Self	Self interest
II. Responsibility Self (Responsible self)	Enlightened self interest
III. Realization oriented Self	Co-responsibility/ Enlightened collective interest

Further these expressions of self are also represented through the notions of Freedom, Dignity and Liberation (FDL). When Amartya Sen (2000) talks about 'Development as Freedom' he takes Rights approach. Dignity implies Responsibilities approach and Liberation implies Realization approach. In Gandhi's 'Experiments with Truth' we find glimpses of Responsibility oriented self and Realization oriented self.

Idea of Realization can be viewed at different levels viz. ethico-moral, psychological and spiritual. In PSY (also Psy from Psychology), we find an integration of Psychological (P), Spiritual (S) and Yogic (Y representing Harmony) connectivity. Further, it may be indicated that Yoga philosophy also provides us connectivity between Psychology and Spirituality. Self realization as PSY realization implies 'expansion of consciousness'. Modern societies suffer from the 'contraction of consciousness' because of excessive focus on CGS (Competition, Greed & Self interest). It requires a correction through co-responsibility

and this can happen through ‘PSY expansion of consciousness’.

Gita Model: Giving Taking (GiTa) - G/T Ratio and Three Expressions of Self

Gita provides us a model of Giving and Taking and thereby the concept of G/T ratio indicating what you give to the society and what you take from the society. Gita suggests the idea of loksangraha, wherein the focus of one’s actions (karma’s) is for the benefit of society/ larger good. Thus it suggests that Giving should be more than Taking. In general there are three types of individuals in terms of their expressions of self:

- I. Those who don’t give back to society and only take from society: $G < T$
- II. Those who balance out giving and taking: $G = T$
- III. Those who give more than they take: $G > T$

Those who take more and give less, tend to be rights oriented and are driven purely by self interest. Those who give more and take less are duties and repositibility oriented and are driven by enlightened self interest and enlightened collective interest. There is a need for shift in consciousness from $G < T$ to $G > T$ and this is the message of Gita represented by the idea of loksangraha. This shift can be viewed in terms of 3 G (Greed, Goodness, Godness) Model with roots in Guna Theory (Gita Theory of Gunas). We also refer to 3 G model as Theory G. In this model presented in Fig. 5, we need to understand the difference between Greed and Need. Further, Goodness implies concern for others and Godness implies developing higher qualities such as love, kindness and compassion, in human beings. Hence, Goodness and Godness refer to Responsibility and Realization.

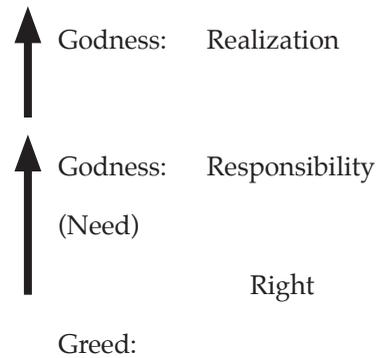


Fig. 5: Theory G (3G Model) and 3 Rs Framework

This shift in consciousness can take place through SOWing (Self-Other-World) process wherein there is harmony between Self-Other and the World. This implies Self-actualization, spiritual realization and collective connectivity leading to co-realization (Ananta Giri, 2013). Self actualization, Spiritual realization and Co-realizations will lead to Just and Harmonic society and this suggests need for integrating thoughts from Mas low (Self actualization), Aurobindo (Self realization) and Gandhi (Co-realization) for Harmonic and Just society.

Towards Trident Model for Co-realization

Co-realization is facilitated by 3Cs viz. Culture, Conscience and Consciousness. Trident model presented in Fig. 6 represents the 3Cs of Co-realization. In this model culture implies culture of ‘mutual cooperation’ (mutuality), conscience implies ethics and values and consciousness implies spirituality/spiritual approach.

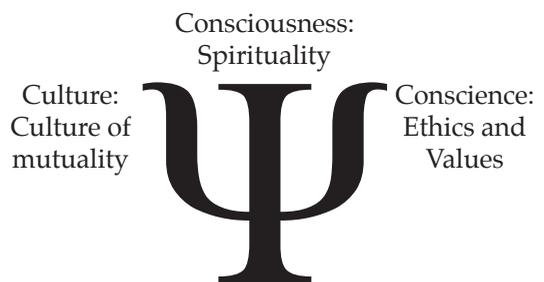


Fig. 6: Trident Model for Co-realization

3Cs lead us towards co-realization and thereby achieving the vision of harmonic globalization. It may be indicated that this Trident model can also be referred to as Psy model as we are using Psy diagram to represent 3Cs of co-realization.

Corporate Social Dharma (CSD) for Harmonic Globalization

Sharma (2004) in his article. *'Ethicortarian Philosophy and Ethicortarian Vision as a Basis for Holistic Development: Towards the Concept of Corporate Social Dharma'*, observes, 'While the idea of Corporate Social Responsibility (CSR) has been much talked about, we need to extend it to the idea of Corporate Social Dharma (CSD)'.

In 'Corporate Varna hierarchy', there are four categories viz. Board, Top Management/ Senior Management, Middle Management and Workers. They have their respective roles and associated rights and duties (responsibilities). Corporate Social Dharma implies that all the four hierarchical categories should pay due attention to their roles and responsibilities keeping in view over arching purpose of Corporate's responsibility towards society represented by the idea of loksangraha from Gita.

During recent years idea of Corporate Spiritual Responsibility (CSpR) has emerged (Ajeet Saxena 2014). Corporate Social Dharma not only includes the idea of CSR but also CSpR because its focus is on social and spiritual responsibility. Corporate Social Dharma (CSD) implies that an organization's G/T ratio should always be greater than one.

Idea of Dharma has deeper significance than Responsibility as it includes both Responsibility and Duty, towards community and stakeholders. Dharma encompasses 3Cs viz. Culture, Conscience and Consciousness, represented by the Trident model presented earlier. Thus, Trident model constitutes the basic foundation of the idea of CSD because of its focus on the ethicortarian world view and moral responsibility. For Harmonic Globalization, CSD is the key idea as it captures the essence of Corporate moral

responsibility and duty towards society and stakeholders. It may be indicated that this concept is also applicable at the individual level. When applied in individual context, it can be referred to as My Social Dharma (MSD).

Three Statues Model for a Holistic Vision of the World

When Culture, Conscience and Consciousness (3Cs) represented by the Trident model, drive a society/ nation or world, there is co-realization leading to a balance between 3 Rs viz. Rights, Responsibilities and Realization. This in turn leads to just and harmonic society. Time has come for the nations and the world to strive for achieving this balance. This implies need to supplement statue of liberty representing freedom and rights, with statue of responsibility & duty and statue of realization. It may be indicated that statues created by human beings represent certain values and ideals and that is the reason for their significance in human society. When statue of an individual is created, it represents the qualities and ideals of the individual, that have relevance for the society and the world. Viewed from the perspective of values, statue of liberty represents the ideal of liberty, statue of responsibility represents the idea and ideal of responsibility towards society and a statue of realization represents the idea of spiritual evolution and the ideal of spiritual responsibility towards environment and other life forms. Fig. 7 presents 'three statues model' of Rights, Responsibilities and Realization, as a model for co-realization. This model has managerial and leadership implications for societies, nations, corporations and NGO because it creates a new awareness towards corealization by all stockholders.

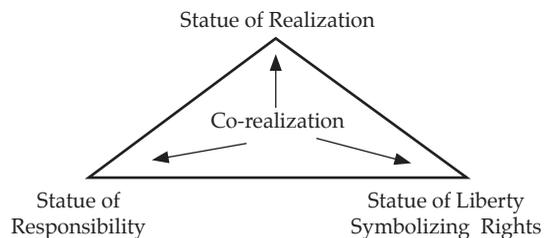


Fig. 7: Three Statues Model for Holistic Vision

In future some artists may create new statues as symbols for responsibility and realization leading to a holistic view of human existence. Three statues viz. statue of liberty, statue of responsibility and statue of realization will provide a new inspiration to the human beings and their institutions for co-realization and movement towards harmonic and peaceful society through harmonic globalization.

In corporate context, these statues point us towards the idea of Corporate Social Dharma (CSD) as a future guide for the corporations to include this idea as an integral part of their strategic thinking and corporate vision.

Note

This paper is based on author's presentation at the Workshop on Co-responsibility: Interactive Dialogue on Ethics, Human Rights & Responsibilities for Just Society, held at Indus Business Academy (IBA), Bangalore on October 8, 2013 and was organized by IBA Center for C School, IBA, Bangalore and Rights & Responsibility Collective and Eco Foundation for Sustainable Alternatives (EFSA), Bangalore.

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The Social Responsibility Case for Employee Board-Level Participation

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Abstract

Social Responsibility (SR) calls for the implementation of social, environmental and economic considerations in management and decision-making. A key principle in SR is stakeholder engagement, which enables organizations to take into account stakes, interests and concerns of various constituents. It also introduces diversity and allows for a more inclusive manner of management. This is true in general, and particularly in the conduct of boards of directors, who set the strategy and direction of the organization. Employees are a central stakeholder group, whose representatives might have an important role in the boardroom. This article summarizes the SR rationale for employee board-level participation, a practice that is beginning to emerge (especially in Europe) and merits more research.

Social Responsibility and Stakeholder Engagement

Social Responsibility (SR) is considered today as one of the pillars of 21st century management. Some scholars and practitioners prefer to emphasize the importance of social issues in SR (Schwartz and Carroll, 2003)

while others choose to put more weight on environmental issues (Shoop, 2005). Yet, most agree that what is common to all SR definitions, is the fact that they deal with economic, social and environmental issues (Quaddus and Siddique, 2011, p. 6).

It is well understood today, that one of the

essential requirements for SR management is the implementation of stakeholder engagement. This concept was developed by Freeman, who explained: "The 'narrow definition' includes those groups who are vital to the survival and success of the corporation. The 'wide definition' includes any group or individual, who can affect or is affected by the corporation (Freeman, 2004, p. 115).

Stakeholder concept today gains growing attention as a result of the increasing challenges in globalized business environment, characterized by fast competition, need to comply with changing regulations, critical society and growing media scrutiny. This reality forces organization to understand that they can no longer settle for mere compliance with the law, but must include a new set of considerations and demands of social actors (Cunningham, Kagan and Thornton. 2003). Indeed, Werhane and Moriarty (2009) encourage the organization to broaden the circle of individuals that participate in its decision making processes, advising that this might improve the way decisions are made and assist to better understand their potential implications on various stakeholders.

Stakeholder engagement introduces diversity into the management process. In the context of corporations it refers to voluntary efforts aimed to expand both workplace diversity and board diversity (Kim, 2011), so it can include as many representatives of society as possible in any decision making. Diversity is also gaining a lot of attention in the SR era, where globalization forces workforce to become more heterogeneous than ever before (Mor Barak, 2011). Many countries deal with diversity issues through their legal systems, in order to overcome discrimination against women, minorities, immigrants and other groups in their labour force (Mor Barak, 2011). Losonez (2005) states that employee diversity by gender and ethnic background influences decision making in issues such as SR management, labour integration and so on. According to Robinson and Dechant (1997), workers' diversity can create a competitive

edge for the organization, by establishing a more balanced representation of various societal groups and their interests. A study on the role of racial, ethnic and gender diversity of corporation boards (Broome, Conley and Krawiec, 2011) summarizes several rationales supporting boards diversity: It is a fair, decent and moral thing to do; Board diversity enables the firm to access untapped talent pools; A more diverse board forces the organization to provide more and better information; Diverse boards operate differently and can make use of the particular characteristics of the diverse groups represented in them; Diverse board conveys a message of relevance and attention to societal concerns. But their research revealed that even when respondents were unified in declaring that board's diversity is important and worth pursuing, they had difficulties in illustrating examples or anecdotes that can demonstrate how it is actually expressed.

As the ideas of stakeholder engagement and diversity have already been introduced to organizations, and it is of merit to investigate their relevance to the inclusion of employees in the board. Whereas in the past employees were related to mainly in the traditional context of "nexus of contact" (Davidov, 2001; Boatright, 2002), today they are perceived as legitimate stakeholders with particular interests. They are a special group of stakeholders, since they are closely integrated with the organization itself and in fact constitute the organization. They are often considered to be the most important resource of the organization, they represent the organization towards other stakeholders and act in its name (Crane and Matten, 2004).

Employee Engagement and Participation

Employees are directly affected by the success or failure of the firm. They often have a personal investment in the organization which stems from their experience, skills and personal development (Maltby and Wilkinson 1998; Greenwood and Anderson, 2009). They are the one group that is most strongly connected to the identity and the conduct of the organization and as stakeholders,

they can also benefit from enhanced career advancement opportunities and job security (David, Obrien, Yoshikawa and Delios, 2010).

Participation and team work have been identified by Drucker back in 1993 as mechanisms for maximizing flexibility and reducing bureaucratic rigidity in organizations, turning self monitoring teamwork into one of the most popular ways for employee participation. It has been also shown that employees know best how to organize their work efficiently with maximum productivity (Cooke, 1994), since they have optimal information about the most effective ways to conduct their work (Bryson and Millward, 1997; Markey, 2005).

The issue of employees' voice gained particular importance following the decline of unions in industrial relations (Budd, Gollan and Wilkinson, 2010), which coincides with the growth of multinationals. As the authors state, employees' voice can articulate individual or collective needs, but it can also assist management in decision making directed mainly at efficiency and productivity. Indeed, Freeman, Boxall and Rogers (2006) understand employees' voice as the term describing practices enabling participation that is developed between management and workers.

Davidov (2008) stresses the critical need for functional flexibility in the era of global competition and maintains that employee participation in board of directors might contribute to functional flexibility and managerial efficiency.

This might be true despite the fact that in most cases management introduces participation initiatives with the purpose of ensuring better organization of work, which can clearly be translated to improved efficiency, better industrial processes and increased profits (Braverman, 1978; Summers and Hyman, 2005; Markey, 2005). Employee participation and sense of ownership have a positive effect both on employees health and well being and on the organization's performance (Foley and Polanyi, 2006; Hodson, 2002).

From employees' point of view, participation can be justified as a means to achieve basic goals of job stability, secure employment and reasonable attitude from their organization (Kim, MacDuffie and Kil, 2010). Although money is a core consideration in work, it is not the most important one, certainly not in choosing to remain in a particular organization. Employees seek more than just money - they want job satisfaction and self fulfillment, and it is therefore believed that offering them greater influence over the way they undertake their work and encouraging their input in decision making is beneficial for them, for their employers and for the organization (Kim, MacDuffie and Kil, 2010; Markey, Harris, Lind, Busck and Knudsen, 2010). Indeed, allowing employees to express their voice in the workplace is related to promoting their sense of competence, self-worth and self-actualization (Wilpert, 1998). Employee Participation can also empower those employees who find it challenging to accept the arbitrary authority of management and wish to base their actions on democratic principles that enable them to voice their positions (Levine, 1995; Markey, 2005).

Legal experts also see a need to redefine the role and position of employees in the organization. Weiss (2011) indicates the need to adapt labour laws to the new circumstances of 21st century, especially those stemming from globalization and the growth of multinationals. One of his recommendations is to find ways for collective representation of workers in new and atypical work forms.

Feuchte maintains (2008) that the level of employees in the participating process influences the results of SR management in the organization. Participation in higher positions of the organization enables employees to improve their ability to identify managerial challenges and contribute to better SR implementation (Feuchte, 2008). This might be related to the fact that in higher organizational positions, workers are exposed to more information and at the same time are required to manifest accountability.

New Approaches to Sustainable Working

New approaches criticize existing practices as ineffective and outdated. One such approach is Sustainable Work Systems (SWSs), which refers to a plethora of social, technical and managerial systems dealing with work environment issues and the management of human, social, environmental and economic resources in a balanced and sustainable manner. SWS theoreticians criticize existing practices, which consume human resources (physical, cognitive, social and emotional), exploit employees and cause them work-related stress and illnesses (Kira, and van Eijnatten, 2008; Docherty, Forslin and Shani, 2009). They offer an alternative - a vision for a future organization in which human resources are regenerated and allowed to grow. SWS approach also denounces management's tendency to be driven by short-term goals, that pay only scarce attention to social or environmental issues and might be economically counterproductive in the long term. SWS are based on partnership and joint efforts of the organization's members and on collaboration of management and workers along a productive dialogue.

Although knowledge about the practical nature of such approaches is still limited, the importance of collaboration and participation in the working place is well established, as can be seen in the EWC - European Works Councils. This is a scheme of participation, which gains growing attention around the world - although it is limited in some ways. It is worth noting that trade unions play a central part in the initiation and establishment of EWCs (Markey, 2005), and their growing success might have a positive effect on the future performance of unions, who might redefine their role and ways of encouraging employee participation. As EWCs focus mainly on information sharing and consultations between workers and management, their activities do not contradict the European unions' agenda, which does not put participation in high priority (Kester and Pinaud, 1996).

Since 1995, EWCs are one of the central avenues of employees' collective representation in European countries as they are mandatory for multinationals with at least 1,000 employees and at least 150 employees in each of at least two member states of the EU. These councils function under a European Directive (94/45/EC) that establishes the right of workers in multinational companies in the EU to form cross border organs which are responsible for collective representation and enable employees to receive accurate information about the state of their organization, while having consultation rights with management (Vitols, 2009).

Works councils are elected bodies of employee representatives whose overall task is to promote cooperation within the enterprise and creating and maintaining good and stable employment conditions (Carley, Baradel and Welz, 2005, p.7). As the authors state, EWCs function in a wide range of programs, and vary in their election procedures, roles, composition, decision making processes and the power held by the employee representatives.

Haipeter (2011) summarizes some differences between EWCs and trade unions: Works councils are formally independent of unions as worker representatives; they are entitled with a differentiated system of codetermination rights; their negotiations are based on agreements that prevent them from interfering with the collective bargaining agreements negotiated by trade unions. Haipeter, whose paper focuses on works councils in Germany, states that EWCs' success was, in part, thanks to their close relations with the unions: "together they defined common interests and common strategies and developed the bargaining power that was necessary to negotiate effectively".

Although employees are not part of management process under the EWCs, the existence forces a higher level of transparency. The elected employee representatives meet at least once a year with the top management for

consultations on major business decisions, and although they have no bargaining role, they can challenge management for withholding information.

EWCs have been credited with improving the quality and extent of stakeholder dialogue amongst implementing companies. A survey conducted in 2004 concluded that the establishment of EWCs has resulted in a level of dialogue that did not exist before. By 2006, around 35% of the 2,200 companies subject to the European Directive had actually implemented a council, covering 60% of the workforce concerned according to the European Trade Union Confederation. As of 2009, more than 12,000 members of more than 850 EWCs are active and contribute to the institutionalized organization of labour voice in multinational companies (Vitols, 2009). According to the database on EWCs the number of active EWCs has risen to 1,082 in 2015.

Although initiated in the EU as a reply to needs of employees in European multinationals, EWCs have aroused the interest of other countries as well. Many of the EWCs were created in multinationals that have their headquarters in the US, thus exposing this system across the ocean. In addition, the UK has decided to join this initiative voluntarily, and it is estimated that EWCs are on the way to global reach, implemented in some Asian countries, who already operate with EWC because of their European activity (Markey, 2005). A study in the automobile industry has identified the tendency to expand the representation of workers beyond the frontiers of the European Union by creating World Works Councils (da Costa, Rehfeldt, 2006).

EWCs have shown to shift employees' attitude towards the organization, encouraging them to use a language of "us" rather than "us and them", which differentiates between employees and management (Gold, 2003). Employers, on their part, change their negative view of it and are more appreciative of EWCs when they experience. In their view, its main advantages lie in involving employees in the

business, exchanging information, getting management views over to employees and hearing the voices of employees (Gold, 2003).

In Germany, a large part of efficiency and competitiveness of local firms is attributed to works councils, which are well-established and considered the most prominent manifestation of employee participation in a country that has the longest tradition of granting employees formal participation rights (van den Berg, van Witteloostuijn, Boone and Van der Brempt, 2011).

A unique form of EWC is the *Societas Europaea* (SE) or European Company. In legal terms, SE is formed under the *Societas Europaea* Statute and the Directive on Employee Participation, which together create a uniform legal framework while promoting the social objectives of the European Community. In addition to the negotiating role provided by EWCs, the SE is characterized by a second channel of employee participation, namely board level employee representation across all of the multinational sites (Casey, Fiedler, Fath, 2015). As the authors emphasize, the basis for SE establishment was the EU preference for a labour-inclusive model of corporate governance. The creation and management of an SE requires negotiations for employee participation with a special negotiation body (which may include union officers or be a works council), representing all employees in the companies involved (Markey, 2005). New research reveals that although regulators intended SEs to provide a solid framework for workers' participation in management and decision making, the institutional flexibility of the SE regulations provides management with the opportunity to pursue a strategic escape and weaken the potential of such participation.

Nevertheless, recent study shows a continuum of companies' disposition towards participatory engagement, with some seeking the above mentioned escape, but others focusing on achieving the advantages they identify in genuine employee participation (Casey, Fiedler, Fath, 2015).

Conclusion

Facing the growing and changing challenges of the 21st economy it is important to explore new ways of management and conduct towards workers. Research shows that there is a solid business case for including employees in consultations on practical issues of the workplace. The new arising societal awareness suggests that a similar development should be directed to engaging workers in managerial matters and in the organization's decision-making process.

This is a challenging possibility both for management and for workers. In order to succeed, all have to undergo a substantial training process - both in understanding the material issues that are at stake and in learning how to collaborate for the best interest of all involved.

A preliminary study on employee board-level participation (Zilberg, 2012) revealed two main facts concerning the functioning of a board comprised of employee representatives and external directors. The first - all directors shared a very limited understanding of core issues concerning SR management, although the company declares that it is managing SR and publishes periodic SR reports. The second - there was a clear gap in understanding board's roles between the directors that were employees and the external directors.

Some of these findings can be attributed to the politics of participation which is required by law (Casey, Fiedler, Fath, 2015). But some are clearly the product of untrained and ill-prepared implementation of employee board-level participation.

Engaging employees in top level management and decision making draws attention and seems as a central component of a managerial solution to 21st century challenges. More research is needed on existing methods of participation and on new ways that might be developed.

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Problems and Pitfalls of Indian Mining Industry: A Holistic View

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Abstract

India is endowed with huge mineral resources. Thus Mining Industry comprises an important segment of the Indian economy. Today, but due to the lack of proper regulatory framework, its strict implementation, primitive extraction techniques and a disregard towards environmental issues by mining companies, mining has been facing severe criticism on several issues relating to environment, human right practices, fair operating practices and community development etc.

Thus in this research paper, the overview of Indian mining sector which comprises of southern Rajasthan and the problems and pitfalls of Indian mining are going to be discussed which includes mining displacement, environmental pollution, health hazards, child labour, discrimination among people and illegal mining scams. At the end of the paper some concrete suggestions have been given to eradicate these problems.

Introduction

India is the seventh largest country in the world and is endowed with high reserves of mineral resources. The wide availability of the minerals in the form of abundant rich reserves made it favorable for the growth and development of the mining sector in India. Thus mining industry comprises an important segment of the Indian economy. This sector contributed around 2.5% to India's GDP. Indian mining industry has a potential for a strong growth as it has large number of untapped mineral base.

In India, the history and status of mining varies from region to region. Starting from rat hole mining, small legal and illegal mining, to large-scale mining mostly by the public sector and since the

90's by the private sector's participation, there are a wide range of problems and conflicts in relation to mining.

Mining-induced displacement and resettlement is a highly diverse global socioeconomic issue occurring in all regions of the world including India. The estimated mining displacement in the country alone which was more than 2.55 million people between 1950 and 1990 increases rapidly due to the participation of private sector after 90's.

Mining impairs the ecology. Rock blasting, open cast mining, rat hole mining, movement of heavy vehicles, operations of mining equipment and machinery cause considerable environmental pollution including water pollution, air pollution and soil pollution. Due to which, the number of diseases related to skin, respiratory tract infection, bronchial diseases, HIV Aids are very high.

Child Labour and Gender Discrimination are also very common problems in Mining. The condition of them is very unsympathetic. The girls and women are abused and even become the victim of rape most of the time.

In India, 50% of the mining is done through illegal means. Due to this reason labors get

lesser amount of the worthy stones and remain poorer and resulted in huge loss of human lives due to clashes.

Against this backdrop an attempt has been made in the present paper to discuss firstly the overview of Indian mining sector which comprises of southern Rajasthan. Secondly, the major problems and pitfalls caused by Indian Mining Industry in the field of mining displacement, impact on environment and health, empowerment problems which includes child labour issues & gender discrimination issues and at last the illegal mining scams has been discussed. Towards the end of the paper, some concrete suggestions have been given to eradicate these problems.

1.1 Indian Mining Sector: An Overview

Minerals are valuable natural resources being finite and non-renewable. They constitute the vital raw materials for many basic industries and are a major resource for development. The history of mineral extraction in India dates back to the days of the Harappan civilization. The wide availability of the minerals in the form of abundant rich reserves made it favorable for the growth and development of the Indian mining sector.

The country is endowed with huge resources of many metallic and non-metallic minerals. Thus mining is an important segment of the Indian economy. Since independence, there has been a pronounced growth in the mineral production both in terms of quantity and value. This sector contributed around 2.26% to India's GDP in FY 2012 as estimated by Central Statistical Organization (GOI, 2012). According to the Indian Ministry of Mines India produces as many as 87 minerals which includes 4 fuels, 10 metallic, 47 non-metallic, 3 atomic and 23 minor minerals (building and other materials). Out of which, Economic minerals, i.e. the minerals that can be marketed for productive purposes can be classified into three categories:

- Energy or fuel minerals (coal, gas, oil, uranium);

- Metallic minerals: ferrous (iron ore, chrome ore, titanium); basic metals (bauxite and copper) and precious (gold, silver, platinum); and
- Non-metallic minerals (diamond, gems, salt, bricks and stones)

India's contribution in mineral production for economic development of the country is given in table 1.1. In India, 80% of mining is in coal and the balance 20% is in various metals and other raw materials such as gold, copper, iron, lead, bauxite, zinc and uranium.

In 2010, India exported minerals worth an estimated of US \$ 30.79 billion. Iron ore is one of the key minerals exported from India. The principal mineral producing States are Orissa, Andhra Pradesh, Rajasthan, Chhattisgarh, Jharkhand, Gujarat etc.

1.2 Scenario of Mining in Southern Rajasthan

In India, Rajasthan hosts a wide range of natural resources. Thus, Mining sector in Rajasthan is another pre-eminent sector next to Agriculture. Most mineral deposits in the state are concentrated all along the Aravali range that runs through large parts of the state. At present, official records mention that there are 33,199 mines of varying sizes that occupy approximately 4 lakh hectares of land in the state. The state government earns direct revenue of INR 271 crores, and an even larger sum as indirect revenue from these mines every year (Bose, 2009). The state is the sole producer of jasper, lead & zinc concentrate and wollastonite. Almost entire production of calcite and natural gypsum in the country comes from Rajasthan. The State is a major producer of asbestos, copper concentrate, ochre, phosphorite/rock phosphate, silver, steatite, ball clay, fluorite and feldspar along with marble of various shades.

Southern Rajasthan is famous for its mining operations in India. Every district of Southern Rajasthan has its own mineral specification and a large number of mining units are working in these areas. The major mines in this area are Hindustan Zinc (Dariba and Zawar

mines, Rajsamand), RSMML (Jamarkotda, Udaipur), R.K. Marbles (Morwad, Rajsamand) along with so many other small marble mines. More than 1,500 marble mines are operating in the Aravalli region of southern Rajasthan. Southern Rajasthan is famous for white, green and black marble.

Thus mining Industry acts as a backbone for the economic growth of the country. It is the only source of mineral commodities which are needed to develop the overall infrastructure like construction of roads, hospitals, houses etc., to generate electricity, to make computers and satellites, to build automobiles and to provide other goods and services needed by the society. Along with that it provides employment to the large extent and helps in improving the living standard of people. It is the foremost source of economic growth. But today, 95% of the mining activity is controlled by relatively small units in the unorganized sector which is primarily responsible for the hazardous nature of the mining activity. Thus mining is being criticized on several grounds which are going to be highlighted through this research paper.

2. Problems and Pitfalls of Indian Mining Sector

Today Indian Mining has been facing severe criticism on several grounds relating to deforestation, habitation destruction, environmental pollution, human right problems, child labor issues, illegal mining, women empowerment problems and health related problems etc.

The reason behind them are a lack of appropriate technology, primitive extraction techniques and a disregard towards environmental issues of mining industries which have led to wasteful mining, the generation of mass mine waste, seasonal scarcity of ground water, drastic damage to landscapes and a number of environmental threats in India including air, water pollution and noise pollution (Barve & Muduli, 2011). Thus in this research paper, the pitfalls of mining are going to be discussed in order to emphasize these problems which are as follows:

2.1 Mining Displacement

Mining-induced displacement is currently one of the major problems in India. According to Terminski (2012), in the country alone, the estimated mining displacement was more than 2.55 million people between 1950 and 1990. A very clear example of displaced tribal communities given by Mines & Communities (2003) is the migration of tribals from Orissa to the neighbouring state of Andhra Pradesh where the Khonds had to occupy lands on the hills and are still treated as criminals' in the eyes of law. Due to such multiple displacements, Women, old and young people have to keep on moving with their little children (Bhanumathi, 2013). These displaced women were absorbed mostly in the small private or unorganized mining sector where women have no work safety measures and are susceptible to serious health hazards and are exposed to sexual exploitation too.

2.2 Impact on Environment and Health

The mining operation is hazardous to nature and impairs ecology. Rock blasting, open cast mining, rat hole mining, movement of heavy vehicles, operations of mining equipment and machinery cause considerable pollution. Mined pits and unattended dumps of overburdened left behind are the irreversible consequences of the mining operations. The present scenario gives rise to various problems in which environmental and health problems are very common. In order to focus on the problems, the researchers are going to discuss the harmful environmental effects and its impacts due to mining mostly in mineral rich states.

The empirical studies carried out by Vasundhara (2008) in Orissa highlights the considerable negative effects of iron ore mining in Joda – Barbil area of Keonjhar district. Due to unscientific mining in Orissa, loss of forest cover, degradation of agricultural land and sharp increase in waste land takes place which has been shown in Fig. 1.1. Also, soil fertility of agricultural land has been affected adversely due to the deposit of iron ore dust generated from the

nearby mines (Mohanty & Goyal, 2012). The Orissa State Pollution Control Board (SPCB) in its "State of environment report, Orissa" has classified Joda – Barbil region of Keonjhar district as a highly polluted zone (Orissa State Pollution Control Board, 2006). In the opinion of Mohanty & Goyal (2012), air pollution is also a major problem in the area due to the large concentration of suspended particulate matter (SPM) in ambient air which is much above the permissible limit in many places. The evidence shows that due to air and water pollution, the number of respiratory tract infection patients and incidence of bronchial diseases are very high there. HIV Aids is also a growing problem in the area.

Like Odisha, Land degradation, vast deforestation, air and water pollution, underground coal fires and illegal mining are the major issues in Jharkhand's mining areas like Singhbhum district etc.

According to the Forest Survey of India's State of Forest Report 2012, the forest cover in the Damodar valley coalfield, once which was 65 per cent, stands at only 0.05 per cent today. Priyadarshi (2013) revealed that due to uncontrolled mining for iron ore, both legal and illegal, is destroying not only the Saranda forest which was the largest Sal forest, but also the wildlife along with the livelihoods of the local tribal communities.

Recently Varma (2013) revealed through the news channel IBN7 on 1st May 2013 about the Acid mine Drainage problem at the Hindustan Copper Limited (HCL), Malanjkhanda which is not only India's but Asia's biggest copper mine. According to this, in Borkheda Village in Malanjkhanda district of M.P., the people are prone to skin diseases like blister, wound, severe burns and tissue damage etc. due to the presence of sulphuric acid in water. This is because, waste dump from HCL from steep slope and during rainy season the dumps run off and geochemical and microbial reactions occurs and affects the water regime of the area and makes it acidic. Because of this, destruction of vegetation also takes place.

Goa lies in the centre of the Western Ghats and is endowed with among the best forests in the country. But today, in the opinion of Fernandes (2011), the forests of Goa are under severe attack due to mining for iron and manganese ore, indicating that mining has a greater threat to the entire Western Ghats in Goa. According to Mohanty & Goyal (2012), water quality in the mining areas of Goa is affected due to the discharge of water from mine pits and rain water run-off from waste dumps. On 30th Nov. 2011, an article published in TOI (2011), according to which, the Panchwadi Bachao Samiti (PBS) has lodged a complaint with the forest department against illegal cutting of mangroves and forest trees along the Zuari River in the village allegedly by a mining company to facilitate construction of a mining bypass road in Goa. An official statement released by the Council of Social Justice and Peace (CSJP) in 2011 addressed that Father Maverick Fernandes (Executive director of Roman Catholic Church in the state) said that mining's deforestation and aggressive promotion of eco-tourism by the government was eating into Goa's green cover.

Likewise, in Southern Rajasthan, marble mines are destroying the hills and ecology, depleting groundwater and leaving mountains of waste and slurry on pasturelands and riverbanks. Marble mining is opencast mining which generates enormous waste. Gang-saw units, which cut marble blocks into slabs, generate a lot of waste and slurry apart from utilizing huge quantities of water. A single gang-saw unit consumes 43,000 litres of water per hour due to which water levels have gone down a lot in just 10 years (Shah and Mehrotra, 2014). In Aravali region of Rajasthan, Krishnawat and Mehta (2013) opined that the mined water is not being pumped into abandoned pits to recharge the groundwater and discharged into the surrounding nalas, leading to wastage of groundwater. For instance, in the case of Anangpur mines, the water was pumped into the Bhuria Nala causing enormous losses to groundwater resources of the area. These

small marble mines are producing large tons of marble slurry waste daily. Out of which 70% of the waste is being disposed locally which cause erosion of soil fertility, contamination of air, contamination of rivers and drinking water resources, problems of drainage system etc. Although the marble industry provides employment to thousands of people, and contributes to the economy of the state but the social and environmental costs of marble mining is very high. The river has been reduced to a narrow, seasonal stream that comes alive only during the monsoon. The Gomati is not the only victim; the Banas river too has lost its way in southern Rajasthan. Kumbhalgarh Wildlife Sanctuary in Rajasamand has been seriously affected by marble mining activities in these areas. The threat of desertification increases day by day. The situation is so bad that in many parts there is no pastureland for cattle to graze and no productive farmland to plough. Shah and Mehrotra (2014) opined that the tribals of Obri village in Udaipur district now have no common pastures left for their cattle or farmland to grow food.

To overcome the above environmental and health issues, the Supreme Court of India has banned on mining in various areas like iron ore mining in Goa & Orissa, marble mining in Rajasthan, mining & thermal power projects in Western Ghats, illegal sand mining in Karnataka and Rajasthan etc. In case of Rajasthan, the Supreme Court prompted by a local NGO and other environmental organizations, ordered a complete ban on marble mining in 2002, over the whole of Rajasthan. The ban did not long lasting due to the affidavits present by the state government, by the media for development activity, fear of unemployment, and changes in policy and permission regimes. The ban was lifted in a mere two months later (Shah and Mehrotra, 2014). Likewise in other cases, the ban did not long lasting due to fear of unemployment and along with its negative impact on the overall economy and revenue generation at the state and national level.

2.3 Empowerment Problems

Empowerment is essentially the process of upliftment of economic, social and political status of people which are traditionally underprivileged ones in the society. It involves the building up of a society wherein the underprivileged can breathe without the fear of oppression, exploitation, apprehension, discrimination. Gender disparity and child labour are the major issues of Indian Mining Industries which are to be discussed as follows:

2.3.1 Child Labour Issues

India is considered as a home of child labors under the age of 14 years than any other country in the world (Chhajed & Saxena, 2012). UNICEF estimates that approximately more than 20% of mine workers are children. According to (HAQCRC, 2007), "all children in the mining industry are undergoing serious physical, social, sexual, psychological and environmental exploitation and trauma". The evidence revealed that they all work for a longer time in extremely dangerous and hazardous environment with toxic materials which causes a range of serious health problems and injuries in them (Szekely, 2010). The research done by Nayak & Mishra (2006) observed that overall women make up 10-50% of quarry workers out of which 40% of these women are 5-14 years of age only.

According to Pisharoty (2010), Delhi based NGO surveyed have discovered the use of child labourers in mining industry in Bellary District in Karnataka in spite of a harsh ban on the same. In

April 2005, HAQ, Samata, M.V. Foundation, Campaign Against Child Labour (Karnataka) and along with several other organisations carried out a fact-finding mission in the iron ore mines of Bellary where they found huge number of children living and working in hazardous conditions as shown in Fig 1.2.

In the words of Child Labour, HAQ: Centre for Child Rights (2007) opined:

We are the child labourers of the iron ore mines with

the red iron in our lungs and intestines and our eyes and our bodies. We are fourteen, we are eight, we are also five and four, and our metallurgical skills start from the time we crawl.

Another issue of Shillong, Meghalaya's reported by Impulse (2010), a non-governmental organization that it had found 200 children working in 10 local mines out of which some as young as 5. The group estimated that as many as 70,000 children worked in about 5,000 mines in Meghalaya. Das (2013) in his article in Times of India depicted that Child labour, especially in coal mines, has always been rampant in the state. The report said that although the mining industry was clearly aware of the issue of child labour and the illegal acts, yet it continues to employ children, several of whom are from Nepal and Bangladesh.

Magnier (2011) reported on the mining situation in the Jaintia Hills district of India, located in the northeastern state of Meghalaya. According to him, human labor here is far cheaper than machines and large number of workers as young as 8, work in coal mines under hazardous conditions which is shown in fig.1.3

Harris (2013) discussed the worse condition of child labor in coal mine in Khliehriat, India. According to him, they went in a dark pit, 300ft deep without a hard hat or steel-toed boot in sight and spent the whole day staring death on their face.

Likewise, there are so many issues of child labour in coal, diamond and iron-ore mines. They all work for a whole day and get much lesser penny than their efforts. Thus the present scenario depict the worse condition of child labour, whom are exploited a lot in Indian Mining industries today. The major factor responsible for child labour in the mining industry is loss of land and displacement which leads to children being forced out of school and into work. Along with that low wages, indebtedness and illness of their parents (due to working in mines) forced them into work in order to help their families to survive.

2.3.2 Gender Discrimination Issues

Gender discrimination is also a prominent issue in both adult and child labor. The girls and women earn less than any other group of employees in the mining industry or remain unemployed (Lahiri-Dutt, 2006). They are abused and even become the victim of rape most of the time.

Women enter mine labour mostly at the time of their childhood due to poverty, indebtedness, death in family, lack of work in other sectors like agriculture, or because of traditional compulsion. One of the main reasons behind this is that son is given more preference for getting education than daughter child. Thus women remain illiterate and due to their illiteracy and lack of technical skills, women mine workers are absorbed by the small-scale sector only as contract or bonded labour under highly exploitative conditions. They (and children) are engaged in lowest end jobs like cleaning, breaking stones, sieving, sifting, loading, processing, picking and other forms of cheap labour (Dhaatri Resource Centre for Women and Children & samata, 2010). The wages given to them are always less than those for men. According to Bhanumathi K. (2013), they do not get a paid holiday even one day in a week or during pregnancy or childbirth. The women are exposed to the exploitation, physical and sexual by the mine-owners, contractors and other men.

According to Sengupta (2013), Women are usually not employed in the iron ore mining belt in Goa as it is considered that intensity of work is not according to them and on the same time it has affected their work in the agricultural fields too by making the ground infertile, which is the only source of their livelihood. Hence the struggles of women have taken new forms and dimensions making them defenceless against the onslaught of mining induced exploitation.

2.4 Illegal Mining Scam

In the opinion of Chhajed & Saxena (2012), in India, 50% of the mining is done through illegal means. The evidence revealed that

Panna district in M.P. is the highest diamond producing district but still it is the poorest district of the state as 80% of the mining is done in the forest area through illegal means. Due to this reason labors get lesser amount of the worthy stones and remain poorer.

The case of illegal sand mining by the mining mafia in the Chambal region (M.P.) came into light by the IPS officer Narendra Kumar Singh and who was murdered for the same (NDTV, 2012). Another case of illegal mining was by the former minister of Karnataka, Mr. Gali Janardhana Reddy in Karnataka in the Bellary region which was uncovered in the year 2011. The Hindu (2011) reported that loss caused to the exchequer because of "illegal" exports between 2006 to 2010 is Rs.1,228 crore in the state out of which 42 per cent of all "illicit" exports happened in 2009-10 at the time of Yeddyurappa Government. G. Janardhana Reddy was accused of being involved in illegal mining of the iron ore in this area and defrauding the government. He was arrested on 5 September 2011 for the same.

There is also the prevalence of the "illegal mining" in Orissa, fuelled by increase in the iron ore prices since 2004. Karan (2011) has investigated that B. Pravakaran, Managing Director of Triveni Earth Movers, is alleged to be mastermind of the Orissa mining scam. The kingpin of Orissa mining scam has controlled over 10 major iron ore mine illegally.

The Central Empowered Committee (CEC) of the Supreme Court of India said in its report (CEC, 2010) submitted to the Court in April 2010 that:

"Mining activities were going on in a large number of mines in Orissa without the requisite approvals under the Forest Conservation Act 1980, environmental clearances and the Air and Water Acts. The mining activities also exceeded the production limit as approved under the mining plans".

The article came in the TOI (2013) on 7th Aug. about the illegal sand mining from Banas and Chambal rivers in Rajasthan. TOI revealed that

the entire river bed near Banas River has been destroyed by illicit mining. On 24th May 2013, illegal mining of sand from Banas became a serious issue in Tonk as a 39-year-old man was beaten to death in a clash between two groups. The clash occurred when few people were trying to make a temporary road through agriculture farms to reach the river so that the illegally mined sand could be transported. The Hindu (2013) revealed that the Rajasthan High Court stayed the mining and transportation of sand throughout the State to take a prompt decision on the environmental clearances but the matter was not solved due to opposition by miners.

Rawat (2011) reported on 15th June in The Tribute that Illegal mining in the Ganges river bed for stones and sand for construction work has been a long problem in Haridwar district of Uttarakhand, where it touches the plains for the first time. This is despite the fact that quarrying has been banned in Kumbh Mela area zone covering 140 km² area in Haridwar. NDTV (2011) investigated that on 14 June, Swami Nigamanada, a 34-year old monk who was fasting since 19 February 2011 against illegal mining and stone crushing along the Ganges near Haridwar, died at the Himalayan Hospital in Jollygrant in Dehradun, after suspected poisoning by stone-crushing mafia.

The researchers after discussing the severe issues in mining, at last tried to give some concrete suggestions to get rid of the above problems and issues and to take care of the welfare of the society.

3. Suggestions and Concluding Remark

Based on so many research paper and articles, the researchers want to give some suggestions to take care of the above problems arise due to mining which are as follows:

- Small mines present challenges for sustainable mineral development. A partial solution would be to promote clusters of small leases in a mining area in order to make for cooperative arrangements in various operations including local area development and environmental management.
- Proper dumping mechanism of waste and waste management programs must be employed by mining Companies in order to eradicate environmental pollution and health problems.
- Miners should grow two trees elsewhere if they are cutting one to prevent the deforestation taking place which causes various environmental disorders like global warming etc.
- Regular health checkups, health education, use of personal protective devices, and engineering measures for control of the workplace environment should be implemented there in order to eradicate the common diseases in miners.
- Mining Companies should come forward to provide education and alternative employment schemes to the local communities like E-Shiksha Abhiyan, Industrial Training, Self Help Groups (SHG) etc. in order to make them self-dependent.
- Mining Companies should take oath not to engage any child labour in order to make India's future bright along with governmental steps towards this direction to eradicate this sin from the society.
- Mining Companies should set up committees at all the units/offices for prevention of sexual harassment of women in work places. Along with that local communities must take initiatives in this respect.
- Appropriate state government agencies should be appointed to monitor mining enterprises activities to strictly stop the tremendous illegal mining in the country.
- New Mining Bill (MMRD-2011) should be implemented in a proper manner i.e. Miners have to share 2% of their net profits for social welfare and 26% of their net profits with the people affected or displaced by their projects.

- Mining Industry should also take steps to share information with local communities in a transparent manner in order to treat them as partners in development.

In conclusion, it can be said that mining is a very important sector of Indian economy. But due to the lack of proper regulatory framework and its strict implementation, the mining exert tremendous pressure on the ecology, community etc. Therefore the society is facing severe problems related to environment, health, employment, empowerment, child labor and illiteracy etc. Along with that, due to excessive illegal mining, great loss to the exchequer is taking place. Thus, Mining Industry should comply with the environmental and social obligations while remaining profitable. Being a mineral rich country, mining can be a boon if and only if mining companies will treat local communities as a partner in development and share information with them in a transparent manner. In addition with, local communities should also aware of all the laws against above mentioned issues to protect themselves from being exploited.

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Appendix

List of Figures

Fig: 1.1: Unsystematic Mining in Keonjhar district of Orissa



Source: Mohanty, N. & Goyal, A. (2012), “Sustainable Development: Emerging Issues in India’s Mineral Sector”, ISID, http://planningcommission.nic.in/reports/sereport/ser/isid_mining%20_report1206.pdf

Fig: 1.2: Childhood in pits: A large number of children work in Indian mines and quarries without any facilities



Source: Chowdhury, R. (2010), “The plight of children in the mining industry”, The Hindu, 15th April 2010. <http://www.hindu.com/mp/2010/04/15/stories/2010041550390300.htm>

Fig. 1.3: A boy below 8, works at a coal depot near Ladrymbai, in the Jaintia Hills district of Meghalaya



Source: http://framework.latimes.com/?attachment_id=31194

List of Tables:

Table: 1.1 India’s Contribution in Mineral Production

Mineral	World’s & India’s Production		Contribution%	India’s rank in World
Chromite	18,700	3,413	18.2	2nd
Baryte	7,100	2,138	30.1	2nd
Talc/ Steatite/ Pyrophyllite	7,400	1,077	14.5	2nd
Coal & Lignite	6,938	566	8.2	3rd
Iron Ore	2,248	219	9.7	4th
Kyanite, Andalusite & Sillimanite	440	36	8.2	4th
Manganese Ore	33.4	2.44	7.3	5th
Bauxite	199	139.52	7.0	6th





CSR and Co-Responsibility – Why the Journey Must Appeal to the Brain?

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Abstract

It is not easy for an individual to be co-responsible. It is not easy for an organization to engage in CSR activities. Both are journeys. The journey towards CSR and Co-responsibility requires appealing to both the right and left brain. CSR must be based not only on the rationality and logic of the business leader but also on rational and emotive factors. This paper looks at the CSR journey of three business leaders – Azim Premji of Wipro, John Rockefeller and G M Rao of GMR Group. Indeed the journey towards CSR and Co-responsibility must appeal to the brain.

Journey Towards CSR

Before starting the journey towards co-responsibility, let us look at Corporate Social Responsibility (CSR). Corporate social responsibility (also called corporate conscience, corporate citizenship, social performance, or sustainable responsible business) is a form of corporate self-integrated into a business model. CSR policy functions as a built-in, self-regulating mechanism whereby a business monitors and ensures its active compliance with the spirit of the law, ethical standards,

and international norms. In some models, a firm's implementation of CSR goes beyond compliance and engages in "actions that appear to further some social good, beyond the interests of the firm and that which is required by law." CSR is a process with the aim to embrace responsibility for the company's actions and encourages a positive impact through its activities on the environment, consumers, employees, communities, stakeholders and all other members of the public sphere who may also be considered as stakeholders.

Whenever CSR is discussed at national or global levels, the most common examples often cited are Azim Premji of Wipro and Bill Gates of Microsoft. In 2001, Premji founded Azim Premji Foundation, a non-profit organization, with a vision to significantly contribute to achieving quality universal education that facilitates a just, equitable, humane and sustainable society. The foundation has worked largely in rural areas, to help contribute to the improvement of quality and equity of school education. In December 2010, Premji pledged to donate \$2 billion for improving school education in India. This has been done by transferring 213 million equity shares of Wipro Ltd, held by a few entities controlled by him, to the Azim Premji Trust. This donation is the largest of its kind in India. Azim Premji has become the first Indian to sign up for the Giving Pledge, a campaign led by Warren Buffett and Bill Gates, to encourage the wealthiest people to make a commitment to give most of their wealth to philanthropic causes. He is the third non-American after Richard Branson and David Sainsbury to join this philanthropy club. In April 2013 he said that he has already given more than 25 per cent of his personal wealth to charity.

For Azim Premji, his mind has taken a journey; it has taken a leap to reach out to society, to do what he has done so far in the name of CSR.

Before implementing CSR initiatives, a major decision that Premji had to take was the decision of granting stock options to employees. Premji was hesitant in taking that decision. This is evident in the words of Subroto Bagchi, Co-founder of Mindtree Ltd and a business author. His longest stint was at Wipro where he became the chief executive of Wipro's Global R&D before working for Azim Premji as Corporate Vice President, Mission Quality. He left Wipro in 1998 to join Lucent Technologies. He left Lucent a year after to co-found Mindtree in 1999 along with nine other co-founders. Mindtree is a \$ 435 million, Global IT Solutions Company with 11000 people at the end of fiscal year 2012-13. In his

book, 'Go Kiss the World', Bagchi mentions his reasons for leaving Wipro. He says, "The Six Sigma Movement (in Wipro) was fraught with issues, not as a basic quality standard but in becoming a way of life. One of the reasons behind this lack of alignment was Premji's inability to answer clearly what was in it for people to achieve the goal of making Wipro world class. Remember, at that time, Wipro did not practice shared wealth creation in any significant way. It did not do so until 1999".

So there is a transition in Premji's mind which is very evident. His initial mindset was not to grant ESOPs (Employee Stock Option Plan). Then in 1999, he took the decision to grant stock options. And later in 2001, he started the Azim Premji Foundation. CSR cannot be based only on rationality and logic. It is based on rational and emotive factors too. CSR needs to appeal to both right and left brain.

Let us take another example of John Rockefeller. Swami Vivekananda's meeting with John Rockefeller is one of the lesser known facts about his stay in Chicago. The meeting has been documented although neither Vivekananda nor Rockefeller has written or apparently spoken, at least in public, about it. The impact of that meeting can only be inferred from subsequent actions.

One could not have imagined a pair more unlike each other than Swami Vivekananda and John and Rockefeller in temperament, life style, social and cultural backgrounds. Rockefeller had brought up Standard Oil and was considered the richest man in the world and had all the material comforts he could have wished for. Vivekananda, on the other hand, was a penniless sanyasin who had renounced all material comforts, but was in a position to give great spiritual energy to anyone who met or heard him.

After the Parliament of Religions in 1893, Vivekananda had started addressing in Chicago several small groups as well as large audiences on Indian philosophy and culture. His followers included clergymen, western

thinkers and rich socialites. Rockefeller had heard about Vivekananda from a friend with whom the Swami was staying, but for some reason had avoided meeting the Swami. Then one day, on impulse, Rockefeller went into the house of his friend and brushing aside the butler, walked unannounced into Swamiji's study. Vivekananda was in deep thought and did not even lift his face to see who had come. Then, looking at Rockefeller, he started telling him a great deal about his past, personal details unknown to anyone but Rockefeller himself. At the end Swamiji said that all the wealth he had accumulated was not for him, that he was only a channel and was expected to serve society. He said, "Why don't you give back to society what you have earned?"

Rockefeller had been making donations on a small scale but was irritated that someone should advise him in this manner. He made it obvious by walking out of the room without even saying goodbye.

Two weeks later, Rockefeller came back to Swamiji, this on his own. He produced a piece of paper pledging a huge sum of money for a public cause and said, "Well, there you are. You must be satisfied now, and you can thank me for it." Swamiji didn't even lift his eyes, did not move. Then taking the paper, he quietly read it, saying: "It is for you to thank me". That was all. This was Rockefeller's first large donation to the public welfare.

It is not known what that cause was but some writers believe that it may well have been for the development of the University of Chicago initially founded by him four years earlier, in 1890. Needless to describe, the University has had an eventful impact on human thought. It has produced about 87 Nobel Prize winners. The meeting between Swami Vivekananda and Rockefeller must have taken place sometime in 1894. Two years later, at the age of 57, Rockefeller decided that others should take over the day-to-day running of Standard Oil. He then devoted himself to philanthropy, giving away the bulk of his fortune to "do the

most good as determined by careful study' and to 'promote the well being of humanity'.

If John Rockefeller revolutionized the petroleum industry, he also redefined corporate philanthropy in the United States. Fifteen years later, the Rockefeller Foundation was established to promote the well-being of mankind throughout the world. Rockefeller died at the age of 98. He wrote sometime in his late seventies, "I am sure it is a mistake to assume that the possession of money in great abundance necessarily brings happiness. The very rich are just like all the rest of us; and if they get pleasure from the possession of money, it comes from their ability to do things which give satisfaction to someone besides themselves."

On the joy of giving he wrote, "It should be a greater pleasure and satisfaction to give money for a good cause than to earn it, and I have always indulged the hope that during my life I should be able to help establish efficiency in giving so that wealth may be of greater use to the present and future generations."

For Rockefeller too, his mind has taken a journey, it has taken a leap to reach out to society, to do what he has done so far in the name of CSR. Here also we see that CSR cannot be based only on rationality and logic. It is based on rational and emotive factors too. CSR needs to appeal to both right and left brain.

The third business leader is G.M. Rao, chairman of the infrastructure major, the GMR Group. In 2011, Rao committed to give US\$340 million to the GMR Varalakshmi Foundation (GMRVF), the group's corporate social responsibility arm. The endowment amount is equivalent to his entire share in the business. "Three months back, we completed a 10-year strategic plan for the Foundation and we made ambitious plans. So that this plan is not affected by fund shortage I decided to pledge the entire portion of my personal part of our wealth," says Rao.

The GMRVF is active in 22 locations in India and Nepal and works in the areas of education, health, hygiene and sanitation, empowerment and livelihoods, and community development. "As an infrastructure company, our footprints are local. Hence, the Foundation typically works with the under-served communities in the proximity of our projects. Since these communities are affected by us and affect us, we feel we owe our primary responsibility to them," says Rao. "We have put in place MIS, reporting and review systems for the Foundation activities just as we have for our businesses."

What is interesting is that the very same management of GMR had very strong views about implementing ESOPs for its employees. Organization Development Consultant, P M Kumar who worked with GMR said that about three years was spent on how to get the agreement of the family on the idea of ESOPs. Among the senior people, some said 'yes' and some said 'no'. The concept got stuck at the acceptance stage. For every positive example quoted by the OD consultant, they quoted a negative one. The mindset was not prepared.

Today, the same GMR group has ambitious plans for its CSR program. For G.M. Rao too, his mind has taken a journey, it has taken a leap to reach out to society, to do what he has done so far in the name of CSR. Here also we see that CSR cannot be based only on rationality and logic. It is based on rational and emotive factors too. CSR needs to appeal to both right and left brain.

Conclusion

We see that it is not easy for an individual to be co-responsible. It is not easy for an

organization to engage in CSR activities. Both are journeys. The journey towards CSR and Co-responsibility requires appealing to both the right and left brain. CSR must be based not on rationality and logic of the business leader but also on rational and emotive factors. In short it is a brain exercise.

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Character Competence as a New Dimension in Organization Performance

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Abstract

The global financial crisis, corporate scandals and collapses of several large companies which resulted in the failure of corporate governance: firm's relations with stakeholders. And today, stakeholder analysis is important because they are the major determinant for holistic achievement and enhancing the performance of the organization. Today's mantra of corporate world is better the stakeholder's value; the better would be the corporate governance of the organization. To achieve the expected result in the modern era Stakeholder's are expecting the corporate to behave in an ethical manner. Importance of Corporate Governance & Stakeholder's Relationship can be the key to improve organizational performance. It is envisaged that measuring performance based on concept given by Sharma (2002) 'Character Competence of the Organization' will pave a way in this direction. This implies the need for holistic development. 4 Es model of 'Holistic development & Management' given by Sharma (2008) when applied in the corporate context can lead us to the concept of Holistic Corporate Management. The need for Corporate Governance in Banks is because the financial system is the spine of the economy and banks are the main players in the Indian financial system. This paper will encompass the concept of Character Competence and Stakeholder Relationship that will lead to organization's sustainability and progressive growth of Banks.

Introduction

In today's dynamic environment, organizations are adopting new forms and practices to meet the challenges of new technology, intense competition, and demanding customers. Fagiano (1995) described, "Organizations are living organisms, in many ways similar to individuals. People have personalities, and organizations have cultures. Personalities and cultures are formed by values, because, quite simply, values state what is important to individuals or business."

Chakraborty (1991) said that various organizational studies prove that in-house management development programs and environmental scanning helps to suggest values that focus on personal values rather than organizational values. When organizations speak about growth, they do not focus on the individual growth but the institutional growth. Growth should always be in terms of emotions or intellect, not in the terms of accumulation of equity or skills. However, organizations these days are counting on the wealth.

By doing so, the corporation celebrates the professional front and invalidates the personal and it creates imbalance between work and life. This is what all adds up to make the lack of ethics and ownership in organizational culture.

Sharma (2012) is of the opinion that due to unethical business practices, corporate failures, unethical and insufficient disclosures made the demand for the concept of corporate governance. He anticipated that the number of frauds has increased in regards to intensity and magnitude. Despite the implementation of corporate governance among the corporate organizations, corporate scandals persist. The collapse of Global Trust Bank, the UTI fiasco & spat between Ambani brothers caused concern to investing in general public (Fernando, 2009). Many factors were contributing to the increase in the rate of frauds like feudal mindset, greed, financial regulations, and inequality that were prevailing in the society.

There were significant changes made to the regulations and their compliance of corporate governance norms, but there is a need of a team or a workforce that is fully committed to observe the practices. Frauds have almost become a regular feature – the Harshad Mehta Scam, Ketan Parikh Scam, Satyam and many more. Visibility of frauds is easier due to development of the technology. While most organizations are interested in evaluating their corporate governance practices, they are quite ignorant as to how to do it (Garrat, 2003).

Organizations need to show an image of a good corporate citizen and they believe that the good governance practices is good for them and such companies go beyond the letter of the law & practice corporate governance in its true spirit.

In comparison to any other business sector firms, governance problems at a bank can affect the entire financial system of the company. Banks play a crucial role in the working of whole economy. They are different from other organizations in many aspects and thus it makes corporate governance more important for the banking sector. Banks are interconnected with each other in complex and opaque ways, so if, any of the banks fail; it can have potential consequences for the entire economic system of the country (Bihari, 2012).

Shah (2013) opines that unlike, any other business sector firms, governance problems at a bank could affect the entire financial system of the country and he further adds that the collapse of one bank can trigger a series of failures in the whole economy. Hence, the necessity & importance of enforcing effective Corporate Governance is very essential from the point of view of strengthening the financial system of the country. The extent to which the banks actually practice the professed corporate governance norms is still an unanswered question. Banks are a critical component of any economy and the importance of banks to the economy of the country is base on the fact that bank is universally a regulated industry & that banks have access to government

safety nets (Fernando, 2009). Therefore, it is important, that banks should have strong corporate governance. Unlike, the rest of the corporate world, authorities like Reserve Bank of India (RBI) and the government play a direct role in the bank governance through bank regulation & supervision. This role is justified by the need to ensure systematic stability, financial stability & deposit insurance liability considerations. Need for good governance in the banking sector is very important because bank's crucial role, as custodian of money and is evident. Therefore, the need for good governance in the banking sector is very important.

Organizational Values serve as a catalyst in the development of the culture of the organization and those values shape the norms and behavior of its employees. The desirable work behavior with ethical decision-making will establish ethical code of conduct. A better human being is a better worker and a better manager leading to better productivity, better quality and thereby it leads to better performance of the organization. This is because a better human being focuses his/her energy on positive aspects of life and thereby contributes to synergy at the workplace. Such a person is also self-motivated. HQD (Human Quality Development) helps us to become better human beings in addition to being good at skills (Sharma 1996, 2003). Hence, HQD is important for development of Institutions & Organizations.

According to Sharma, the essence of HQD lies in the idea of 'Character Competence of Corporation' (Sharma 2002). While the concept of 'Core Competence' is useful at the enterprise level, the idea of 'Character Competence' is at the root of enlightened leadership of enterprises (Sharma, 2002, 2007). HQD implies the development of 'Character Competence'.

The new concern in the corporate world is 'good governance'. To achieve the expected result in the modern era Stakeholders are expecting the corporations to behave in an ethical manner.

This implies the need for holistic development. Sharma (2008) suggested a four Es model of 'Holistic development & Management' and when applied in the corporate context can result us towards the new concept of Holistic corporate management. In reference to the model, Sharma says that the Ethics dimension reflects Good Governance & Character Competence of the Corporation. Earlier the organizational performance was measure based on its efficiency and financial performance as quoted by Hughes (2008). These ways of performance measurement had their own limitations in terms of Holistic Development of organizations and their social relevance. However, today these aspects have become important for organization's sustainability. It envisaged that measuring performance based on 'Character Competence of the Organizations' will pave a way in this direction.

Literature Review

OECD (2005) stated corporate governance is the way and methods by which organizations are directed and controlled. Corporate governance spells out the rights and responsibilities among the member of an organization and also the regulations and methods for making decision. From the above definitions of corporate governance, it can be deduced that the concept of corporate governance is about conducting business operations with all integrity, fairness and transparency and disclosing all necessary decisions in accordance with regulations and to be accountable and responsible towards shareholders.

Jurgens et al. (2010) stated that the stakeholder approach still maintains that the organization exists to make money for their shareholders, but they should satisfy the value of other stakeholders. Welp et al. (2006) define stakeholder as a person or a group who has a stake or special interest in an issue, policy, company, etc. Bryson et al. (2011) propose a broader and more inclusive approach and define stakeholders as individuals, groups, organizations that can affect or are affected by an evaluation process and/or its findings.

According to few researchers, the primary stakeholder group refers to those that are essential for the organization i.e. shareholders, employees, suppliers and customers. The secondary stakeholder include those who play fundamental role in obtaining business credibility i.e. government, communities and competitors. A primary stakeholder is essential to the success or maintenance of a corporation, while a secondary stakeholder is influential to the corporation but not considered a crucial group (Kim et al., 2010). Corporate governance by definition is the code of practice by which a firm's management held accountable to capital providers for the efficient use of assets.

Chakrabarti et al (2008) provided a detailed analysis of the status of the corporate governance system in India. The authors described the major changes that happened in the governance & regulatory system in India including the bank governance & the public sector enterprises governance. The problem in banking industry is that the politically powerful families control the banks and the political system, as a result the regulatory policies frequently used to impede, not support, effective corporate governance (Levine, 2003). In comparison to any other business sector firms, governance problems at bank can affect the entire financial system of the company. Hence, to strengthen the financial system of the country, it is necessary to enforce effective Corporate Governance.

The strict reasons for adoption of corporate governance in these organizations are as follows: Firstly, Banks are the mobilizers & dispensers of funds which is a crucial role, so, a healthy & stable Banking system is necessary for the health of the economy. Secondly, Banks act as a custodian of money and thirdly, a Bank has Government dominance (Bansal, 2005). Corporate Governance is important for all types of organizations, but more so, for Banks, Mutual funds & Financial Institutions to manage the financial system of the economy.

In a Wall Street Journal survey, 4 out of 10 executives reported that they asked to behave

unethically. The survey research suggests that an ethics problem exists. It suggests that managers do think about ethical dilemmas within the context of the organizations, and report conflicts between personal values and the values of others in the organization.

Sharma (2007) suggested and recommended that the idea of corporate governance is rooted in a new view that leads us to the idea of Human Quality Development (HQD) in Individual, Social and Organizational contexts as a foundational premise to improve the work place environment and to improve the quality of products and services. Therefore, it indicated that, the quality of human beings depends on the quality of goods and services. Hence, the idea of HQD has the relevance for the organizations. Sharma (2003) suggested five conceptual models on HQD that are useful for the social and organizational contexts. HQD helps us to become better human beings in addition to being good at skills. Hence, HQD is important for development of Institutions & Organizations. In the Indian context, SELF has always been the first point to change.

According to Sharma, the essence of HQD lies in the idea of Character Competence of Corporation. While the concept of 'Core Competence' is useful at the enterprise level, the idea of 'Character Competence' at the root of enlightened leadership of enterprises (Sharma, 2007). The idea of core competence as a means to improve the competitive advantage of corporations was suggested by Prahlad & Hamel (1990). Sharma (2002) suggested the concept of character competence of corporations. Character competence is indicative of the values and ethical basis of the corporation. A corporation may do good business based on its core competence but may pollute environment and be socially irresponsible. HQD implies the development of 'Character Competence of Corporation'.

Earlier organization focused on efficiency, profit, and competition and their primary objective was profit maximization. Slowly and gradually, profit maximization inclined

towards wealth maximization, which included risk and time. Many management theories have taken place under the offset of only one E that is efficiency and ignored ethics and equity. Ignoring the other Es will create situations in which organization acquire a devilish character. These days that is already happening in the case of all modern organization. Economic development paradigm related to the market values, which gave focused on the Human Resource development and Economic value addition. Economic development was based on Artha and Kama, subsequently the model involved into multiple stakeholder models. Besides shareholders, employees, government and society at large need focus in this environment, which came into heading of stakeholder. Corporate failures led to the need of ethics, values and recognition of 'Self'. So, corporate model moved from the stakeholders towards corporate citizens. It encompassed on ethical and environmental concerns. Changing phase of society creates expectations from the point of view of all the stakeholders. Hence, corporations need to change from being a corporate citizen to 'Social Institutions'. They have to achieve a synergy between efficiency, ethics, equity and needs to be concerned with the transcendental values of the environment, psycho-spiritual advancement etc. Transcendental values of environment achieved by focusing on the ecology (Sharma 2007).

The concept of core competence was related to the efficiency model of corporates. However, to bring the society's expectation concept moved from core competence to character competence. Character competence should always be in consonance with ethics requirements. To fulfill the transcendental values of environment corporate needs to articulate their higher order purpose of existence. The management of the organization must question itself as to what extent the organization is contributing towards the achievement of transcendental values. These values also help the management to guide about the day-to-day managerial behavior.

Those organizations, which have a one-sided emphasis on efficiency, could create adverse consequences for employees and for society. For being corporate as 'Social Institutions' there should be an integration of Core Competence, Corporate Social Responsibility & Character Competence. Equity Dimension reflected by CSR & CC of Corporation reflects good governance & ethics in practical, which is reflective of ethics dimension. To work efficiently and contribute towards the society, organization needs to follow its 'Social Dharma'. Holistic development paradigm will balance between social, spiritual, and market values. Focus on Human, Social and Spiritual values addition. It's based on Dharma, Artha, Kama & Moksha (Sharma 2007).

In business ethics, character competence is well stressed. Sharma (2002, 2007, 2010, 2015) proposes that a corporation can be high on core competence but low on ethics and this suggests high low combination on core competence and character competence. He has proposed a 2x2 matrix on this, which is as follows:

Character Competence / Good Governance	High	II	IV
	Low	I	III
		Low	High
		Core Competence / Competitive advantage	

Figure 1: Core Competence & Character Competence Matrix

(Source: Sharma S., *Need for a New Corporate Model in a New Era: Implications for the Financial Sector, Management Dynamics, Vol.10, No.2, 2010, pp.35-42. Also see, New Ideas in Strategic Thinking & Management, Subhash Sharma, 2015, p.167*)

According to the model above, there are four types of corporations. The best Ideal corporations would be which will fall in quadrant IV that will have higher core

competence/competitive advantage & high on character competence/good governance.

Business organizations are still lacking on the part of ethics. Ethics in the workplace is given importance, but some of the crucial aspects of organizational ethics are being overlooked. There can be two ways to approach one can be individualistic and second can be communal. Each of the approaches has a different approach and view of ethical and moral responsibility, which used to solve the social, moral, and ethical problems.

In the individualistic approach, every person in the company is responsible for the moral and ethical grounds for his or her behavior. The efforts made to change the behavior of the individual. In the communal approach there, the individuals as such not given importance, but they are responsible for the behavior. However, these ways that can help evaluate the moral behavior. People have done a lot of researchers on the ethical issues in the workplace, but only on the individualistic approach. It also focuses on the individual rights, its freedom of expression, and its privacy. It helped in promoting the individual.

For doing social justice, the communal approach focuses on the common good of the community. It helps in promoting the policies to promote the social justice. The approach can prohibit if there is any harm to the society. For organizational performance to enhance, these two approaches can help to fight the ethical and moral problems of the organizations. Will provide, better decision making and better understanding.

To build up interactive relationship & synergy between the Individual, Organization & Markets, Sharma (2007) proposed IOM framework of Business Ethics. The IOM framework of business ethics where in, I = Individual ethics function, O = Organizational ethics, M = Market ethics. All above related with an interactive relationship, this expressed:

$$BE = IE * OE * ME$$

Where BE stands business ethics and symbol 'X' indicates interactive relationships. This framework also expresses the relationship between socio - cultural systems of society as well as a political system. The following figure explains the IOM framework.



Figure 2: IOM framework of Business Ethics

(Source: Sharma S., *New mantras in Corporate corridors From Ancient routes to Global Routes*, New Age International Publishers, p.451, 2007)

Firstly, Individual Ethics is an ethical system or doctrine that has been chosen in some way as a moral guide in the particular life. Business ethics are applied to the organization. To conduct the business responsibly business ethics will help to inculcate code of conduct in the employee population.

The organization's ethics greatly influence the decisions that individuals make. The approach to ethical issues not only based on what the employees learned from their own background but also on what they learn from others in the organization and the organization culture. Lot of ethical programs should be conducted so that minimization of risk related to the unethical practices, misconduct or wrongdoing among the employees can be resolved. To maintain these ethical programs, there is a need to follow the rules and regulation and comply with that. It will help the organizations translate and apply the ethics to help in workplace behavior and the operations.

Suggesting a lack of character is more serious than a lack of competence. Character Competence is an idea of an extension of corporate governance.

When there will be a combination of competitive advantage with good governance it will thus create an idea of “Wealth creation with grace” which will make organizations of national & international importance. There is a significant relationship between Character competence and organizational performance.

Research Methodology

The objective of the research paper was to study the conceptual foundation of Character Corporation and stakeholder relationship and its impact on the Organizational Performance.

The Indian Banking Sector comprises banks that are divided as Public Sector Banks, Private Sector Banks, Foreign Banks, and Co-operative Banks etc. However, Corporate Governance binds to all types of Banks, but for precise focus, I selected the Banking Companies listed on the BANKEX [BSE]. The main reason behind the selection of these banks is that their scripts dominate and influence the stock movement of the country. Further, banks considered for the Bankex represent the major banks of the country.

The data collection was done with the help of structured questionnaire and two stage sampling (Stratified and convenience sampling). The questionnaire used was based on 5-point Likert scale (where, 1 is Strongly Disagree and 5 is Strongly Agree). All the questions included in the questionnaire have been framed from literature review with justification of its validity and reliability.

The questionnaire survey process was conducted in two cities Delhi and Mumbai and the target of this survey were 50 top and middle level managers from different Public, Private, and Foreign Banks. The information about the top and middle level managers included their name, designation, and email

address and was collected in person and through email by the researcher.

There were three hypothesis framed for the study:

Hypothesis 1: There is no statistically significant impact of Character Competence on Stakeholder Relationship.

Hypothesis 2: There is no statistically significant impact of Character Competence on Corporate Governance.

Hypothesis 3: There is no statistically significant impact of Character Competence on Organizational Performance.

Data Analysis & Interpretation

Prior to the implementation of the research, factor analysis was conducted. Kaiser-Meyer-Olkin Measure of Sampling Adequacy as .692 which is larger than 0.5 for SR (Stakeholder Relationship), .804 for CC (Character competence), .725 for CG (Corporate Governance) and 0.671 for OP (Organizational Performance). Since KMO value lay closer to 1 & Barlett’s test significance at 0.05 levels it can be noted that gathered data is valid. Prior to the research, the reliability of the research was tested taking 50 respondents. The data collected was tested under Cronbach’s Alpha reliability testing. Reliability for total set was 0.925 for SR, 0.933 for CC, .775 for CG and 0.687 for OP. Since, reliability coefficient lie in the range of beyond 0.65 this determined acceptable level of reliability.

The Hypothesis framed was tested:

Hypothesis 1:

Ho – There is no impact of Character Competence on Stakeholder Relationship.

H₁ – There is a statistically significant impact of Character Competence on Stakeholder Relationship.

Table 1: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.762 ^a	.580	.571	3.45752	1.717
a. Predictors: (Constant), CC					
b. Dependent Variable: SR					

(Source: Survey Data)

The Pearson regression coefficient was found as 0.762, R-square as 0.580 and adjusted R-square as 0.571. Adjusted R-square had shown that a handsome 57.1 percent variance in stakeholder relationship could have been explained by

the predictor that was character competence. Further Durbin Watson Statistics was found as 1.717 which was well within the lower and upper bounds at 5 percent level of significance, thus showed no presence of auto correlation.

Table 2: Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	16.211	4.125		3.930	.000
	CC	.452	.056	.762	8.142	.000

a. Dependent Variable: SR

(Source: Survey Data)

As the significance is $p < 0.05$ hence, Null hypothesis is rejected. The above analysis proves that there is a statistically significant impact of Character Competence on Stakeholder Relationship.

Hypothesis 2:

Ho – There is no impact of Character Competence on Corporate Governance.

H2 – There is a statistically significant impact of Character Competence on Corporate Governance.

Table 3: Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.671 ^a	.450	.439	3.45556	1.715

a. Predictors: (Constant), CC

b. Dependent Variable: CG

(Source: Survey Data)

The Pearson regression coefficient was found as 0.671, R-square as 0.450. Adjusted R-square had shown that a handsome 43.9 percent

variance in organizational performance could have been explained by the predictor that was character competence.

Table 4: Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	26.627	4.123		6.459	.000
	CC	.348	.056	.671	6.267	.000

a. Dependent Variable: CG

(Source: Survey Data)

As the significance is $p < 0.05$ hence, Null hypothesis is rejected. The above analysis proves that there is a statistically significant impact of Character Competence on Corporate Governance.

Hypothesis 3:

Ho – There is no impact of Character Competence on Organizational Performance.

H3 – There is a statistically significant impact of Character Competence on Organizational Performance.

Table 5: Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.824 ^a	.679	.672	1.73875	1.962
a. Predictors: (Constant), CC					
b. Dependent Variable: OP					

(Source: Survey Data)

The Pearson regression coefficient was found as 0.824, R-square as 0.679 and adjusted R square as 0.672. Adjusted R-square had shown that a

handsome 67.2 percent variance in organizational performance could have been explained by the predictor that was character competence.

Table 6: Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	27.239	3.667		7.429	.000
	CC	.223	.049	.547	4.521	.000
a. Dependent Variable: OP						

(Source: Survey Data)

As the significance is $p < 0.05$ hence, Null hypothesis is rejected. The above analysis proves that there is a statistically significant impact of Character Competence on Organizational Relationship.

With the help of the literature review and statistics we can draw that there is relationship between Character Competence, Corporate Governance, Stakeholder Relationship and Organizational Performance of the Indian Banking Industry.

Conclusion

The objective was to study the concept of character competence and stakeholder

relationship that will lead to organization’s sustainability and progressive growth of Banks. Character competence is indicative of the values and ethical basis of the corporation. A corporation may do good business on the basis of its core competence but may pollute environment and be socially irresponsible. Corporate failures led to the need of ethics, values and recognition of ‘Self’. So, corporate model moved from the stakeholders towards corporate citizens. It encompassed on ethics and environmental concerns. Changing phase of society created expectations from the point of view of all the stakeholders. Hence, banking industry need to change from being a corporate citizen to ‘Social Institutions’.

For being corporate as 'Social Institutions' there should be an integration of Core Competence, Corporate Social Responsibility & Character Competence. To work efficiently and contribute towards the society organization need to follow its 'Social Dharma'.

Organizational performance can be improved by the importance given to the stakeholders and they can heavily improve the business needs if it is to be successful. Stakeholders have little expectation that can be indicator of current as well as future performance. Performance measurement is focused on the big three for the organization that are employees, customers and the owners. For keeping a balanced approach, banks should not focus on one stakeholder at the cost of other. Organizations should specify the expectation attributes and which attributes will satisfy the stakeholders.

With the help of the literature review and statistics it is concluded that there is impact of Character Competence on Organizational Performance. Strong organizational values can be built by welfare of the employees, there should be flexibility in the culture of the organization so that there openness to discuss. People strongly live with the values of the organization and accept the new entrants. Human quality development relied on practicing ethical standards, whistle blowing policy and fostering employee's creativity. Active working towards the society will increase the organizational performance.

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Effect of Integrated Yoga Module on Personality and Performance of Employees: An Action Research Study

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Abstract

Development of performance of employee is an important concern for employee, employer and society at large. Big Five Personality factors are known to have an impact on the performance of a person in the job. A research is made to study whether the personality and consequential performance of employee can be improved by practice of Integrated Yoga. 51 employees are given Integrated Yoga intervention and another 51 employees, who comprise control group are not given any intervention for 4 months. Using the Big Five Personality Questionnaire, data is collected from Yoga intervention group and control group before the study, in the middle of the study and at the end of the study. The data is analyzed using SPSS and significant changes (p value <0.001) in all Big Five Personality dimensions except extraversion among subjects in Yoga intervention group is found and not in Control group. So it is concluded that practice of Integrated Yoga improves the personality and thus performance of employee.

Personalities of employees shape the behaviours in the workplace and thus their performance. Development of the personalities to improve the performance of employees has become an important duty of the management.

Meaning of Personality

According to Stephen P. Robbins et al (2011) personality is the sum of total ways in which an individual reacts and interacts with others. We most often describe personality in terms of measurable traits a person exhibits. The term personality trait refers to enduring personal characteristics that are revealed in a particular pattern of behaviour in a variety of situations.

Measures of Personality

Personality can be measured through a variety of tests and the most popular technique is the Self Report Inventory. The Big Five Personality Model is a well established model to evaluate the personality traits which affect performance in job (Stephen P. Robbins et al, 2011). According to John O.P and Srivatsava (1999) the following are the Big Five factors and it's facets and (correlated trait adjectives).

Openness to Experience: Ideas (curious), Fantasy (imaginative), Aesthetics (artistic), Actions (wide interests), Feelings (excitable), Values (unconventional).

Conscientiousness: Competence (efficient), Order (organized), Dutifulness (not careless), Achievement striving (thorough), Self-discipline (not lazy), Deliberation (not impulsive).

Extraversion: Gregariousness (sociable), Assertiveness (forceful), Activity (energetic), Excitement-seeking (adventurous), Positive emotions (enthusiastic), Warmth (outgoing).

Agreeableness: Trust (forgiving), Straightforwardness (not demanding), Altruism (warm), Compliance (not stubborn), Modesty (not show-off), Tender-mindedness (sympathetic).

Neuroticism: Anxiety (tense), Angry hostility (irritable), Depression (not contented), Self-consciousness (shy), Impulsiveness (moody), Vulnerability (not self-confident).

Note: Emotional Stability is frequently called through it's antonym Neuroticism. In this article, the word Emotional Stability is referred through it's antonym Neuroticism at appropriate contexts.

Personality and Job Performance

Specific studies are made to study the relationship between personality and performance through performance indicators like Citizenship and non counterproductive work behavior, Low turnover & absenteeism, Leadership and entrepreneurship, Expatriate success, Earnings, Safety, Compliance, Healthy behaviors and Longevity, Motivation, Job satisfaction, Commitment, Life satisfaction (Edwin A.Locke, 2009).

Researchers consistently find that personality predicts overall job performance (Barrick, et al, 2001; Dudley et al, 2006; J. Hogan & Holland, 2003), task performance (Dudley et al., 2006; Hurtz & Donovan, 2000), expatriate performance (Mol et al, 2005) and performance in teams (Peeters et al, 2006). Also, personality predicts a range of contextual performance variables including Organizational Citizenship Behaviors, altruism, job dedication, interpersonal facilitation, and generalized compliance (Borman et al, 2001; Dudley et al., 2006; Hurtz & Donovan, 2000; LePine et al, 2002; Organ & Ryan, 1995).

Regarding specific work skills and individual competence, research shows that personality predicts training performance and skill acquisition (Barrick & Mount, 1991; Barrick et al., 2001; Colquitt et al, 2000), goal setting (Judge & Ilies, 2002; Steel, 2007), creativity and innovation (Hough, 1992; Feist, 1998), teamwork (Barrick et al, 2003; J. Hogan & Holland, 2003), and job and career satisfaction (Judge et al, 2002; Ng, Eby et al, 2005). Among leaders and managers, personality shows significant correlations with overall managerial effectiveness, promotion, and managerial level (Hough et al, 1998), as well as leader emergence and effectiveness (Bono & Judge, 2004; Judge et al, 2002). Organizations use personality measures to identify employees likely to engage in Counterproductive Work Behaviors, or behaviors that violate organizational norms and the organization itself, specific members of the organization, or both (Berry, Ones, & Sackett, 2007; Gruys & Sackett, 2003). Personality-based

integrity tests predict more specific negative outcomes such as theft, disciplinary actions, and absenteeism (Ones, et al, 1993, 2003).

Stephen P. Robbins (2011) summarized the relevance of Big Five Personality traits in the job performance as follows:

Big Five Personality Trait	Why is it relevant	What does it affect
Emotional Stability	Less negative thinking and fewer negative emotions Less hyper vigilant	Higher job and life satisfaction Lower stress levels
Extraversion	Better interpersonal skills Greater social dominance More emotionally expressive	Higher performance Enhanced leadership Higher job and life satisfaction
Openness to Experience	Increased learning More creative More flexible and autonomous	Training performance Enhanced leadership More adaptable to change
Agreeableness	Better liked More compliant and vigilant	Higher performance Lower levels of deviant behavior
Conscientiousness	Greater effort and persistence More drive and discipline Better organized and planning	Higher performance Enhanced leadership Greater longevity

Changeability of Personality

According to Allport (1956) personalities are stable dispositions of an individual. But, Mischel (1968) suggests that human behaviour is largely dependent on situations. The study of both of the above theories is called Interactionism. Rather than saying that situations determine behaviour (which ignores differences in individual reactions) or that personality determines behavior (which is misleading because of low cross situational consistency of behavior) interactionism expresses it differently. This Interactionist approach allows us to assume that the person is free because his personality is not genetically determined and that some of his personality traits may vary because of his own decisions (Jose Hernandez and Ricardo Mateo 2012).

Brent W. Roberts (2012) has stated that it is only a common misperception that personality traits are highly heritable. He has provided an alternative vision of personality traits that expands on the structure, the developmental,

as well as the contextual nature of traits. From the above discussion it is clear that environment can act as the facilitator for personality development.

Personality traits can be improved, among other things, through employee empowerment, training, job enrichment and trust (Jose Hernandez and Ricardo Mateo, 2012). To the best of the knowledge of the authors, no study has been made so far to assess if practice of yoga Big Five Personality dimensions. The present research is made to assess if Integral Yoga can facilitate a change in Big Five Personality traits of the employees

Integrated Yoga Module as the Facilitator to Develop Personality

Yoga is one of the six schools of Indian philosophy and it is practiced by many people from ancient times (Feuerstein, 1998). An analysis of the term Yoga, as given by different scriptures and gurus in different contexts is as follows.

“*Yujyate anena iti yogah*” – Yoga is that which joins. It implies that Yoga elevates a narrow minded person who is constricted in false ego (Ahamkara) to higher levels of consciousness where he identifies himself with his real ego (Aham) or the universe.

Patanjali, an ancient *Yoga* sage, defines *Yoga* as *Yogah Cittavritti Nirodhah* – Yoga is a technique used to still the fluctuations of the mind to reach the central reality of the true self (Iyengar, 1966). Patanjali’s *Yoga Sutras* outline a skillful way of conducting life that fosters moderation and harmony (Becker, 2000). According to *Yoga Vashishta* (3.9.32) *Manah Prasamanopayah Yoga ityabhidhiyate* - Yoga is a skillful and subtle process to calm down the mind.

Bhagavadgita, an ancient Indian scripture on Yoga talks, inter alia, about self development, karma, dharma. There is no synonym in English language for the many words like ‘Karma’, ‘Dharma’ as used in the context of Gita. According to Mahadevan (2012) Bhagavadgita talks about improvement of one’s personality and performance and many management lessons. According to him, Bhagavadgita advocates the following principles for one to progress in personality and performance:

1. work with mastery over knowledge of means and goals of work
2. work with dexterity and skill in action
3. work with proper order and industry
4. work with focus on present activity rather than future results which depend many external factors
5. work in a sustainable way of life and social order
6. work without stress
7. working one’s way to contentment
8. work with excellence in execution
9. work with knowledge and abilities about how to react to real time events, of change management, there is no state of ‘no work’, work is the only means for evolution of one self, engaging in work is always superior

to no work, other than the work itself, we have no locus of control on other aspects of work, work without attachment (what is in it for me) is bound to be always superior & fulfilling

According to Swamy Vivekananda, Bhagavadgita envisages four important methods to bring perfection in a person viz., by Work (Karma Yoga), by Worship (Bhakti Yoga), by Philosophy (Jnana Yoga), by Psychic control (Raja Yoga). Yoga practices which aim at the integral development of the personality by a fine combination of the above four methods of yoga viz., Karma Yoga, Bhakthi Yoga, Jnana Yoga and Raja Yoga is called as Integrated Yoga.

Based on the above principles Swamy Vivekananda Yoga Anusandhana Samsthan (S-Vyasa) University, Bengaluru, India developed a Holistic and Integrated Yoga Module. It encompasses the philosophy of Raja yoga (Asanas, pranayama, dhyana etc), Karma Yoga (path of detached actions), Jnana Yoga (knowledge of self), Bhakthi Yoga (trust in the supreme order). Practicing this knowledge may bring out complete transformation of one’s personality on physical, mental, emotional and spiritual levels which, among other things, strengthen his performance levels.

In modern times, some research has been done on application of Yoga for personality development which are summarized below:

Bhole (1977) in his conceptual paper explained different aspects of *Yoga*. The *Yoga* way of life encompasses the philosophy of *Karma Yoga* (path of detached action), *Jnana Yoga* (knowledge of self), *Bhakti Yoga* (trust in the supreme order) and *Raja Yoga* (*asana, pranayama, meditation, etc.*). Practicing this knowledge may bring about a complete transformation of one’s personality, on physical, mental, emotional, and spiritual levels which strengthens his stress-coping skills.

Pandey and Naidu (1986) studied the effort and outcome orientations as moderators of

the stress-strain relationship. They noted that the concept of 'detachment' is highly valued in Indian culture. The doctrine of detached action calls upon the individual to serve the society by scrupulous performance of one's duties with utmost skill but without desiring the fruits of actions so performed. It is one of the ways in which an altered super-conscious state or self-realization can be attained. Effort orientation, according to this doctrine, is the 'individual's focus on task at hand' and 'advice of not to focus on or to be concerned about the outcomes of that activity.' Further, the doctrine emphasizes that an effort should be made to maintain emotional stability regardless of the outcome of the effort, be it success or failure. They theorized that the effort and outcome orientations may moderate the stress-strain relationship for three reasons. First, the individual practicing the ideal of detached action would concentrate on most of the activities in which he engages which, in turn, would lead to the attainment of a higher degree of skills. Second, the practice of being mentally less concerned about the outcomes may help in conserving the physical and psychic energies and hence, the subject would be less affected by mental distracters such as anxiety and fear of failure (which lead to energy dissipation). Third, it is likely that the person practicing these ideals cognizes the stressful events in relatively more positive terms. In the light of these reasons, the authors hypothesized that in the case of subjects with a high degree of effort orientation compared to those with a high outcome orientation: (a) the correlation between stress and strain events would be smaller; and (c) the means of different strain scores would be smaller.

Misra (1989) found that effort orientation rather than concerns for outcome leads to greater intrinsic satisfaction. Chakraborty (1987, 1993) provides experimental evidence that practising *Yoga*, can enable workers and managers to control their turbulent mind and develop their self to include others around them and work without false ego.

Palsane *et al* (1993) have observed that modern Western psychological literature focusing on ideas related to the strength of motives and frustration and their behavioural consequences, the frustration-aggression hypothesis, ego involvement, mind-body interactions (psychosomatics), and locus of control have their parallels in the ancient Indian thought.

According to Srinivas (1994), a series of techniques collectively known under the general label, '*Yoga*,' way of management of human resources is better than western methods. He further states that *Yoga* is a well formulated approach to planned change.

Sripriya Krishnan (2006) in an empirical study proved that yoga can develop personality and academic excellence among students. R. Rangan, H.R. Nagendra, Ramachandrabhat (2010) made a study on the students' planning ability, visual and verbal memory, sustained attention and proved that *Yoga* system of education improves the planning ability.

Aditi Kejriwal and Venkat R. Krishnan (2004) made a study on what the organizations can do for enhancing transformational leadership by using the Guna (Sanskrit word for 'personality') framework and by reinforcing the Vedic worldview and made recommendations for: Designing training programmes to develop Sattva and reduce Tamas, Building team-orientation and self-sacrifice for directing energies towards super ordinate goals, Base organizational policies on a competency framework built around Sattva and a Vedic orientation.

In a study by Sony Kumari (2008) it is proved that practice of yoga improves Emotional Intelligence and Emotional Competence. Sudhir Deshpande (2009) in a randomized control trial of the effect of yoga on personalities of 226 people stated that practice of yoga develops Sattva Guna (balanced personality). According to Tikheshyam Ganpath et al (2012) practice of *Yoga* can improve Emotional Quotient in employees and can enable them to excel in execution.

Hasmukh Adhia (2009) conducted an important study relating to Improving Organisational Performance by practice of Integrated Yoga by employees. This study deals with impact of adoption of yoga way of life on the organizational factors responsible for success of the organization. It is found that Job Satisfaction, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behaviour can be improved through practice of Integrated Yoga.

Details of Study Design

The salient features of the method of this study is summarized as below:

The aim of the study is to see if Big Five Personality dimensions can be improved by practice of Integrated Yoga. The subjects for the study were 102 employees (after considering drop outs from the study), 51 of them practicing Integrated Yoga (Intervention Group) and the remaining 51 of them not practicing Integrated Yoga (Control group). The subjects for intervention group are taken from people who come voluntarily to learn and practice Integrated Yoga in Andhra Pradesh Yogadhyayana Parishad, a state government establishment in Hyderabad. Subjects for control group were taken from employees in different organizations in Hyderabad, who volunteered to participate in the study.

Inclusion and Exclusion: Employees-men and women, with normal health as declared by the subject are included in the study. Those who have any previous experience of any Yoga program or presently following any type of Yoga program or taking any medication for psychosomatic problems or self occupied people or retired people are excluded from the study.

The data for the study was collected before the study i.e., before giving intervention (pre study), in the middle of the study i.e., two months after the intervention (mid study) and at the end of the study, i.e., four months of the study (end study). The period of study is four months i.e. from 1st October 2014 to 31st January 2015. The subjects in the intervention group practiced Integrated Yoga for 4 months (100 days, after deducting holidays, absents etc) for 1.5 hours a day. In order to prove or disprove the hypothesis, data was collected for both the groups before the study i.e., on October 1st 2014, in the middle of the study i.e. on December 1st 2014, at the end of the study i.e., on 31st January 2015.

The daily program contains Surya Namaskaras (Sun salutations), Asanas (Body postures), Pranayama (Breath regulation exercises), Self Awareness Meditation and 10 minutes lecture on application of traditional Indian knowledge to modern work and personal lives.

Every month a lecture viz., Jnana yoga class for 1 hour on application of traditional Indian knowledge is conducted by the first author on the following topics, either thru oral lectures or audio visual presentations. 1) Yogah Karmasu Koushalam 2) Six Dimensions of Karma Yoga 3) Axioms of meaningful work 4) Lord Krishna as modern manager

The subjects in the control group were not given any intervention. The Big Five Inventory developed by Oliver P. John and Sanjay Srivastava was used to assess the changes. It is a five point likert scale and contains 44 questions. It has a reliability of .82 and validity of .92

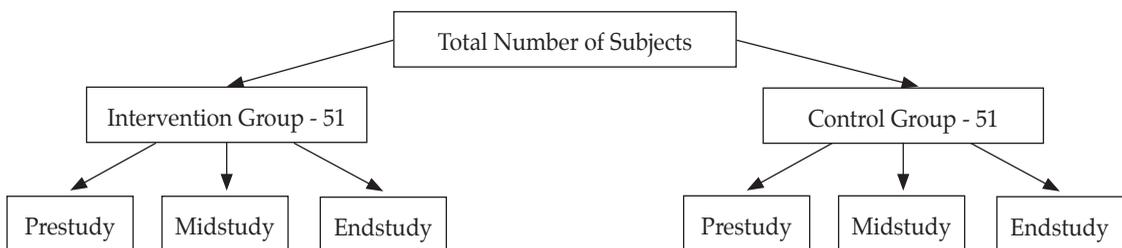


Figure 1: A schematic representation of the study plan

Table 1: Age and Job Experience of Subjects

	Age of Intervention Group	Experience of Intervention Group	Age of Control Group	Experience of Control Group
Mean	34.784	10.627	32.21	7.2157
std dev	6.6677	6.1722	4.7744	4.265

Table 2: Sector wise Distribution of Subjects

Sectors	Intervention Group	Control Group
IT & Related	21	20
Finance & Related	14	13
Others	16	18

Table 1 represents age and experience of subjects. The average age of subjects in intervention group is 34.7 years with standard deviation of 6.6 where as the average age of subjects in control group is 32.21 with standard deviation of 4.77. The average experience of subjects in intervention group is 10.6 years with standard deviation of 6.17 where as the average experience of subjects in control group is 7.21 years with standard deviation of 4.2 years. The average experience of subjects of intervention group is about 3.4 years more than that of control group. Average age of subjects in intervention group

is more by only 2.5 years than that of control group. Table 1 shows that the background of subjects in terms of age and experience in control group and intervention group is similar. Table 2 represents the industries in which the subjects are employed. For the sake of study, the industries are divided as 1) Information Technology and related services like BPO, electronics 2) Finance and related services include banking, insurance, mutual funds, accounting services 3) those who do not fall under the above two are categorized as 'others'. The table shows the similarity in distribution of the subjects in both control group and intervention group.

Table 3: Mean changes in Big Five Personality dimensions of intervention group during the period of study

1	Openness			Conscientiousness			Extraversion			Agreeableness			Neuroticism		
2	50			45			40			45			40		
3	Pre	Mid	End	Pre	Mid	End	Pre	Mid	End	Pre	Mid	End	Pre	Mid	End
4	29.61	31.8	34	29	31.25	33.65	27.3	27.7	28.39	28.22	29.7	31.1	28.12	25.941	23.5
5	5.657	5.4	5.87	3.8	3.931	4.46	3.22	3.25	3.631	4.514	4.86	5.503	3.371	3.9082	4.55
6		7.4	14.8		9.6	18		0.75	3		4.44	11.1		-7.9	-17

Table 4: Mean changes in Big Five Personality dimensions of Control group during the period of study

1	Openness			Conscientiousness			Extraversion			Agreeableness			Neuroticism		
2	50			45			40			45			40		
3	Pre	Mid	End	Pre	Mid	End	Pre	Mid	End	Pre	Mid	End	Pre	Mid	End
4	29.9	30.4	30.5	28	28.71	28.96	27.7	28.1	28.18	28.51	28.2	28.47	26.39	26.02	26.1
5	5.02	5.03	5.21	4.2	4.084	4.9	3.7	3.29	3.361	4.21	5.23	5.423	3.518	3.8628	4.02
6		1.66	2		2	3		1.89	2.42		0.74	0.01		-1.9	-2.4

In tables 3 and 4, rows 1 to 6 represent 1-personality traits, 2-maximum score, 3-time of study, 4-mean score, 5- standard deviation, 6-percentage change in mean. Maximum score is derived by multiplying the number of statements relating to the dimensions multiplied by the points in the scale i.e 5

Table 3 shows mean changes in Big Five Personality dimensions of Intervention group during the period of study. It shows that there is 7.4% and 14.8% increase in Openness to experience from beginning to middle and beginning to the end of study. There is 9.6% and 18% increase in Conscientiousness from beginning to middle and beginning to end of study. There is 0.75% and 3% increase in Extraversion from beginning to middle and beginning to end of study. There is 4.44% and 11.1% increase in Agreeableness from beginning to middle and beginning to end of study. There is 7.9% and 17% decrease in Neuroticism from beginning to middle and beginning to end of study.

Table 4 shows mean changes in Big Five Personality dimensions of Control group during the period of study. It shows that there is 1.66% and 2% increase in Openness to experience from beginning to middle and beginning to the end of study. There is 2% and 3% increase in Conscientiousness from beginning to middle and beginning to end

of study. There is 1.89% and 2.42% increase in Extraversion from beginning to middle and beginning to end of study. There is 0.74% and 0.01% increase in Agreeableness from beginning to middle and beginning to end of study. There is 1.9% and 2.4% decrease in Neuroticism from beginning to middle and beginning to end of study.

The analysis reveals that there is more increase in Openness, Conscientiousness and Agreeableness in Intervention group than in Control group. Neuroticism is the antonym of Emotional Stability and Neuroticism decreased or in other words Emotional Stability increased in Intervention group more than in Control group. Changes in Extraversion show a mixed trend. There is more increase in Control group than in Intervention group in the beginning to middle study but in middle to end study it is slightly more i.e., 3% compared to control group i.e. 2.4%. Overall, highest increase is noticed in Conscientiousness (18%), followed by Emotional Stability (17%), Openness to experience (14.8%), Agreeableness (11.1%).

Design of the study requires repetitive studies of the same subjects and therefore, Repetitive Measures ANOVA i.e RMANOVA test was used to analyse the data to see if the changes are significant. Tables 5 and 6 reflects the changes in Big Five Personality domains in Intervention and Control groups and evaluates the significance of changes.

Table 5: Changes in Big Five Personality Dimensions between Intervention and Control Groups

Significance (p value) Between Intervention and Control Groups						
Time	Group	Openness	Conscientiousness	Extraversion	Agreeableness	Neuroticism
Pre	Y1 vs C1	.346	.056	.231	.315	.000**
Mid	Y2 vs C2	.008**	.000**	.226	.012**	.215
End	Y3 vs C3	.000**	.000**	.048**	.001**	.060

Table 6: Changes in Big Five Personality dimensions with in Intervention and Control groups

Significance (p value) with in Intervention and Control Groups						
Group	Time Factor	Openness	Conscientiousness	Extraversion	Agreeableness	Neuroticism
Yoga	Pre vs Mid	.000**	.000**	.273	.000**	.000**
	Pre vs End	.000**	.000**	.011**	.000**	.000**
	Mid vs End	.000**	.000**	.072	.000**	.000**
Control	Pre vs Mid	.842	.275	.205	1.000	.529
	Pre vs End	.922	.327	.436	1.000	1.000
	Mid vs End	1.000	1.000	1.000	1.000	1.000

Notes:

- ** indicates that the values are significant
- Pre, Mid, End means the Study before intervention, study in the middle of intervention, study after intervention respectively
- Y1, Y2, Y3 means yoga intervention group at the time of before study, middle of study, after study
- C1, C2 ,C3 means control group at the time of before study, middle of study, after study

Table 5 shows that the difference in Big Five Personality dimensions among subjects in

intervention group and control group. It shows that baseline data is not significant ($p > .05$). It shows that the scores of Big Five Personality dimensions is relatively same in the subjects of both groups before study. Data in the middle of the study show that there is significant increase in the Openness to experience, Conscientiousness and Agreeableness and decrease in Neuroticism which means increase in Emotional Stability, in Intervention group compared to Control group ($p < .001$). There is no significant change in extraversion. Data at the end of the study shows that there is significant increase in the Openness to experience, Conscientiousness and

Agreeableness and decrease in Neuroticism which means increase in Emotional Stability, in Intervention group compared to Control group ($p < .001$). There is no significant change in Extraversion.

Table 6 shows changes in Big Five Personality dimensions with in Intervention group and with in control group during the study. It shows a continuous increase in Openness to experience, Conscientiousness and Agreeableness and decrease in Neuroticism which means increase in Emotional Stability from beginning to middle ($p < .001$), middle to end ($p < .001$) and beginning to end ($p < .001$) in subjects of intervention group. There is no significant changes in any of the Big Five Personality dimensions from beginning to middle ($p > 0.05$), middle to end ($p > 0.05$) and beginning to end ($p > 0.05$) in subjects of control group.

Conclusions

The following conclusions can be drawn from the study

1. Personality of employee especially conscientiousness has an impact on the performance of employee
2. Personality is changeable by suitable environment and training
3. Practice of Integrated Yoga brings a positive transformation in the personality traits especially Conscientiousness
4. The implication of the above points is that practice of Integrated Yoga can improve the performance of employee.

Limitations of the Study and Recommendations

1. The subjects are from different organizations and sectors. The changes in environment of their respective organizations and sectors during the study period may affect their responses. For further research, It is recommended to have subjects from the same organization.
2. The control group is not given any intervention, which may affect their interest

to give response to the questionnaires and affect it's accuracy. Considering the ethical issues it is difficult for an outsider to insist on interest of subjects of control group while giving responses. For further research, it is recommended to give some non yoga intervention to control group.

3. It is recommended for further research that if the intervention for both groups is given with in the organization, the same physical and office environment for all subjects in both groups can ensure better accuracy, unbiased responses.

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Effect of Yoga Practices on Emotional Intelligence and Perceived Stress in Information Technology Professionals

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Abstract

Information Technology (I.T.) professionals are continuously working round the clock to withstand and succeed under the global market pressures. Emotional Intelligence is very essential for I T professionals as they need to deal with dynamic customer requirements along with reduced resource availability from project on project. Due to little time to spare for self, increasingly they are becoming victims of emotional disturbances which is causing loss of productivity as well as reduction in health levels. Perceived stress in the current “short-term contract” job culture is also taking its toll on-job innovation as well as on personal relations for I.T. professionals. Here a quantitative study is done on I.T. professionals from one of Multi National company office situated in Bangalore, India to check the impact of Yoga based cyclic meditation practice on emotional intelligence and perceived stress. Based on the obtained results from the study, it was observed that yoga based cyclic meditation practice, helps to increase the Emotional quotient for IT professionals. It was also observed that regular cyclic meditation practice helps to reduce the perceived stress levels for IT professionals. Though findings are done for Indian context, authors strongly feel that, these results may also be applicable to international IT professionals equally.

Background

In today's interconnected web-world, Information Technology sector is providing millions of Jobs in both developed and developing countries. Due to its established business practices and innovation methods, developed countries are becoming hubs of product development and they are taking support of developing countries in the service sector driven by information technology. To sustain the business models adopted, developing countries like India are continuously working to increase its business base in information technology service sector as well to gain futuristic popular place in product development. Indian Information Technology employment sector poses different kinds of challenges to its employees compared to traditional public and private sector, as they need to cope up primarily, with rapid advancements in technology, challenging product delivery timelines, cross cultural challenges and essential adjustments to customer time zones. Emotional intelligence is increasingly discussed as having a potential role in personal mental health and Professional Practice (Yvonne Birks et al., 2009). Application of emotional intelligence supports managers and employees to understand emotions, and using emotional intelligence helps to manage oneself and his/her relationship with others (N.K. Chadha & Dalip Singh, 2003). Employees need to enhance their emotional intelligence skills along with technical skills to remain competitive in the current dynamic market segments. Information technology based organisations continuously train their workforce on advanced technologies to efficiently deliver products to meet customer demands. Organisations to be and to stay successful, they need to consciously work to enhance emotional intelligence skills of its employee base (Bob Wall, 2008). Emotional Intelligence is further divided into three categories namely Emotional Sensitivity, Emotional Competence and Emotional Maturity (N.K. Chadha & Dalip Singh, 2003). Each of these sub components have specific impact on I.T. professionals' perceived stress levels.

Literature Review

In the past two decades, enormous research happened about emotional intelligence and its role at work place. Emotional intelligence could be understood as the ability to accurately identify and understand one's own emotional reactions and those of others (Mayer & Salovey, 1995). It also involves the ability to regulate one's emotions to use them to make good decisions and to act effectively. Understanding on Emotional Intelligence is further elaborated as effectively understanding self and others in pursuit of coping, adopting and managing self, to be successful in the face of environment demands (Bar-On, 1997). Emotional intelligence plays an effective role in both personal lives and professional lives as it is the ability to motivate our self and our relationship(s) by recognizing our own and other feelings to achieve the intended in a situation (Goleman, 1998). A study performed on Indian army officers, led to conclusion that Emotional intelligence is significantly correlated with transformational leadership (Srivastava K.B.L. & Bharamanaikar S.R., 2004). A quantitative study performed on health care students from USA and UK medical institutions, led to conclusion that perceived stress and emotional intelligence show moderate relation (Yvonne Birks et al., 2009). A study performed on female students from Esfahan University, Tehran, Iran, indicated that there exists a negative correlation between Emotional intelligence and perceived stress (Nasrin Zamani Forushani & Mohammad Ali Besharat, 2011). Perceived stress can be conceptualized as the degree to which a situation in one's life is appraised as stressful (Sheldon Cohen et al., 1983). The link between Emotional Intelligence and perceives stress is much sought through subject in the academic literature (Ciarrochi J., Deane F.P., Anderson S., 2002). In a quantitative study performed about effects of SMET (Self Management of Excessive Tension), it was found that SMET has positive effect of Emotional intelligence among Managers (Sony Kumari et al., 2013).

Need for studies on Information Technology (IT) Professionals

Emotional sensitivity, Emotional maturity and Emotional competence are of special mention to IT professionals in this rapidly changing job markets for both managers and employees alike. Emotional competency measures taking emotional upsets, high self Esteem, tactful response to emulation stimuli and handling high Egoism (N.K. Chadha & Dalip Singh, 2003). Emotional maturity measures self-awareness, developing others, delaying gratification, flexibility and adaptability (N.K. Chadha & Dalip Singh, 2003). Emotional Sensitivity measures understanding threshold of emotional arousal, empathy, improving inter-personal relations and communicability of emotions (N.K. Chadha & Dalip Singh, 2003). Developing self-awareness is the key to handle many situations at work place for IT professionals, failing which professional may fall into spiral of controversies as they deal with rapidly increasing customer demands across sites. To be good team player at work, ability to “develop others” is an important aspect of work life. As IT professionals, continuously need to look for innovative ways to meet customer demands with less resources/capital available, ability to train/coach colleagues/juniors is an important ability, failing which IT professionals may lose existing business opportunities. Flexibility and adaptability to organisation restructurings, canning of existing projects in pursuit of developing next generation technologies, working on short term assignments in new geographical locations, withstanding work pressures in demanding/recession times are few of key challenges to Indian IT professionals. Person who is high on emotional intelligence components tend to go behind reasons of stress at work place than the effects of stress. This increases the stress tolerance capacity for IT professionals. As could be observed in the current medical findings, stress is cited as one of the main reasons for all types of non-communicable diseases for professionals and this is applicable to IT professionals in particular. Though studies were done earlier

to see effect of yoga based practices on Emotional Intelligence of managers (Ganpat T.S. & Nagendra H.R., T.S., 2011), there are little studies performed on IT professionals to understand effect of Yoga based practices on Emotional intelligence and perceived stress. There is also to be noted that “short term contract “culture for jobs is becoming prevalent in Indian IT job sector. This is definitely adding to job insecurity which eventually leads to perceived stress. Hence there is a need to understand, effect of yoga based practices on emotional intelligence and perceived stress for IT professionals.

Cyclic Meditation

Cyclic meditation was developed by SVYASA (Swami Vivekananda Yoga Anusandhana Samstahana) University, Bangalore, India. Cyclic Meditation could be shortly referred as C.M. here after. C.M. is inspired by a verse from Mandukya Upanishad (Subramanya P. & Shirley Tells, 2009). C.M. is a set of stimulation and relaxation combine involving cycles of body postures followed by supine rest relax poses. Body postures are yoga based body postures like ardhakatchakrasana, Taadasana, Vajrasana and Ardhavustrasana. Supine rest relax posture followed is shavasana i.e. dead corpse pose. Participants going through this intervention need to make their body movements very slow and continuous. Idea here is by controlling the speed of the body movements, participants can feel the energy impulses flowing throughout the body. While in supine rest position, participants are made aware of their body parts and asked to relax the tension if any. There is a conscious attempt about breath awareness and slowing down of the thought process in this practice. This is over all 35 minute practice.

Details of Empirical Study Performed

Sample consists of “96” IT professionals. All the IT professionals were selected from Bangalore office of a Multi-National Information Technology company named Infineon technology Pvt. Ltd., which has presence in India, Germany, Singapore, Austria, UK and U.S.A. Employees’ position

within organisation ranged from junior engineers, senior technical leads to people managers. All participants came voluntarily to participate in the study. Study was performed from 15th September 2014 to 28th November 2014. Total sample size was divided into two groups namely Yoga group and Control group. Yoga group has both men and women employees with an average age of 31.04 years and with standard deviation of 4.57 years. Control group has both men and women employees with an average age of 32.02 years with a standard deviation of 4.582 years. A, 35 minute "Cyclic meditation" was administered as an intervention for Yoga group. Control group was administered with walking for 35 minute duration daily, as an intervention. The intervention was administered for 2 months for both the groups. Emotional quotient questionnaire (EQ test) developed by Dr. N.K. Chada and Dr. Dalip Singh (2003) measuring Emotional Sensitivity, Emotional Maturity, Emotional competence and Emotional Quotient, was used. EQ test has 22 questions detailing with 22 situations. Emotional competency is measured through 7 questions dealing with 7 different situations. Perceived stress is measured through Perceived stress scale (PSS) questionnaire developed by Sheldon Cohen. PSS questionnaire was designed to tap how unpredictable, uncontrollable, and overloaded respondents find their lives. The scale also includes a number of direct queries about current levels of experienced stress.

Inclusion and Exclusion Criteria

Both Men and women employees, with normal health as declared by subjects were included in the study. Subjects volunteered for the study do not have any previous experience of any Yoga program as declared by subjects.

Table 1: Age & Job Experience of Subjects

	Control Group		Yoga Group	
	Age	I.T. Industry Experience	Age	I.T. Industry Experience
Mean	32.021	8.208	31.041	7.395
S.D.	4.307	4.307	4.547	4.281

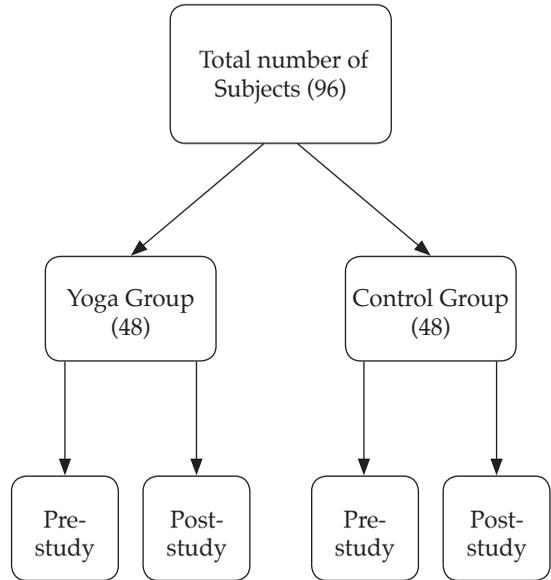


Fig 1: Pictorial Representation of Study Plan

Procedure

EQ test and PSS questionnaires were administered to all members participating in the study from both control and yoga groups. The intervention given to Yoga group is a 35 minute, cyclic meditation practice, whose details were mentioned earlier. Control group was administered with walking exercise for 35 minutes and were encouraged to maintain a diary to observe changes taking place. This is a pre-post study. Participants from both groups filled up the questionnaires voluntarily before the beginning of the study period and at the end of study period.

Results and Discussion

EQ test, used measures three components namely Emotional Sensitivity (ES), Emotional Maturity (EM) and Emotional Competence (EC). Overall EQ score gives an indication of Emotional Intelligence of the subject. Perceived stress (PS) scale measures the degree of perception of stress in described stressful situations.

Table 2 indicates mean scores on ES, EM, EC, EQ and PS components for Yoga Group, at the starting (pre) and at the end (post) of study period.

Table 2: Yoga Group (within Group) - Wilcoxon Signed Rank Test

	Pre		Post		% Change in Mean	p value (wilcoxon signed rank test)
	Mean	Standard Deviation	Mean	Standard Deviation		
ES	71.15	7.014	81.67	4.168	14.7846	.000
EM	117.29	6.681	132.4	2.727	12.8825	.000
EC	150.94	9.601	176.56	8.389	16.9736	.000
EQ	339.38	13.824	390.42	10.561	15.0391	.000
PS	31.52	3.288	20.56	2.843	34.7715	.000

As shown in Table 2, mean value of ES increased from 71.15 to 81.67 (14.78% increase) Similarly, EM mean value increased from 117.29 to 132.4 (12.88% increase), EC mean value increased from 150.94 to 176.56 (16.97% increase), making aggregate EQ mean value to increase from 339.38 to 390.42 (15.03% increase) whereas PS mean value has decreased from 31.52 to 20.56 (34.77% decrease). To see the significance of change, non-parametric - wilcoxon signed rank test was used. It was observed that change is very significant in all of ES, EM, EC, EQ and PS ($p < .01$)

Table 3 indicates responses on ES, EM, EC, EQ and PS components of Control group, at the starting (pre) and at the end (post) of study period.

Table 3: Control Group (within Group) - Wilcoxon Signed Rank Test

	Pre		Post		% Change in Mean	p value (with in group)
	Mean	Standard Deviation	Mean	Standard Deviation		
ES	62.81	7.643	67.71	7.92	7.0813	.001
EM	123.33	4.874	126.15	4.026	2.2864	.006
EC	150.52	10.118	157.4	9.62	4.5708	.000
EQ	336.37	16.833	351.25	17.057	4.3306	.000
PS	32.15	3.209	31.4	2.871	2.3328	.191

As shown in Table 3, mean value of ES increased from 62.81 to 67.71 (7.92% increase) between pre and post. Similarly, EM mean value increased from 123.33 to 126.15 (2.28% increase), EC mean value increased from 150.52 to 157.4 (4.57% increase), making aggregate EQ mean value to increase from 336.37 to 351.25 (4.33% increase). PS mean value has decreased from 32.15 to 31.4 (2.33% decrease). To see the significance of change, wilcoxon signed rank test was used. It was observed that change is very significant in all the domains of EQ, including total score of

EQ ($p < .01$) and no significant result in PS.

Table 4: Between the Groups (Mann Whitney Test)

	Pre	Post
ES	.000	.000
EM	.000	.000
EC	.876	.000
EQ	.538	.000
PS	.171	.000

Between groups, to observe the difference between pre post changes, Mann Whitney test was used (Table 4). There is no significant change in ES and EM because the base line data does not match, Where as in other variables namely EC (one of the domain of EQ), total EQ and PS, there are significant changes between groups ($p < .01$).

Conclusion

Based on the empirical study performed, it could be observed that Yoga group has performed well in increasing the Emotional Competence (EC), Emotional Quotient (EQ) components and demonstrated reduction in Perceived stress. With the study performed, authors came to conclusion that Yoga based practices can potentially enhance Emotional Competence and Emotional Quotient of I.T professionals. It could be further established that in I.T professionals, perceived stress decreases with practice of yoga based practices. I.T organisations can consider employing yoga based cyclic meditation as part of health programmes for the employees, which may aid in reducing perceived stress levels as well as to increase Emotional Quotient.

Limitations of the Current Study

This study is done specific to one I.T organisation, but however extending this study to multiple organisations and to more number of participants would give more generalised results. It also needs to be observed that perceived stress for employees also depends on project schedule peak periods and performance review periods during the year. So authors feel that to generalize the results observed, more number of studies have to be performed on the same number of participants during different time periods of a year. Indian I.T sector is witnessing more and more female professionals year on year, which is healthy for organisations as it brings diversity in organisations thinking. In the current study, not much specific study concerning female and male professionals could be done. A more specific study concerning Female professionals as well as

Male professionals could also be carried out in future research studies.

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Bohmian, Sharman, Human Dialogues

Pascal Papillon

Entrepreneur & Trainer in France

Your vision will become clear only when you look into your heart.
Who looks outside, dreams. Who looks inside, awakens.

- C.G. Jung

1. The Context of Dialogue

1.1 Sharman Models at IBA (Indus Business Academy)

Models developed by Prof. Subhash Sharma and experimented at IBA (Indus Business Academy) provide foundational basis for Sharman models. Discussion on these models is available in *Wisdom & Consciousness from the East: Life, Living and Leadership*, Subhash Sharma, IBA Publications, 2013. IBA is considering the present time:

The world is moving towards a new vision of '**holistic globalization**' driven by four fundamental forces viz. **force of market, force of State, force of people and force of self**. In response to the same, a corporate model has also been emerging wherein there is an integration of **profit approach** with **social contribution** of the corporations coupled with **good governance**.

The new holistic vision of the world and the new corporate requirements need a new breed of global managers who would not only contribute to the development of their organization but would also provide leadership to the society to make the world a better place for living.

1.2 Communication & Interaction

They are a basis in the organization to reach a common goal through various strategies. To transform our good behaviors in better behaviors people emphasizes on respect for a better understanding. So, when looking for what is right takes place at looking for who is right, dialogue becomes better than arguments.

In the field of communication and interpersonal practices, this can be a real challenge to achieve this. Sometimes this represents an estimated breakthrough when 'enemies'

start to talk and listen to each other. For that to be inspired by a Higher Order Purpose of Existence is required. When looking at inside is complementary at looking at outside, then personality develops an inner knowledge for one's self-evolution. So that, people are not only focus on the tasks and process, but also on others and relations, using an expanded consciousness, where joy of living and joy of working can walk along together, with efficiency, quality of services and beauty of products.

1.3 Inner and Outer Challenges

In the communication process, some inner enemies have to be controlled as - voices of judgment, of cynism, of fear. Some others:

- realize the job without any attention, without ability to improvise (re-act instead of act)
- reflect again and again without the will to do (paralyzing analysis)
- talk being cut from the source and/or from the action (claptrap)

Instead to have a good balance between the head, the heart and the hand (the body, the will), one takes the power and dominates the other. The will with stupid action, the head with continual thoughts, and the heart with endless relations, contacts and talks.

2. Definitions

(from the Merriam-Webster Online Dictionary)

2.1 Discourse

- the capacity of orderly thought or procedure (**refers to the rationality**).
- verbal interchange of ideas; *especially* in conversation.
 - formal and orderly and usually extended expression of thought on a subject.
 - connected speech or writing.
 - a linguistic unit (as a conversation or a story) larger than a sentence.
- a mode of organizing knowledge, ideas, or experience that is rooted in language and its concrete contexts (as history or institutions) (**refers to the critical discourse**).

2.2 Dialogue

- a conversation between two or more persons; *also* - a similar exchange between a person and something else (as a computer)
- an exchange of ideas and opinions
- a discussion between representatives of parties to a conflict that is aimed at resolution

2.3 Discussion

- consideration of a question in open and usually informal debate
- a formal treatment of a topic in speech or writing

One element of conversation is discussion: sharing opinions on subjects that are thought of during the conversation.

2.4 Conversation

It is a form of interactive and spontaneous communication between two or more people, who are following rules of etiquettes. It is polite give and take of subjects thought of by people talking with each other for company.

Definition and Advantages

- Conversations are interactive because contributions to a conversation are response reactions to what has previously been said.
- Conversations are spontaneous because a conversation proceeds, to some extent, and in some way, unpredictably. However, the scope of that spontaneity may legitimately be somewhat pre-limited for the purpose of expediency, e.g. a talk show or a debate.
- Conversations follow **rules of etiquette** because conversations are social interactions, and therefore depend on social convention. Failure to adhere to these rules devolves, and eventually dissolves the conversation.

2.5 Crucial Conversations

Refer to special critical situation with high stakes, strong emotions and opposed opinions. How to maintain a level of mutual respect, keeping focused (or re-focused)

on the common goal from a pool of shared values, is the challenge (K. Patterson, J. Grenny, A. Switzler, and R. McMillan, *Crucial Conversations: Tools for Talking When Stakes are High*)

Dialogue (sometimes spelled **dialog** in American English) is a and theatrical form consisting of a written or spoken conversational exchange between two or more (“dia” means through or across) people. Its chief historical origins as narrative, philosophical or didactic device are to be found in classical Greek and Indian literature, in particular in the ancient art of rhetoric.

While the dialogue was less important in the nineteenth century than it had been in the eighteenth, it was not extinct. The British author W.H. Mallock employed it successfully in his work “The New Republic,” which was explicitly based on Plato’s “Republic” and on the writings of T. L. Peacock. But the notion of dialogue reemerged in the cultural mainstream in the work of cultural critics such as M. Bakhtin and P. Freire, theologians such as M. Buber, as an existential palliative to counter atomization and social alienation in mass industrial society.

3. Modelizations

3.1 Bohm Dialogue (or Bohmian Dialogue or “Dialogue in the Spirit of David Bohm”)

- A freely-flowing group conversation in which participants attempt to reach a common understanding, experiencing everyone’s point of view fully, equally and non-judgementally. This can lead to new and deeper understanding.
- The purpose is to solve the communication crisis that face society, and indeed the whole of human nature and consciousness.
- It utilizes a theoretical understanding of the way thoughts relate to universal reality.
- It is named after physicist D. Bohm who originally proposed this form of dialogue.

3.2 3D Model

Learning at IBA, Indus Business Academy (Bangalore, Greater Noida) is rooted in the 3D model of Discussion, Dialogue and Discourse developed by Prof. Subhash Sharma.

Students at IBA are encouraged to develop 3 D Approach to learning, i.e. Discussion, Dialogue & Discourse Approach. To facilitate the same, IBA has designed 3D Centers where students can discuss and debate on case studies, presentations etc.

This learning model, with roots in democratic world view, facilitates development of both left brain and right brain capabilities. It also helps in development of democratic spirit and democratic approach to decision making, problem solving and solution finding.

Finally, 3D approach facilitates development of Creative, Enlightened and Organic (CEO) leaders.

4. Dialogue

4.1 Theory of Dialogue

Bohm has introduced the concept of a dialogue stating that dialogue can be considered as a free flow of meaning between people in communication, in the sense of a stream that flows between banks.

These “banks” are understood as representing the various points of view of the participants.

“...it may turn out that such a form of free exchange of ideas and information is of fundamental relevance for transforming culture and freeing it of destructive misinformation, so that creativity can be liberated.” D. Bohm.

A dialogue has no predefined purpose, no agenda, other than that of inquiring into the movement of thought, and exploring the process of “thinking together” collectively. This activity can allow group participants to examine their preconceptions and prejudices, as well as to explore the more general movement of thought. Bohm’s intention regarding the suggested minimum number of

participants was to replicate a social/cultural dynamic (rather than a family dynamic). This form of dialogue seeks to enable an awareness of why communicating in the verbal sphere is so much more difficult and conflict-ridden than in all other areas of human activity and endeavor.

Dialogue should not be confused with discussion or debate, both of which, says Bohm, suggest working towards a goal or reaching a decision, rather than simply exploring and learning. Meeting without an agenda or fixed objective is done to create a "free space" for something new to happen.

D. Bohm:

Dialogue is really aimed at going into the whole thought process and changing the way the thought process occurs collectively. We haven't really paid much attention to thought as a process. We have ENGAGED in thoughts, but we have only paid attention to the content, not to the process.

Why does thought require attention?

Everything requires attention, really. If we ran machines without paying attention to them, they would break down. Our thought, too, is a process, and it requires attention, otherwise it's going to go wrong.

Taking reference to the work of Bohm and Peat, *Science, Order and Creativity*, A. Griffor – noted by P. Pylkkänen for her "deep and extensive knowledge of Bohm's philosophy" and member of the research group of Bohm's co-worker B. Hiley – underlines the importance of the kind of listening involved in the Bohm dialogue and points to Bohm's statement that

"a thoroughgoing suspension of tacit individual and cultural infrastructures, in the context of full attention to their contents, frees the mind to move in new ways ... The mind is then able to respond to creative new perceptions going beyond the particular points of view that have been suspended."

Listening:

C.O. Scharmer identified four basic types of listening:

1. "Yeah, I know that already." The first type of listening is *downloading*: listening by reconfirming habitual judgments. Sometimes it sounds like, 'I know it, I need not';
2. "Ooh, look at that!" The second type of listening is *object-focused* or *factual* listening
3. "Oh, yes, I know how you feel." The third, yet deeper level of listening is *empathic* listening.
4. "I can't express what I experience in words. My whole being has slowed down. I feel more quiet, present and more my real self. I am connected to something larger than myself." This is the fourth level of listening.

Griffor emphasizes that in conventional discussion "the self-defensive activity of each participant's idiosyncrasy [...] prevents listening" and that, in contrast, giving full attention to what the other participants mean can free the mind from socio-cultural accumulation, allow a free flow of meaning between people in a dialogue and give rise to shared perception and the creation of shared meaning in the sense of shared significance, intention, purpose and value.

It seems then that the main trouble is that the other person is the one who is prejudiced and not listening. After all, it is easy for each one of us to see that other people are 'blocked' about certain questions, so that without being aware of it, they are avoiding the confrontation of contradictions in certain ideas that may be extremely dear to them. The very nature of such a 'block' is, however, that it is a kind of insensitivity or 'anesthesia' about one's own contradictions. Evidently then, what is crucial is to be aware of the nature of one's own 'blocks'. If one is alert and attentive, he can see for example that whenever certain questions arise, there are fleeting sensations of fear, which push him away from consideration of those questions, and of pleasure, which attract

his thoughts and cause them to be occupied with other questions. So, one is able to keep away from whatever it is that he thinks may disturb him. And as a result, he can be subtle at defending his own ideas, when he supposes that he is really listening to what other people have to say. When we come together to talk, or otherwise to act in common, can each one of us be aware of the subtle fear and pleasure sensations that 'block' the ability to listen freely?

4.2 Principles of Dialogue

The group agrees that no group-level decisions will be made in the conversation. "...In the dialogue group we are not going to decide what to do about anything. This is crucial. Otherwise we are not free. We must have an empty space where we are not obliged to anything, nor to come to any conclusions, nor to say anything or not say anything. It's open and free" (Bohm, "On Dialogue", p.18-19).

1. Each individual agrees to suspend judgement in the conversation.

Specifically, if the individual hears an idea he doesn't like, he does not attack that idea. "...people in any group will bring to it assumptions, and as the group continues meeting, those assumptions will come up. What is called for is to suspend those assumptions, so that you neither carry them out nor suppress them. You don't believe them, nor do you disbelieve them; you don't judge them as good or bad...(Bohm, "On Dialogue", p.22.)"

2. As these individuals "suspend judgement" they also simultaneously are as honest and transparent as possible.

Specifically, if the individual has a "good idea" that he might otherwise hold back from the group because it is too controversial, he will share that idea in this conversation.

3. Individuals in the conversation try to build on other individuals' ideas in the conversation.

The group often comes up with ideas that are far beyond what any of the individuals

thought possible before the conversation began.

a. Experience of a Dialogue

- Twenty to forty participants sit in a circle and engage in free-flowing conversation.
- A dialogue typically goes on for a few hours (or for a few days in a workshop environment).
- Participants "suspend" their beliefs, opinions, impulses, and judgments while speaking together, in order to see the movement of the group's thought processes and what their effects may be.
- In such a dialogue, when one person says something, the other person does not, in general, respond with exactly the same meaning as that seen by the first person.
- Rather, the meanings are only similar and not identical.
- Thus, when the 2nd person replies, the 1st person sees a Difference between what he meant to say and what the other person understood.
- On considering this difference, he may then be able to see something new, which is relevant both to his own views and to those of the other person.
- And so it can go back and forth, with the continual emergence of a new content that is common to both participants.
- Thus, in a dialogue, each person does not attempt to make common certain ideas or items of information that are already known to him.
- Rather, it may be said that two people are making something in common, i.e., creating something new together. (from On Dialogue).

5. Dialogue Development

"Bohmian Dialogue" has been widely used in the field of organizational development, and has evolved beyond what D. Bohm intended: rarely is the group size as large as what Bohm originally recommended, and there

are often other numerous subtle differences. Specifically, any method of conversation that claims to be based on the “principles of dialogue as established by D. Bohm” can be considered to be a form of Bohm Dialogue.

Usually, the goal of the various incarnations of “Bohm Dialogue” is to get the whole group to have a better understanding of itself. In other words, Bohm Dialogue is used to inform all of the participants about the current state of the group they are in.

5.1 Some Developers

- **Chris Harris** the thought leader on *Hyperinnovation* (2002) and *Building Innovative Teams* (2003) outlines a multidimensional approach to Dialogue Development; enabling groups to take their collective ideas, knowledge and goals in highly creative, boundary crossing directions. He says “...it is at the borders between different domains where true creativity, and ultimately innovation occurs... systems/holistic thinking, mental model sharing/development, and group foresight skills are largely responsible for group communication breakthrough.” “Bohm”, he says, “may have agreed.”
 - **Peter Senge** in his book *The Fifth Discipline* (1990) recommends a type of dialogue that is based on principles he says originate with Bohm, and is part of his strategy to help groups become “learning organizations”.
 - **Parker Palmer** in his book *A Hidden Wholeness* (2004) seems to advocate a style of dialogue that is almost identical to what Bohm originally recommended. (Palmer calls his technique “Circles of Trust”.) Palmer uses his dialogue more for personal spiritual development than for business consultation.
 - **Holman** (1999) explains that **Linda Ellinor** has used “dialogue like conversation” to establish partnership in the workplace (essentially establishing informal workplace democracy):
- “...there is a movement towards what we call shared leadership. Shared leadership refers to what happens as those practicing dialogue over time begin to share in the understanding of collectively held goals and purpose together. Alignment builds. Every individual sees more clearly how he or she uniquely shares and contributes to the output and end results. Formal leaders do not need to direct the activities of subordinates as much. Armed with greater understanding of the larger picture, subordinates simply take independent action when they need to without being dependent on feedback from their manager” (p.224).
- **William Isaacs** (1999) claims to be building directly on Bohm’s work. He goes into a many possible techniques and skill sets that can be used to view and enhance dialogue in a group. He focuses on a four-stage evolutionary-model of a dialogue (p.242-290):
 1. “Shared Monologues”, where group members get used to talking to each other.
 2. “Skillful Discussion”, where people are learning the skills of dialogue.
 3. “Reflective Dialogue”, which is approximately Bohm’s idea of dialogue.
 4. “Generative Dialogue”, a special “creative” dialogue Isaacs seeks for his groups.
 - **Patricia Shaw** distances herself from the rest of the Bohm-school of dialogue, stating “...I am not trying to foster a special form or discipline of conversation... Rather than inculcating a special discipline of dialogue, I am encouraging perceptions of ensemble improvisation as an organizing craft of communicative action”. Shaw’s form of dialogue focuses on getting group members to appreciate the different roles each other can play in conversation, in the same way that jazz (improvisational) musicians appreciate each other’s unplanned contribution to a performance. Shaw’s

dialogue variation shows that a simpler, less idealistic approach is possible. For her all conversations are on a continuum, a gray scale that ranges from the highest, purest forms of dialogue to the lowest command-and-control conversations. In this sense dialogue is a property a conversation can have more or less of.

All of the above authors and consultants are considered to be experts in “Bohm Dialogue” (amongst others). This makes Bohm himself only one of many authorities on this subject. Some of these practitioners have made contributions and adaptations completely unforeseen by Bohm himself, making the subject of “Bohm Dialogue” much greater than the dialogue theory Bohm originally established.

We can also mention, among others:

- **Mikhail Bakhtin**, Russian philosopher and semiotician. His theory of *dialogue* emphasized the power of discourse to increase understanding of multiple perspectives and create myriad possibilities. Bakhtin held that relationships and connections exist among all living beings, and that dialogue creates a new understanding of a situation that demands change. In his influential works, Bakhtin provided a linguistic methodology to define the dialogue, its nature and meaning:

Dialogic relations have a specific nature: they can be reduced neither to the purely logical (even if dialectical) nor to the purely linguistic (compositional-syntactic) They are possible only between complete utterances of various speaking subjects... Where there is no word and no language, there can be no dialogic relations; they cannot exist among objects or logical quantities (concepts, judgments, and so forth). Dialogic relations presuppose a language, but they do not reside within the system of language. They are impossible among elements of a language.

- **Paulo Freire**, Brazilian educationalist, known for developing popular education,

advanced dialogue as a type of pedagogy. Freire held that dialogued communication allowed students and teachers to learn from one another in an environment characterized by respect and equality. A great advocate for oppressed peoples, Freire was concerned with praxis-action that is informed and linked to people’s values. Dialogued pedagogy was not only about deepening understanding; it was also about making positive changes in the world: to make it better.

5.2 Source

In his book, J. Jaworski asks the question: How do we remove the blocks and tap into that knowledge in order to create the kind of future we all want?

In quantum physics, quantum potential is defined in terms of a field of ‘active information’.

Information must be placed alongside energy and matter as one of those factors underlying the processes of the universe. We can consider then the triad : matter, energy and information.

Bohmian Dialogue embraces the deepest promptings of our humanity.

Dialogue process is the active information that can clear up societal problems at the source. If the thinking process could be slowed down so that we could enter the ‘non-dual’ state, we could see from the inside. (the place of deeper knowing).

D. Bohm proposed a model of Dialogue. Later P. Senge insisted on team learning as a discipline defined as the capacity of the members of a team to suspend assumptions and enter into genuine ‘thinking together.’

- **Awareness of the inner state**

People are not doing enough work on their own...there is a need to do deep personal work on their own. Contemplative practices are required, any form of meditation, mindfulness, or awareness training. When the mind is silent, transcending the ego, something beyond thought comes into operation, a

conscious awareness that is primary. When the personal work is done, the body is the individual gateway to a remarkable wealth of unexpected information.

The facilitator, in the context of Bohmian Dialogue, who has done this interior work will 'set the field' for the participants and help them learn the way into that deeper territory through disciplined personal practice. It is only then that participants will begin to act as a 'single intelligence' and release the 'phenomenal capacities' enfolded in the group.

For a Group work, everyone takes a total responsibility for the whole endeavor – inwardly, silently – and enters the group work with that sense of total responsibility.

- **Mind/body continuum**

You have to think with your whole body... related to the deepest orders of the universe.

- We are capable of establishing dynamic dialogue and resonant channels of communication with the Source – passing information into the Source, as well as extracting information from it. This can be accomplished with practice and discipline, enabling communication between mind and the Source that exceeds conventional expectations.

- Our channels for reception can be tuned to allow and to amplify the information exchange.

- **Six features to enable enhanced communication with the Source**

- 1. The Power of Perspective**

Openness to alternative perspectives; the possibility of alternative realities; suspending and letting go of old mental models and our own internal voice of judgment. This requires a strong act of will to deviate from the security of the traditional collective belief system.

- 2. The Magic of Metaphor**

Utilization of transdisciplinary metaphors to shift the perceived context of the task at

hand from a context in which the task seems impossible to one where it is possible, even if unlikely. For example, remote perception 'receivers' have described one tactic as staring at a blank screen, waiting for a movie to begin.

- 3. The Role of Resonance (Love)**

Unambiguously standing in a place of service, self-sacrifice, and love. This is Martin Buber's 'I and Thou' relationship, where two previously separate 'I's' comprise a shared 'we' that can change the perception and interpretation of reality. This shared 'we' alters the definition of self, which results in an enhanced dialogue with the Source and an increased probability of physical events arising from the Source.

- 4. The Use of Uncertainty (Surrender)**

Avoiding perceived attachment to the outcome of the process, choosing instead to 'flow' with the indeterminacy itself. Buber: bring it to reality as it desires, instead of as I desire.

- 5. The Case for Conceptual Complementarity**

In connecting to the Source at the bottom of the U, an individual or a group must hold a strong intention to manifest a new reality, yet, at the same time be willing to manifest the new reality 'as it desires'. The ultimate pair of complementary conjugates, of course, is that of Consciousness itself and the ineffable Source in which it is immersed, and with which it intersects to generate all manner of experience. Despite their vast disparity of character and function, it is they who comprise the universe of life, and they who are the parents of all reality.

- 6. Inner Self-Management**

Use of internal tools for self-transformation. Techniques like meditation, qigong, and yoga, wherein one stills the mind, increase access to the Source. Any of these practices create a state of alternate consciousness and tune our channels of reception, amplifying our information exchange with the Source. Metaphorically speaking, it is as though we are a radio, and our bandwidth expands,

allowing us to be receptive to a larger number of wavelengths in the field.

Developing this Authentic Presence (F. Varela), we exert an enormous attractive power, and if others are in that same space or entering it, they resonate with us, and immediately doors are open to us. It is not strange or mystical. It is part of the natural order... This state is there waiting for us. All we have to do is to see the oneness that we are.

• **Space of Dialogue**

The Japanese word ‘ba’ – place - is used to refer not only to a physical place, but also to an existential place that arises from the interaction and patterns of relationships that evolve among participants in any undertaking of mutual importance. Used in this sense, ‘ba’ transcends time and space.

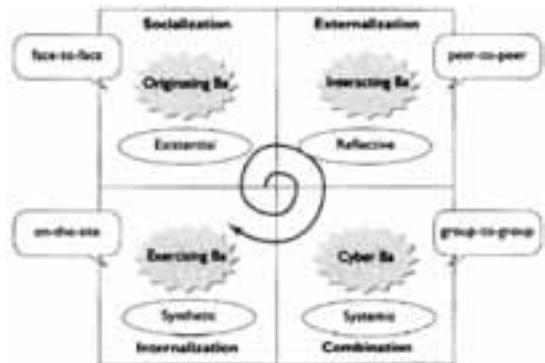
Ba is the field in which true dialogue occurs. Such positive fields can be set by our intention and way of being...and space can be conditioned this way.

5.3 Dialogue and Knowledge

“Ba” is a Japanese concept meaning a shared space that serves as a foundation for the creation of individual and collective knowledge. Nonaka and Takeuchi built on the concept in their influential book, *The Knowledge Creating Company* a few years back.

The SECI Cycle of Knowledge Creation

In that book they advanced a “dynamic theory of knowledge creation” embodied in their SECI cycle of tacit to explicit knowledge creation. In the model organizational knowledge is created and grows through a cycle of Socialization, Externalization, Combination and Internalization.



Nonaka considered that “Ba” was the context in which the knowledge assets of an organization were created shared, and utilized through informal interaction. According to Nonaka, a different type of Ba is associated with each stage of the knowledge creation cycle. This includes Originating ba (socialization), Interacting ba (externalization) Cyber ba (combination) and Exercising ba (internalization).

All these situations – face-to-face, peer-to-peer, group-to-group, on-the-site - required tremendous knowledge, skills and abilities in dialogue. Bohmian Dialogue and 3D model appears very relevant to face these challenges.

5.4 Wisdom and Consciousness from the East – Life, Living & Leadership

In his book by the above title, Prof. Subhash Sharma proposes a ‘knowledge lamp’ from Bangalore, India, to create a better world through wise and awakened approach to life, living and leadership. An organization,

an individual to be effective should aim at aligning Head (Rational thought), Heart (Intuitive thinking) and Consciousness/ Soul (Reflective dimension of existence) through an optimal combination approach. This implies moving towards convergence of science and spirituality, living with HOPE (Higher Order Purpose of Existence), going beyond 'pyramid thinking' and leading through the intrinsic. Hence, enlightened leadership involves developing skills, values, wisdom and vision to align and harmonize new connections and collaborations of the major strengths of the society expressed through the Market, State, People/ Community and Self-consciousness of everyone.

To achieve the hope of creating the better world, Step-by-Step we climb the mountain, we go to the moon, we take the quantum jumps and we move ahead and move ahead with our sight on the full circle rainbow of knowledge, wisdom and consciousness in the knowledge sky of human consciousness. This approach interests people exploring such a journey to life, living and leadership.

'An interesting anchor is rainbow leading us to experience of mind expansion as we connect us with rainbow. This invokes all seven colors of consciousness with expanding circles from red to violet. It is indeed interesting that they also correspond to seven steps of evolution of mind in terms of following spectrum from Reason (R) to Vision (V):

Reason (R) Intuition (I) Wisdom (W) Insight (In) Revelation (Rv) Imagination (Im) Vision (V)
 Red (R) Orange (O) Yellow (Y) Green (G) Blue (B) Indigo (I) Violet (V)

The seven steps indicated above are interrelated in terms of following linkages:

- I. $R + I = W$ (Wisdom equation)
- II. $R + I + W = In$ (Insight equation)
- III. $R + I + W + In = Rv$ (Revelation equation)
- IV. $R + I + W + In + Rv = Im$ (Imagination equation)
- V. $R + I + W + In + Rv + Im = V$ (Vision equation)

Next figure provides the seven steps model of evolution of mind.



Vision (V) Imagination (Im) Revelation (Rv) Insight (In) Wisdom (W) Intuition (I) Reason (R)

Fig.: Evolution of Mind - From Reason to Vision

(Wisdom & Consciousness from the East, Subhash Sharma, p.120)

We can concentrate and experience the unfolding of seven circles of mind's expansion from Reason to Vision through unfolding of the seven colors from Red to Violet. As we experience expansion of consciousness, our ability to think beyond the box improves because our mind moves away from rationality to higher levels of consciousness.

In consonance with above, there are seven 'SHARMAN' states of consciousness that correspond with seven tempers of mind (intelligences). These seven states indicate evolution of Mind from 'Newton' to 'Nirvana' through a step by step process of self-evolution.'

S	H	A	R	M	A	N
Scientist (scientific temper)	Humanist	Artist	Rishi	Muni	Avatara	Nirvana

6. Western and Eastern Precursors

Between many all over the world, we will present Plato, the Greek philosopher and an enlightened story from ancient Indian scriptures

6.1 Plato

Greatest philosopher of ancient Greece, 428-347 B.C. He studied under Socrates, who appears as a character in many of his dialogues. He attended Socrates' trial and that traumatic experience may have led to his attempt to

design an ideal society. Following the death of Socrates he travelled widely in search of learning. After twelve years he returned to Athens and founded his Academy, one of the earliest organized schools in western civilization. Among Plato's pupils was Aristotle. Some of Plato's other influences were Pythagoras, Anaxagoras, and Parmenides.

Plato wrote extensively and most of his writings survived. His works are in the form of dialogues, where several characters argue a topic by asking questions of each other. This form allows Plato to raise various points of view and let the reader decide which is valid. Plato expounded a form of dualism, where there is a world of ideal forms separate from the world of perception. The most famous

exposition of this is his metaphor of the Cave, where people living in a cave are only able to see flickering shadows projected on the wall of the external reality. This influenced many later thinkers, particularly the Neoplatonists and the Gnostics, and is similar to views held by some schools of Hindu dualistic metaphysics.

In the middle ages he was eclipsed by Aristotle. His works were saved for posterity by Islamic scholars and reintroduced into the west in the Renaissance. Since then he has been a strong influence on philosophy, as well as natural and social science.

Although the exact order of the dialogues is not known, the following is a consensus ordering based on internal evidence:

<p>Early Dialogues In these dialogues, Socrates is the central character, and is believed to be expressing his own views. These are the only remaining record of Socrates' teachings; hence these are known as the Socratic dialogues.</p>	<p>APOLOGY (THE DEATH OF SOCRATES) CRITO CHARMIDES, OR TEMPERANCE LACHES OR COURAGE LYSIS, OR FRIENDSHIP EUTHYPHRO ION</p>
<p>Middle Dialogues In these dialogues, Plato begins expressing his own views, in the guise of Socrates. The Symposium and Republic are the most important works in this period.</p>	<p>GORGIAS PROTAGORAS MENO EUTHYDEMUS CRATYLUS PHAEDO PHAEDRUS SYMPOSIUM THE REPUBLIC THEAETETUS PARMENIDES</p>
<p>Late Dialogues The later dialogues are deeper developments of the philosophy expressed in the earlier ones; these are the most difficult of Plato's works.</p>	<p>SOPHIST STATESMAN PHILEBUS TIMAEUS CRITIAS LAWS THE SEVENTH LETTER</p>

6.2 Bhrgu Valli, the 5 Kosas

An example of deep dialogue is presented in the Brahmananda Valli – 8th chapter of Taittiriya Upanishad.

There is an interesting conversation between a young boy Bhrgu and his father Varuna, who is also his guru. Bhrgu wants to know what is Brahma. His father tells him that he cannot tell

him what Brahma is; Bhrgu will have to find it out for himself by doing Tapas.

Bhrgu, after doing some Tapas founds that food is Brahma. He comes with this answer to his father. Varuna tells his son to perform more Tapas. This happens few more times, when Bhrgu gets the answers as Prana is Brahma. "Manah is Brahma" and "Vijnana is Brahma". Ultimately, he knows that Ananda is Brahma.

In Indian philosophy, the human existence is considered not only at the physical level, but at 5 levels. These levels of existence are:

- Annamaya kosa
- Pranamaya kosa
- Manamaya kosa
- Vignanamaya kosa
- Anandamaya kosa

Bhrgu Varuni Vidya

The Bhrguvalli is an inspiring story of elevation from the grossest (Annamaya) to the subtlest (Anandamaya) level.

We first come across the gross material sheath, and then go deeper to more subtle sheaths, the last being the sheath of joy or bliss. This teaching occurs in the Taittiriya Upanishad and forms the subject of a conversation between Varuna and his son.

Bhrgu was the son of Varuna. He once approached his father and said: "Father, impart to me the spiritual knowledge you possess."

The father said, "Matter, vital airs, eyes, ears, mind, and speech are the things that you daily come across. You must now know that Reality from which all these things issue and live, towards which all these move and in which they finally merge. That is the Brahman. You can know him by tapas or concentration and meditation."

The son obeyed the father and after some meditation came to the conclusion that gross matter itself is the Brahman. He went and told his father so. But the father was not at all satisfied with his son's findings and he

exhorted him to go again and perform more tapas. "Meditation alone will give you real insight," said the father.

Then the son went away and began to meditate further.

Next he realized that Prana or the vital power was Brahman and that it was out of Prana that things took their birth and into Prana they finally merged. Prana indeed is the life giving principle.

But that too was not a satisfactory conclusion. His father asked him to go into meditation again. He then found that the mind or the psychic plane was the thing from which all manifestation emerged and merged again into it at the end. It was subtler than gross matter and prana and could pervade both of them.

He reported this experience to his father. But the father sent him back again with the old advice to perform more tapas.

Bhrgu again meditated and found that the power of understanding (vijnana) was the thing from which all things issued and towards which all things moved. But the father was not satisfied and repeated his advice to his son.

The son again meditated and finally came to the conclusion that bliss or pure joy was Brahman (Supreme Spirit) - the source and the goal of all creation. All the beings are verily born in bliss, they exist by the power of bliss, and they all move towards bliss and into bliss they all merge in the end.

When Bhrgu told his father about this conclusion of his, he was overjoyed and said, "Dear child, this indeed is the highest term of existence. All these five sheaths are there, one more subtle than the other, but the finest and the subtlest is bliss eternal. These are not mutually exclusive. They are interpenetrating. But the basis of all is bliss, the bliss of Brahman, pure spiritual happiness. He who knows this and realizes it goes beyond all sorrow and death."

This is known as the Bhargavi Varuni Vidya. Having realised Brahman as Ananda he set

himself in Ananda, the abode of total silence, all pervasive silence. This process of search is akin to the search of a scientist. The reality is pure consciousness which is beyond all thoughts, beyond space time causation.

7. Dialogue and Consciousness

Consciousness is the quality or state of being aware of an external object or something within oneself. It has been defined as: sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is. As M. Velmans and S. Schneider wrote in *The Blackwell Companion to Consciousness*: “Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives.”

7.1 Stream of Consciousness

W. James is usually credited with popularizing the idea that human consciousness flows like a stream, in his *Principles of Psychology* of 1890. According to James, the “stream of thought” is governed by five characteristics: “

1. Every thought tends to be part of a personal consciousness.
2. Within each personal consciousness thought is always changing.
3. Within each personal consciousness thought is sensibly continuous.
4. It always appears to deal with objects independent of itself.
5. It is interested in some parts of these objects to the exclusion of others.

A similar concept appears in Buddhist philosophy, expressed by the Sanskrit term *Citta-saṃtāna*, which is usually translated as mindstream or “mental continuum”. In the Buddhist view, though, the “mindstream” is viewed primarily as a source of noise

that distracts attention from a changeless underlying reality.

7.2 Spiritual Approaches

To most philosophers, the word “consciousness” connotes the relationship between the mind and the world. To writers on spiritual or religious topics, it frequently connotes the relationship between the mind and God, or the relationship between the mind and deeper truths that are thought to be more fundamental than the physical world. The mystical psychiatrist R. M. Bucke distinguished between three types of consciousness:

- Simple Consciousness, awareness of the body, possessed by many animals;
- Self Consciousness, awareness of being aware, possessed only by humans;
- Cosmic Consciousness, awareness of the life and order of the universe, possessed only by humans who are enlightened.

The most thorough account of the spiritual approach may be Ken Wilber’s book, *The Spectrum of Consciousness*, a comparison of western and eastern ways of thinking about the mind. Wilber described consciousness as a spectrum with ordinary awareness at one end, and more profound types of awareness at higher levels.

7.3 Stage IV Leaders as Enlightened Leaders

We can propose a link between the CEO, Creative, Enlightened and Organic and the Stage IV leaders presented by J. Jaworski.

Embody the characteristics and values of servant leaders, but have matured to a more comprehensive and subtle level of development. They exhibit a capacity for extraordinary functioning and performance. At the heart of this kind of performance is a capacity for accessing tacit knowing that can be used for breakthrough thinking, strategy formation, and innovation, including envisioning and creating the kind of institution or society we desire.

Stage IV leaders believe that there is an underlying intelligence within the universe, which is capable of guiding us and preparing us for the futures we must create.

They combine their cognitive understanding of the world around them with a strong personal sense of possibility – the possibility of actualizing hidden potentials lying dormant in the universe, a view that carries with it the power to change the world as we know it.

Institutions guided by this quality of leadership, from line leaders to the very top, will flourish in the decades to come. Because of their success, these institutions will become living examples of what is possible in the face of accelerating complexity and high turbulence. Operating from this new worldview, these living examples can play a major role in shifting the prevailing belief system.

With these qualities imbibed and expressed through time, everyone, as a leader with one's own way is becoming able to practice with elegance and efficiency the art of the dialogue, as proposed by D. Bohm or the Sharma's 3D model at IBA.

8. Conclusion & Perspectives

As proposed by J. Jaworski with a right and direct connection with native and eastern cultures and civilizations, when consciousness expands, people's mindset becomes more open at some views:

There is an open and emergent quality to the universe

- The universe is a domain of undivided wholeness; both the material world and consciousness are parts of the same undivided whole.
- There is a creative Source of infinite potential enfolded in the universe
- Humans can learn to draw the infinite potential of the Source by choosing to follow a disciplined path toward self-realization and love, the most powerful energy in the universe.

The ability to practice 3D (Discussion, Dialogue and Discourse) model of learning is highlighted by symbols such as Omega circle. Developed by Dr. Subhash Sharma, Omega Circle represents the 360 degree approach at looking issues, i.e. to take a holistic view of the situation. If one draws different lines in a circle, one gets many 'Ts'. The 'Ts' represents truth, and if one stand at one point in a circle, he/she will see only that version of truth.

We can link the 3D approach at IBA with its Success Formula

- LCM Quotient is represented through the LCM success formula:

$$S = L \times C \times M$$

(Success = Leadership X Communication X Motivation)

In our job, continuously learn to improve on our LCM Quotient and through continuous learning approach we will find success within your reach.

- In the 3D approach, also, students and teachers have to practice the formula of the three energies viz. Physical, Mental and Spiritual:

$$S = P \times M \times S$$

(Success = Physical X Mental X Spiritual energies)

- Finally, combining the qualities of leadership with equanimity, people can incarnated the IBA success formula:

$$S = I \times B \times A$$

(Success = Inspiration X Breakthrough X Achievement)

Through experiences, we can observe how qualitative Dialogue through thoughts, words and deeds is a vital, crucial to nurture the Tree of Knowledge.

According to Dr. Subhash Sharma, trees represent the GDP - i.e. Growth, Development and Progress. When these trees will grow, it will symbolize the GDP of the person who has planted it.

With the relevance of D. Bohm and 3D model, my HOPE is that by conducting brilliant Dialogues, and also Discourses and Discussions, at work, into family, everywhere at any time, each student's and people's HOPE – Higher Order of Purpose of Existence - arises, fulfills, materializes or bears out. So that the world becomes a better world, here & now!

Dialogue as a soft skill develops soft power, we could say a feminine sensitivity.

May be, if Arjuna had been a woman, and her adviser a goddess, they have transformed the battlefield in a resplendent radiant brilliant cosmic planet in to the universe!!

*“What we see of things is things.
Why would we see one thing as being another?
Why is it that seeing and hearing would deceive us
If seeing and hearing are seeing and hearing?”*

*The main thing is knowing how to see,
To know how to see without thinking,
To know how to see when you see,
And not think when you see
Or see when you think.*

*But this (poor us carrying a clothed soul!),
This takes deep study,
A learning to unlearn”*

Fernando Pessoa, Portuguese Poet

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3D...
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Leaders for a Just, Humane and Equitable Society*

Vipin Sondhi

*Convocation Speech of Mr. Vipin Sondhi, Managing Director & CEO, JCB India Ltd., Ballabhgarh, Hararyana, delivered on 12th December, 2015 at 8th Convocation of Indus Business Academy (IBA)-Greater Noida.

I feel humbled and privileged to be amongst all of you this morning at the 8th Convocation of the Indian Business Academy. Thank you Chairman, IBA, Mr. B. M. L Jain and Dr. Ekta Saxena for inviting me here. That IBA was established with dynamic support from IIT and IIM alumni holds a special meaning for me as both institutions are my alma mater. And the vision -“Wealth creation through Technology and Management” is truly inspiring.

Today, all of you will receive that all important stamp of approval from this august institution, to go out into the larger world. You will go out well taught and well trained, like many others before you.

For me, it is always a privilege to address bright young minds. You are the future of our great country, which is amongst the youngest in the world, and when I was invited, I really did not know how I could possibly enlighten

you, when enlightenment is all around you, in this great institution.

I therefore thought it perhaps was best to share some experiences from my career – each ending with a few thinking points. Since most of my experiences are in the form of a story, I would like to start with a small sufi parable which many of you may already be familiar with. In this little story, there is a child who is moving along a street holding a candle in the dark. Some people on the street ask the child, “Can you tell us where this flame comes from?” The child smiles and blows out the flame, saying, “You tell me where the flame went – then I will tell you where it came from!”

Like all such stories, this one also has many nuanced levels of knowledge. The one I would like to highlight here is that so many times in our life, knowledge, opportunity and experience comes to us – often symbolically as a young person holding a candle. And it

depends on us whether we can learn from the child, or we lose the opportunity.

My first experience is about excellence in adversity. About a decade ago, the MNC that I worked for in India made an acquisition of the Indian arm of another MNC manufacturing compressors. No due diligence of our acquisition was done for some inexplicable reason. I was given charge of the business.

A visit to the acquired factory site, along with a small team, left us shell-shocked; particularly the state of the shop-floor, where over 1500 people were employed. Material lay strewn all over; people were wandering about not seeming to have a job to do. Indiscipline seemed to be only order and quality & productivity were non-existent.

However, as a team we decided that now that the baby was in our lap, we should roll up our sleeves and do something about it.

Over the next few days, we were fortunate to find one small operating line of 8-10 people, whose workplace was neat and tidy, output was without defects and they were oblivious of the chaos around them.

Still further observation, helped us notice that one of the members of the line, Ashok, hummed as he worked and almost always had a smile on his face. He seemed to enjoy his work. His specific work station was the neatest and the tidiest; everything in its place and a place for everything. By now we had understood why...

Ashok was blind...

Everything had to be in its place or he would not be able to find his tools. Over the weeks and months that followed, I got to know him better. Ashok had decided at a young age to enjoy what he did – consciously – and to do it diligently.

He opened our eyes as those of many others, that those blessed with natural eye sight took vision for granted. His attitude most of all was inspirational.

Ashok's line became an island of excellence.

As the story spread; along with training and other tools, we were able to take this factory to world class in quality, cost, productivity and scale. It began exporting to the most competitive markets in the world. Each of the 1500 employees had a role to play in the transformation.

So, **Thought # 1** : Ashok and many other like him, have shown us that Excellence can exist even in adversity, including when one is differently abled.

Thought # 2: Does one have to be blessed with natural eyesight to have a Vision?

Thought # 3: Should we as managers or leaders, first create islands of excellence and expand that sphere of influence to the rest of the organization...or should one try to influence the entire organization in one go? I guess it depends on the specific situation.

So, onto my **second experience**, which is about leadership. When I was a management trainee in one of India's most respected steel companies. It was led at that time by one of India's most iconic CEOs; a portly Parsi gentleman by the name of Russi Mody - who was famous for cooking and eating 16 egg omelettes.

As you know steel companies have coal mines. Coal mines especially those that are underground are extremely hazardous.

One day there was an unfortunate accident in one of the mines. Several hundred workers were trapped inside. Thousands of fellow workers were agitated quite naturally. While rescue operations started, the local politicians took advantage of the situation and matters went out of control. The police were called in and appropriately cordoned off the area; but the tension was palpable.

When Mr. Mody heard of the incident, his natural instinct was to fly to the mines immediately, a 30 minutes flight from the Head Quarters. The local police chief forbade him from doing so, fearing violence.

Mr. Mody would hear none of it and asked me if I would like to come along. He said “young man, which I was then, this could be biggest learning of your life and will stand you in good stead”.

We landed at the airstrip, near the mines, late in the evening. The airstrip had to be lit with the headlights of 30 - 40 Ambassador Cars. We drove past the police cordon and straight into the crowd. Enroute Mr. Mody had explained to me, as to why he was doing what he was - it were his colleagues who were trapped; it were his colleagues who were agitating... what right did he have to sit in his office?

As we were told later, a significant portion of the anger had subsided when the crowd heard that Mr. Mody was coming on-site despite police advice and risking his own life (along with mine) to land in semi darkness. When he walked straight into the crowd, it made way. He asked for a charpai and sat down, called the Union office bearers and asked them to sit beside him. Thousands of agitating workers gradually sat down as well. He spoke to them in a very soothing tone ... and they became calm.

We stayed at the mines for three days, until the rescue operations were completed. Fortunately all trapped workers were safe. Mr. Mody met all families, ensured that the best medical treatment was provided and apologised for the incident.

As a youngster, far from wondering if I'd ever return home, it was seeing one of the our greatest corporate leaders in action first hand, which was the biggest learning.

Thought # 4: Should a leader shy away from his own people especially in times of strife.

I believe No.

Now on to my **Third experience**- and this is about entrepreneurship. Entrepreneurship comes naturally to us partly also because the Indian State forces us to become entrepreneurial. We are forced to innovate and improvise to overcome basic constraints and succeed with what we have.

I work with a firm which manufactures Construction Equipment. World-over and also in India, Construction Equipment manufacturers sell their equipments to large contractors. Our business model in India is significantly different.

Our machines are bought by ordinary folk, from all walks of life. Only 10% of the cost needs to be committed by a first-time-buyer and the balance is funded by Banks.

Let me take the example of Siban Singh of Palwal in Haryana, who bought his first machine about twenty years ago. Siban Singh hired a chhotu – Billoo, who would clean the machine, get tea from a nearby Dhaba, check the oil etc. while Siban Singh operated the machine on small digging jobs in the village, given to him by the local contractor. He was paid on an hourly basis, which was adequate for him to support his family and repay his EMI installments.

In three years, Siban Singh was able to re-pay his entire loan and bought a second machine, He now needed four operators and four chhottus, as there was enough work in the village for two shift operation.

Billoo, the original chhotu in this period of three years had learned to operate the machine; so he was promoted as one of the operators. Siban Singh now dedicated his time to meeting contractors in the neighboring villages seeking business. He had now assumed the role of Proprietor – cum – salesman.

As Siban Singh bought more machines over the next 3-4 years, Billoo aspired to be like Siban was, when Siban started. About 10 years ago, Billoo put his 10% down-payment for his first machine.

Today, Siban Singh and his family own 50 machines each over Rs.20 lacs, while Billoo owns four, each complete with its battery of operators and chhottus. The twinkle in Billoo's eyes when he says with great pride: “Ab Main Panchvi machine ke bare mein soch raha hun” is heart-warming to say the least.

Simple folk, but naturally entrepreneurial and truly aspirational.

The company has sold over 200,000 machines, so theoretically there would be hundreds of thousands of Sibans and Billoos.

Thought # 5: We must move from a Nation of job-seekers to a Nation of job creators. And many of your seniors are doing just that!!

My Fourth experience: Is a story of courage, determination and creating new and alternative paths. Jaso Devi belongs to the village of Borawar in Rajasthan and is the first girl from her village to continue her studies beyond the village school. She would walk 4 kilometres every day to school. But after Class VIII, when she wanted to continue her studies, she had to leave the village and move faraway from the security of her village to the rough and tumble of the city of Jodhpur. She was the first girl from her village to do so.

After 3 years of studying very hard in Jodhpur and performing very well, Jaso got her job in our plant in Jaipur – again a new city for her. Six months of intensive training in welding - normally considered a man's job - at the plant, she became known as the Lady Robot ; so good was she.

Though her parents are illiterate, they gave their full support and encouragement to Jaso, as did her elder sister and brother. Her family is very proud of their daughter and her work in a large heavy engineering company.

Jaso Devi is an inspiration for many other girls of their village and others who want to study and move forward in life. And Jaso's presence and performance at her work every day is a reminder to me and to all of us, that impossible is only a word.

We have made a short video to bring her story to life, which the Chief Minister of Rajasthan has taken to play it as an example for other families, in a still very patriarchal state

... and this is what another young women, Ruksina Bibi is fond of saying - that the training centre is like her wings. It has allowed

her to escape many bonds and fly into a clean and free space. It has allowed her to look at her life from a distance and acknowledge things in it which are good and not so good. But most of all, it has allowed her to rise above the narrow and orthodox perspectives of her community which used to hold her back. "Of course people still talk and try to pull us back she says; But now, I have wings and I fly away, I can no longer hear what they say!"

Thought # 6: How can we, who are privileged to receive higher formal education such as all of us, create opportunities for those less privileged and give them wings so that they can fly. This especially so, for our women folks.

Thought # 7: Are young women like Jaso Devi and Ruksina Bibi bringing about a change not only in our work place but also serving as an inspiration for other young women in their villages, thereby starting a virtuous social transformation?

From what I have observed the answer is an emphatic yes!

My Final experience: In making all of us what we are today, there are many many people who have played a role. Many of these people are visible, some not so. It is those who are not that we must look for and ensure that we pay gratitude to.

We have recently made a film in our company recognizing the men who serves us our daily tea, a security guard who stands in the heat and dust and protects our Institution, the maali who tends to our garden, the cook who makes food in our canteen. Each one of them shapes us, but too often we take them for granted. But, as each one of them came on camera and spoke without a prepared text, their face lit up and words just seemed to flow. When the film was completed and they saw themselves on the screen, most had tears in their eyes. Their contribution, however, insignificant it may seem, was critical to our daily well being.

Thought # 8: Isn't each role, in its own context, however small or big, the most critical in that context?

I do believe that an organization can strive for excellence only if it recognizes and provides dignity to each individual, however unskilled his / her role may be.

I would be remiss without a word about our Teachers; our Gurus. No words can express their contributions in our development. To quote George Matthew Adams “There is no such thing as a ‘self-made’ man or woman. We are made up of thousands of others. Everyone who has ever done a kind deed for us, or spoken one word of encouragement to us, has entered into the make-up of our character and of our thoughts, as well as our success”. Unquote.

I think our teachers play the most critical role of all the thousands of others and I do hope you will join me in giving them a warm round of applause.

As I wrap up my address, I cannot help, but admire people like Ashok, Russi Mody, Jasso Devi, Ruksina Bibi, Siban Singh and Billoo who have shaken us up each time we have encountered them. They have helped push the bar higher just when one thought It could not go further. Thus boundaries have been broken, just when one believed that they were unbreakable. And many of them are simple, young people.

Too often perhaps we do not give these people the importance that they deserve. I do believe that we must ensure that they must be part of the process of transformation that our great country is undergoing, and will undergo in the next few decades

By 2020, India is set to become the world’s youngest country. And yet, this dividend could be deeply undermined by the many

inequalities of class, caste, gender and location. And hence I cannot stress enough the need for Institutions like IBA that have worked not only to create professionals in diverse walks of life but also continue to strive through its students for a ‘just, humane and equitable society.’

I do hope sometimes you will include these aspects as well; to summarise:

1. Excellence in adversity
2. Creating Islands of excellence
3. Leadership with humility especially in times of crises
4. Creating and encouraging entrepreneurs
5. Moving from a nation of job seekers to job providers
6. Ensuring that women get equal opportunity and we help them escape the many bonds that limit them from achieving their potential
7. Recognizing the unnamed and unspoken – the Maali, the security guard, the cook, the sanitation worker and providing them with the dignity that they deserve.

So dear students, as you enter a different phase of life, may I take the opportunity of wishing you the very best. Find a passion that develops deep connections with other people – especially less privileged than yourself – for it is they, who will fuel your inspiration. Find a passion that will benefit mother Earth and you will benefit an entire generation if not many more.

Once again I would like to thank IBA for inviting me to be amongst all of you today.

Thank you.





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