



# 3D... IBA JOURNAL OF MANAGEMENT & LEADERSHIP

**Theme:**

**Spandan (Heartbeat) and Organizational Leadership:  
Indian Perspectives**

*Guest Editor*

**G.P. Rao**

*Spandan (Foundation for Human Values in Management & Society),  
Chandigarh, Noida*

*Co-editor*

**Subhash Sharma**

*Indus Business Academy, Bangalore*



## INDUS BUSINESS ACADEMY

• BANGALORE • GREATER NOIDA

### **3D... IBA Journal of Management & Leadership**

*Publisher*



#### **IBA Publications**

IBA Campus  
Lakshmipura, Thataguni Post  
Kanakpura Main Road  
Bangalore 560 062

Printed at  
**Sadguru Screens**

*Subscription*

IBA Journal of Management & Leadership is published twice a year.

Annual subscription: Rs 400/-

© Copyright with IBA. No part of the publication may be reproduced in any form without prior permission from the editor of the journal. However, the views expressed in the papers are those of the authors and not of the Editorial Board or Publisher.

## EDITORIAL BOARD

---

### *Editor*

#### **Subhash Sharma**

Director, Indus Business Academy, Bangalore

### *Associate Editor*

#### **Divya Kirti Gupta**

Associate Professor,  
Indus Business Academy, Greater Noida

### *Members*

#### **Ananta Giri**

Professor, Madras Institute of  
Development Studies, Chennai

#### **Arvind Singhal**

Samuel Shirley and Edna Holt Marston Endowed  
Professor and Director, Sam Donaldson Centre for  
Communication Studies, Department of Communication,  
University of Texas @El Paso, El Paso, USA

#### **Atanu Ghosh**

Professor, Shailesh J. Mehta School of Management,  
IIT, Bombay and Visiting Professor, Indian Institute of  
Management, Ahmedabad

#### **Brajaraj Mohanty**

Professor, Xavier Institute of Management,  
Bhubaneswar

#### **Gopal Mahapatra**

Director, Organization & Talent Development,  
Oracle India Pvt. Ltd, Bangalore

#### **K.B. Akhilesh**

Professor, Department of Management Studies,  
Indian Institute of Science, Bangalore

#### **Pravir Malik**

President, Aurosoorya, San Francisco, USA

#### **R.K. Gupta**

Professor, Management Development Institute,  
Gurgaon

#### **R.D. Pathak**

Professor, School of Management and Public  
Administration,  
University of South Pacific, SUVA, FIJI Island

#### **R.S. Deshpande**

Director, Institute of Social and Economic Change,  
Bangalore

#### **R. Sampath**

Director, Quanta Consulting Inc., Los Angeles, USA

#### **Sangeetha Menon**

Professor, National Institute of Advanced Studies,  
Bangalore

#### **Siddharth Shastri**

Dean, Women's Institute for Studies in  
Development Oriented Management (WISDOM),  
Banasthali University, Banasthali

#### **Sorab Sadri**

Director, School of Management Studies  
at Baddi University of Emerging Sciences and  
Technology, Himachal Pradesh

#### **L.P. Pateriya**

Professor, Head and Dean,  
Department of Management Studies,  
School of Studies in Management and Commerce,  
Guru Ghasidas Vishwavidyalaya,  
(A Central University)  
Bilaspur, Chhattisgarh

# Editorial

*Mahatma Gandhi: "As human beings our greatness lies not so much in remaking the world – which is the myth of atomic age – as in being able to remake ourselves."*

Spandan as a concept and an initiative originates from the belief of the Guest Editor about human beings. The belief is that all human beings are innately divine. Their innate divinity is manifested through their basic goodness. The basic goodness of human beings is reflected through their desire to be of help to others; to do good without necessarily expecting any return or reward. The innate divinity, basic goodness and the intrinsic altruism of human beings are the crux of human existence, growth and development. Human sentiments, interactions and activities based upon this belief are the touchstone for human harmony. These three values are accordingly considered as generic, foundational and transformational human values.

The fountainhead of such human harmony in turn is the operation of the trinity of concepts in human behaviour. These three concepts are Mother (Empathy of highest order), Spandan (Heartbeat) and Universal Consciousness (Oneness). The concept of Mother stands for faith in others and empathy of a high order. Spandan, a Sanskrit word, means Heartbeat, Vibration and Pulsation. Spandan is symbolic of sensitivity to, and identification with, others. Universal Consciousness represents the ultimate of oneness in all the elements of the universe including human beings. The odyssey of human beings of self diagnosis, discovery and development then reaches its ultimate in the concept of universal consciousness. As stated by Jacquelyn Small, the American spiritual psychologist, "We are not small human beings trying to be spiritual, we are spiritual beings practicing to be human."

Indus Business Academy, is a leading Institutional Member of Spandan, a Society founded with the mission of propagation and inculcation of human values in management and society. The Academy has instituted, in collaboration with Spandan, 'Spandan-IBA Annual Award in Human Values' for Professionals in 2007; and, has been conducting Spandan Student Essay Writing and Presentation Contest, since 2012, initially started by International Management Institute (IMI), New Delhi in 2006. Spandan lauds the decision of Indus Business Academy, Bangalore, to dedicate an issue of 3D.. IBA Journal of Management and Leadership on the theme *Spandan* (Heartbeat) and Leadership: Indian Perspectives.

This issue on Spandan contains five sections. The first section has nine articles. The first article, in a way, introduces Spandan in terms of its mission, instruments and initiatives. Mohan Bangaruswamy in his article on Personal Growth Coaching assesses the role of experiential learning - an instrument of Spandan –as a tool for management development. Based on the experience of application of Spandan approach and its 3 D Process of Diagnosis, Discovery and Development over a period of time by Jaipur Rugs Company, Jaipur, its HRD Head, Dr Yadav examines the role of HRD in the weaving community. Similarly, Anil Kohli, recalls his experiences in values orientation in a multinational pharmaceutical company in his write up Spandan and I, in Section C, Communication. The second article in the same section contains research based project proposal on Infusion of Family and other human values in management, and invites interested academicians, professionals and organizations to participate in the project.

The articles by Stephen Randall and G.P.Rao draw comparative analyses of Spandan concept and approach in relation to Managing by Actualizing Values of the former; and, certain perspectives of Spandan in relation to the themes of Creativity and Consciousness, Management, Leadership and Spirituality as discussed in Cosmic Conversations of Sharma, Subhash and Daniel Albuquerque (2012), *Consciousness in Corporate Corridors*.

Subhash Sharma, in turn, offers his approach in developing Holistic Mindset by integrating human values with professional education. Going beyond Spandan and related dimensions, we have Prof. S.K.Chakraborty, the pioneer of the movement of human values in management education and training in the country, offering an incisive analysis of Swami Vivekananda, who according to him, represents a 'sublime source of sacred spandans'. The contribution of SKC, as Chakraborty is fondly known, in turn, is assessed by Shiv K. Tripathi, an ardent admirer of Prof Chakraborty.

The remaining article is the paper presented by the late Prof. Michael Bogaert, the doyen of rural development education in India, at Spandan IMI Workshop on Human Values, New Delhi, October 4-7, 2007.

Section B consists of a values oriented case study, Tata Houses Rural India for 32k, authored by Prof. Mohan Lal Agarwal, another noted scholar and administrator in management.

Section C is on Communications and contains three write ups. The first is on Anil Kohli's experiences with Spandan intervention when he was heading Alpha Drugs Pvt. Ltd., Lalru, Punjab. The second is an invitation to institutions and individuals involved and interested in infusing family values in management as participating institutions and respondents respectively. The third write up is also an invitation - by Chairman of IBA Bangalore and Greater Noida to individuals involved and interested in propagation and inculcation of human values in management and society to join Spandan IBA Network of Human Values.

Sections D and E relate to major initiatives of Spandan. Section B comprises the six Award winning entries of 'Spandan-IBA Award in Human Values' for Professionals instituted in 2007. The last section, Section E, contains three First Prize winning entries of Student Essay Writing and Presentation Contest in Human Values.

We hope that the Indian perspectives presented in this issue on Spandan and Organisational Leadership offer the rich insights which Indian ethos, culture and traditions unfold. The task awaiting is to translate these insights into a management process pregnant with wholism and holism in equal measure.

## Contributors

---

- **(Late) S. J. Bogaert**, XIDAS, Jabalpur.
- **V.D. Michael**, XIDAS, Jabalpur.
- **Mohan Bangaruswamy**, Shangrila Management Consulting, Bangalore.  
mohan.bangaruswamy@shangrila-mc.com
- **S.K. Chakraborty**, Mentor Emeritus, Rabindranath Tagore Centre for Human Values, Ambuja Realty, Kolkata. e-mail: skchakraborty.rntchv@ambuja.realty.com
- **G.P. Rao**, Founder Chairman, Spandan (Foundation for Human Values in Management & Society), Chandigarh/Noida. e-mail: rao\_parmeshwar@yahoo.com
- **Stephen Randall**, Director, Results in No Time, USA.  
e-mail: steve@manage-time.com
- **Subhash Sharma**, Director, Indus Business Academy, Bangalore.  
e-mail: re\_see@rediffmail.com
- **Shiv K. Tripathi**, Professor, Mzumbe University Dar Es Salaam Campus, Dar Es Salaam, Tanzania. e-mail: shivktripathi@hotmail.com
- **S.S. Yadav**, HRD Head, Jaipur Rugs Company, Jaipur.
- **Mohan Lal Agarwal**, Professor & Founder Director, Middle East Center for Case Excellence, at the American University in the Emirates, Dubai.  
e-mail: mlag\_99@yahoo.com
- **Anil Kohli**, Entrepreneur and Management Consultant, Panchkula, Haryana.  
e-mail: kohlianil@gmail.com
- **Amita Srivastava**, Director, BCRTC, Ghaziabad; and, Prime Facilitator, Spandan.  
e-mail: amitasrivastava123@yahoo.com
- **B.M.L. Jain**, Chairman, Indus Business Academy, Bangalore & Greater Noida.  
e-mail: bmljain@gmail.com
- **Amla & Varun Vidyarthi**, Directors, Manavodaya, Lucknow, Winners, 2007.  
e-mail: varunvidyarthi@gmail.com
- **Sister Sunita Chandak**, CEO & Managing Trustee, Spiritual Quotient & Consulting Centre & Spiritual Education, Surat. e-mail: sistersunita@gmail.com
- **P. Hanumantha Rao**, Chairman, Sweekar Rehabilitation Institute for Handicapped, Secunderabad, Andhra Pradesh. e-mail: sweekaar@gmail.com
- **Varun Arya**, Director, Aravali Institute of management, Jodhpur, Rajasthan.  
e-mail: aryav@aravali.org
- **Shaleen Mitra & Saurabh Sachdeva**, Project Managers, Rashtrahit Seva Sangathan, Gurgaon. e-mail: shalinmitra@gmail.com
- **Saurabh Sachdeva**, Project Managers, Rashtrahit Seva Sangathan, Gurgaon.
- **Pradeep Kashyap**, CEO, MART, Noida. e-mail: Pradeep.kashyap@martrural.
- **Divya Kashyap**, Partner, and, HR Manager, MART, Noida.

## Contents

---

### A: Articles

1. Spandan (Heartbeat) and Human Values in Management – *G.P. Rao* ..... 07
2. What Values in a Time of Serious Crisis? *S.J. Bogaert & V.D. Michael* ..... 09
3. Inculcating & Propagating Human Values through Personal Growth Coaching – *Mohan Bangaruswamy* ..... 13
4. Swami Vivekananda: A Sublime Source of Sacred Spandans *S.K. Chakraborty* ..... 21
5. Managing, Producing , and Evolving by Continuously Actualizing Values (MBAV): – *Randall Stephen* ..... 28
6. Book View: Consciousness in Corporate Corridors, Management, Leadership, Spirituality: (Subhash Sharma & Daniel Albuquerque, 2012) – Comparable Spandan Insights *G.P. Rao* ..... 33
7. Integrating Human Values with Professional Education for Developing Holistic Mindset: Soil to Soul Philosophy of Education – *Subhash Sharma* ..... 37
8. The Contribution of Prof. S.K. Chakraborty to the Human Values in Management – *Shiv K. Tripathi* ..... 43
9. Role of HRD in Up-skilling the Weaving Community – *S.S. Yadav* ..... 46

### B: Case Study

1. Tata Houses Rural India for 32 K – *Mohan Lal Agarwal* ..... 48

### C: Communications

1. Spandan and I – *Anil Kohli* ..... 64
2. Project on Infusion of Family Values in Management: An Invitation – *Amita Srivastava & G.P. Rao* ..... 66
3. Invitation to be a Member of Spandan IBA Network of Human Values – *B.M.L. Jain* ..... 70

**D: Spandan IBA Annual Award in  
Human Values for Professionals**

1. About Spandan IBA Annual Award in Human Values for Professionals	72
2. Dr. Amla and Varun Vidyarthi, Directors, Manavodaya, Lucknow, Winners, 2007	73
3. Dr. Sister Sunita Chandak, CEO & Managing Trustee, Spiritual Quotient & Consulting Centre & Spiritual Education, Surat, Case of a Young spiritual Leader - A Special Instrument of God!	75
4. Dr. P. Hanumantha Rao, Chairman, Sweekar Rehabilitation Institute for Handicapped, Secunderabad, Andhra Pradesh, Co-winner – 2008	77
5. Varun Arya, Director, Aravali Institute of Management, Jodhpur, Rajasthan, Winner, 2009	82
6. Shaleen Mitra & Saurabh Sachdeva, Project Managers, Rashtrahit Seva Sangathan, Gurgaon. Winners, 2010 A group of young professionals working for a Cause	86
7. CEO, Pradeep Kashyap (also called the Father of Rural India) Divya Kashyap, Partner and HR Manager, MART, 1st Floor, A-32, Sector 17 Noida 201301. Winners 2012	88

**E: Spandan, IMI & IBA Student Context in Essay Writing and  
Presentation in Human Values in Management**

1. About Spandan IMI / IBA Student Context in Essay Writing and Presentation in Human Values in Management	90
2. S.R. Haripriya, R.L. Institute of Management Studies, Madurai, Tamil Nadu, Roadmap for Developing a Value Based Organization, Winner 2006	91
3. Rakesh Gaur, My Experience in the Adherence to Human Values , Winner 2007 Because a man of values and not a man of success – My father & Albert Einstein	93
4. Bimal S. Kumar, Amrita School of Business, Amritapuri Campus, Kerala, Winner 2012 What do Human Values Mean to Me as a Prospective Professional in M anagement	98



# Spandan (Heartbeat) and Human Values in Management

**G.P. Rao**

*Founder Chairman, Spandan Foundation for Human Values in Management & Society,  
Chandigarh/Noida*

## **A : Spandan as a concept:**

Spandan, as a word in Sanskrit, means heartbeat, vibration, pulsation and echo. Spandan as a concept postulates that faith in the innate divinity, basic goodness and intrinsic altruism of human beings have been the driving force for human existence, growth and development. Based upon the said faith, Spandan as a movement strives for facilitating management and organizations develop a sensitivity capable of understanding the needs of others even 'without being asked' – like that of a Mother. When such sensitivity of caring, sharing and nurturing becomes integral to work ethic and culture, the organisation is able to temper the task with humaneness. The result is a Functionally Humane Organisation - a committed group of human beings doing their best in the interests of THEIR organization.

## **B : Mission of Spandan:**

**Propagation and Inculcation of human values in education, management and society.**

## **C : Instruments and Initiatives:**

- 1. Propagation of human values** in management institutions, industrial organizations, professional bodies and social service institutions through –
  - i. Offering seminar; full- fledged foundational and elective courses; and doctoral studies in management and professional education;
  - ii. Offering short term (between one day and one week) interactive sessions, workshops, and tailor-made developmental programmes for different stake-holders in education, management and society.

- iii. Reaching out to stakeholders in management education and profession through Spandan Centres for Human Values formed in collaboration with member institutions of Spandan; and
- iv. Developing Facilitators in the movement of value-based education and profession.

## 2. Inculcation of human values:

- a. **Objective:** Facilitating the given organization / institution evolve values based work ethic and culture congruent to its mission statement and conducive for maximizing employee commitment and productivity through empowerment.
- b. **Method: Inculcation through**
  - i. *Spandan* (Heartbeat) approach,
  - ii. *Spandan* 3D Process of Diagnosis, Discovery and Development and,
  - iii. *Spandan* Spectrum of Human Values.
- c. **Time Frame:** Completion of one cycle of inculcation of human values as above involves approximately 10 broad phases – each phase consisting of six-hour day-long workshops, interactive sessions, discussion meetings etc.

Normally, each phase is scheduled once in a month. Completion of one cycle of inculcation of Spandan approach, its 3 D process and Spandan Spectrum of Human Values thus involves a minimum of ten months.

## D : Spandan and its mission: An assessment:

Gower Publishing, Ashgate Group, Surrey, U.K.

**The book,** *Remaking Ourselves, Enterprise and Society: Indian approach to Human Values in Management*, addresses decision makers at institutional level interested in going beyond their own personal and professional interests and involving themselves in humanising

their organization, community and society. This is about adherence to human values at an institutional level. The starting point is the belief shared by many that the innate divinity of human beings is manifested through their basic goodness, which in turn is reflected in the desire to be of help to others and to do good without expectation of return or reward. We introduce the Indian concept of 'Spandan'. This Sanskrit word means 'Heartbeat', 'Vibration' or 'Pulse' and is symbolic of sensitivity to, and identification with others. Spandan is operationalised through a process of diagnosis, discovery and development enabling organizations to achieve an optimal balance between what are here defined as transformational, transactional and terminal human values. This leads to management and organizations developing a sensitivity to the needs of others, which they come to understand 'without being asked'. When such sensitivity becomes integral to its work ethic and culture, an organisation is able to temper its commitment to task with humanity and it becomes functionally humane - better able to deal with itself and the environment in which it operates. Experience suggests, not surprisingly, that organizations that can achieve this optimal balance between results and relations achieve higher employee commitment and productivity and increased accommodative spirit that better equips them to deal with difficult times. It is argued that the 'Spandan' principles can also be applied beyond the level of the individual organization or institution to achieve greater harmony at a societal level; economic growth and social justice at national level; and to contribute to peace and prosperity at a global level.

## P.S:

Prof. Ronnie Lessem, University of Birmingham, Birmingham, U.K.

"Spandan might be used as the Indian 'kaizen' (for Japan), 'Ubuntu' (for Africa), or 'Guanxi' (for China)".



# What Values in a Time of Serious Crisis?

**S.J. Bogaert & V.D. Michael**  
*XIDAS, Jabalpur*

We have come here to develop a set of values for Indian industries at a time when the country is going through a deep double faced crisis that demands from us a serious re-consideration of the values that prevail in our society.

We propose to deal with the following points

- 1) The crisis that is facing us
- 2) The values of Global Society and those of the Counter Culture a contrast
- 3) Civil Society our ally for a new set of values for India's future
- 4) What is the task that awaits us in Ethical Value Development?

## **Civil Society, an ally for India's Future**

It is opportune to commence this idea with an advice of Gandhiji "Open your windows, allow all winds and ideas from the world to enter, but refuse to be blown off your feet".

In the case of the global market, in India we seem to have forgotten this suggestion of the Father of the nation and we have allowed ourselves to be blown off our feet. Hence the situation of confusion in which we and our youth are now.

Hence, we need to focus on following points:

- 1) The strengths of the counter culture, and Civil Society, relevant for our future as an Indian society. This is done in the form of a paradigm contrasting global society with Civil Society. It in turn leads to a form of social oriented industry that we call Corporate Social Responsibility (CSR) pattern of society.
- 2) The Industrial Expression of Civil Society as Counter Culture carries the name: Corporate Social Responsibility or CSR. Main features for change of paradigm are presented below.

## Change of Paradigm & Counter Values of Civil Society

Global Society	Civil Society
<b>1. Main Value</b>	
The Profit Motive For one's empowerment	Helping the underprivileged. Undertake concrete actions rather than complaining about problems
<b>2. Orientation</b>	
Self Enlargement, Take More and More	Sharing with others Be doing Better and Better one's task in society
<b>3. Livelihood</b>	
Economic- Money Industry- Business generates wealth	Social- Family Informal- Agriculture sector to survive
<b>4. Main motivating force</b>	
Become Richer and more powerful Be an entrepreneur	Join with others in saving money and then survive together
<b>5. Nature</b>	
Use it as a resources Exploit resources to the maximum extent Exhaust the earth	Admire, tend it, Respect for living beings, Nature is kind it responds to our efforts
<b>6. Organisation</b>	
Formal, Large organisations Rules & Regulations	Informal, Family, Village Community People knowing and helping one another
<b>7. Communications</b>	
By IT, Mobile, E means, Internet- Instantaneous, in English	By word of mouth. Postcard, Telephone going by train and meeting people in person, in Hindi
<b>8. Horizon of Interest</b>	
Cities Worldwide	Local, Regional Rural and Urban informal section
<b>9. Readership</b>	
Internet, Websites CDs	News papers - T.V. for information & Recreation, village meetings
<b>10. Purpose of Wealth</b>	
To increase invests spend on one self acquire more property, so as to become richer and richer	To assure livelihood for your self and the family
<b>11. Divinity</b>	
- God has no place in Society - Religion is a purely private matter	- The divine instills hope and faith in life - God is every thing - Religion is Social; Life is to be celebrated

<b>12. Value</b>	
Means to an end his/her value depends on learned skills, position	Each human being is a Brother or Sister based on family, relationship, proximity of residence. The person in need is your neighbour.
<b>13. Care of the Body</b>	
A stress-full life breaks down people modern heart and nervous diseases Obesity, people eat too much	Survival esp. during to nature calamities suffer hunger insecurity. Rural work keeps the body healthy.
<b>14. Society at the Outcome</b>	
Break down of Community, people feel very lonely. People become cynical There are no more causes to live for After this life, there is nothing.	People are a link in the generations We relate to land as producers, users Hope in an after-life People work for causes, ideals Respect for great souls The value of sacrifice for others
<b>15. Attitude to Nature</b>	
A resource to be exploited, also cared for, explored & studied. We are approaching the exhaustion of nature's resources- Need of reprocessing. Conserve natural heritage for the sake of tourism, exploration Nature is subordinated to humans.	A living complex. Humans are part of this system, not its masters In tribal society a person belongs to the land not the land to the person. Nature & land is the place to welcome others as visitors God reveals himself through nature, land, water, animals. It's all one complex.
<b>16. The Future of India</b>	
Indians are a gifted race. They will spread over the world, but maintain their identity. They will become the richest race in the world A mixing of races however is taking place. In Western Europe the white race is disappearing. They do not want children any more. The developed world will be utilized as the laboratory of the rest of the world to survive on new sources of technologies. India will have lost most of its coastal & low lying cities, to the rising sea.	If the values of Civil society can grow and balance those of global society, The present 500 million poor may be reduced within 25 years to a hard-core minority of 50 million or even less The rural people & Panchayats in Indian will have developed a new model of community life. Global society will continue to exist but with the Profit motive no longer as the sole value for all. India will over-come the problem of corruption. The spreading of a new value system will not take place without sacrifice, the witness of life spent for others.

The key points made in this paper are:

- (i) We are in a very serious crisis. After 60 years of Independence 500 million in India still live in very serious poverty.
- (ii) The Global Market introduced in India has promoted the profit motive as the main driver of the Indian Economy.

It has created great wealth, but the latter is not sufficiently spread not oriented to help in solving the problem of poverty, just mentioned.

- (iii) Environmentalists have warned us that there is little time left for the world to change its ways so as to face the Carbon dioxide crisis. So the urgency of finding a solution forms the third element of the crisis..

*(Paper presented at Spandan IMI Workshop in Human Values, IMI, New Delhi – October 4 – 6, 2007)*



# Inculcating & Propagating Human Values through Personal Growth Coaching

**Mohan Bangaruswamy**

*Shangrila Management Consulting, Bangalore*

## Synopsis

*This article focuses on how some of values espoused by Spandan can be inculcated and propagated thorough personal growth coaching. The values that have been discussed are empathy, commitment, trust, respect for self, respect for the other, integrity, passion and perseverance.*

*The author works with individuals from different contexts and of different age groups to offer personal growth coaching. This article is based on his personal experiences as a coach and as a person who works relentlessly with self on personal growth.*

## Preamble

The purpose of personal growth coaching is to enable wholesome growth of the individual and to focus on integration of 'thought, feeling & action'. Personal growth encompasses intellectual, emotional, spiritual and physical.

Very often, individuals get caught with the day-to-day activities and it becomes a challenge to invest in one's wholesomeness. There are plenty of demands made by environment. One's list of 'should', 'should not', 'must' and 'must not' adds to the complexity. Life can become a series of 'to do' lists that drains one of energy rather than enable one to feel replenished. Availability of time and space become the constraining factors that stand in the way of an individual investing in their wholesome growth.

Personal growth involves integration of 'Content Expertise' with 'Context Focus'.

Personal Growth Coaching is meant for individuals who experience one or more of the following contexts:

- Feeling stuck and unable to grow
- Feeling in a rut in significant relationships
- Experiencing a lack of self acceptance



- Having no passion to focus on goals
- Unwilling to take risks that will enable them to grow
- Having challenges in creating a secure financial future
- Not able to realize one's potential
- Living with a lot of doubts about self
- Feeling of being taken for granted by others
- Experiencing low energy levels

However, many of the aspects indicated in the intervention can be practiced on a day-to-day basis by individuals in their quest for a sustained meaningful life.

The intervention is expected to enable individuals to:

- Understand the purpose of one's life and to work towards realizing potential
- Work with self acceptance
- Integrate thought, feeling and action.
- Make wholesome choices and to understand the responsibilities and consequences associated with those choices.
- Accept and work with various emotions that arise
- Deal with dysfunctional emotions
- Build meaningful relationships with others
- Build balance in one's life
- Address aspects pertaining to relationships, finance, professional life, etc.

The key aspect of personal growth is an integration of various parts of the self that contribute towards a person's well being. These are:

- Mental
- Emotional
- Physical
- Spiritual

Mental awareness pertains to being in touch with your thought process and how they create your experiences. Your dominant and recurring thoughts are responsible for your

context. You create your experiences by your thoughts and the choices that you make.

### **Emotional**

Emotional awareness pertains to being in touch with your emotions. It includes the capability to identify the emotion, understand it and experience an entire gamut of emotions. It is also the ability to understand the trigger for the emotion.

### **Physical**

Physical awareness pertains to being in touch with the sensation of your body. These sensations give messages about your thoughts and emotions in a given context. Think about how your body responds when you experience various emotions.

### **Spiritual**

Spiritual in the context of personal growth refers to the connection with the universe and higher self / spirit. It refers to the 'soul' of your life -- the inner being, the authentic self.

Connecting with the spiritual can happen in various ways --- through meditation, listening to music, simplify life, etc. When you are in touch with the physical, mental and emotional, the spiritual being surfaces. These four are interconnected and feeding the spiritual side also enables growth in the other three aspects

### **The Challenges**

During the process of personal growth coaching, the author has experienced a few significant patterns that hinder personal growth for individuals.

One is to do with the conflict between self identity and role identity. The other is to do with the 'myth of being busy'. In many cases one or both of these became the starting points for the coaching intervention.

### **Identities**

Wholesomeness in life requires adequate, though not equal, focus on various roles



that we have. This includes professional and personal life -- and various roles that are held in both spaces.

Self identity and role identity play an important role in this journey.

### **Self Identity**

This refers to 'Who am I?' and 'How do I hold myself?'

It consists of beliefs, values, self-acceptance, aspects of self that are owned & disowned, one's relationship with the external world, etc.

### **Role Identity**

Role identity refers to the manner in which the role is defined as per the normative requirement of the space – both, in personal and professional space. In many ways, this refers to the way the external world defines the role and to its expectation of the role.

### **Impact on Each Other**

Self identity and role identity interact with each other in various ways. Wholesomeness is the outcome of the two identities meshing with each other, acknowledging the impact on each other and weaving together to create a tapestry that replenishes the inner being while achieving the goals of the role.

Typically, it is expected by the external world that the role identity operates in the foreground while the self identity remains in the background. This is the requirement of the 'normative' world.

The challenge for the individual occurs when there are several aspects where the self identity conflicts with the role identity. How does the individual deal with such phenomenon? The answers to the following questions will enable an individual to understand and work with patterns that exists in the interaction of the identities:

- How do I perceive the role?
- What do I accept about the role and its

expectations of me?

- What do I resist about the role and its expectations of me?
- What do I like?
- What do I dislike?
- What questions arise in my mind? How do I work with these questions?
- What are the intra-personal conflicts that surface in me when I have to act out of the "role's definition?" How do I deal with such conflict?

In reality, the two identities can enrich each other by their interfaces and in acknowledgement of the richness that they bring in. It is in the acknowledgement and in the weaving together of these identities that wholesomeness ensues. Reflection, acceptance, redefinition and alignment are part of the process of building wholesomeness.

The personal growth coaching process enables the individual to weave self identity with role identity in the quest to create wholesomeness.

### **Myth of Busy**

The author has done research to understand various aspects of why people are 'too busy' to carve out time to invest into their own personal growth and their professional life. To him 'busy' has a strong link to a person's mental, emotional and spiritual state. For nearly three decades he has probably had a disease that is not normally prevalent --- 'availability of plenty of time and seeking ways to fill it with things he loves to be involved in'.

Therefore, being an outlier in a world where 'busy' is normal, had the author constantly intrigued on why people were busy. He would constantly hear the yearning of people for more meaning in their life and the things they want to do. This statement would be followed with 'but, I am busy and do not have the time'. To hear an intention that was voluntary and then a negation was intriguing. It made him wonder & ask what else they yearned for and did not do because they did not have the time.

Getting them to carve out time to invest in themselves essentially became the starting point. Everything else had to be kept on hold because unless they believed they had time, they would not implement the action plans that they had set. People had to believe that they could carve out time from their current state to invest into growth areas.

### Overview of the Intervention

Personal development is a process of reflection and action planning. The process enables individuals to take stock of:

- Who we are and various factors that shaped us
- Where we are and where we want to go
- What do we need to do to get to where we want to go
- How will we get there

Very often people get engulfed by the macro system and give up very easily. They end up abdicating responsibility for their lives to others and feel like ‘a rudderless ship’ that is being tossed in the wild ocean. This can give rise to dysfunctional feeling such as being: helpless, choice-less, resource-less, etc. The blame is shifted to the external world and therefore ‘faith in oneself’ dwindles.

Emotions that are bottled-up erupt at wrong times and come in the way of growth in various facets.

Working towards wholesome life requires individuals to do the following:

- **Reflect:** Pause and ask relevant questions that enable them to go below the surface level of typical answers that emerge.
- **Integrate emotions and thoughts:** Emotions convey various information and they need to tune into what the emotions are conveying to them. Emotions need to be combined with thought before moving to the action stage.
- **Action Planning:** This phase consists of working with a list of learning points,

the learning process and the review mechanism.

### The Journey

An individual’s journey in personal growth moves in the following manner:

Step	Stage
One	Enhancing self-awareness
Two	Translating ‘Awareness’ to ‘Intention’
Three	Translating ‘Intention’ to ‘Action’

The author’s approach for personal growth coaching is to partner with each individual in a positive, generative approach in which they are agents of their own change.

The approach incorporates the following values & beliefs:

- Specific examples quoted during each session will be kept confidential by the coach.
- The individual will play an active role in setting the agenda for the sessions
- The coach will create a nurturing, safe and challenging environment for the individual to introspect, make action choices and actively experiment.
- The coach will play a role in building new perspectives
- The coach will advocate and facilitate active experimentation
- The coach will assist in internalizing new meaning and in creating sustainable learning experiences

### Key Philosophies

The key philosophies on which this intervention has been built are:

- To create an environment that will foster integration of thought, feeling and action.
- To enable individuals to make wholesome choices and to understand

the responsibilities and consequences associated with those choices.

- To create a space which offers multiple avenues to connect with and express one's being. This will be a space that understands the uniqueness of each individual --- that individuality and inter-connectedness are part of the paradox of our universe.
- That the process should take into account that each individual grows at a different pace and in different ways.
- That it is important to offer and blend experiential wisdom with conceptual framework to enrich understanding.
- To accept with grace and dignity that there are different paths, frameworks, methods, etc and each brings a different learning. That each individual may discover their meaning in these paths.

The entire intervention is based on the belief that an individual creates their life context by the choices they make. These choices are based on the belief, values and meaning making that an individual brings in. The intervention enables them to examine various aspects of their life and to create changes to make wholesome choices.

### **Role of Spandan Values**

This section of the articles describes the role of some of the values espoused by Spandan in personal growth coaching. It discusses the impact that these values have for the coach and the person being coached.

The journey is one that belongs to the individual being coached and is personal to the individual. The coach is a fellow traveler in the journey who is there to facilitate the process.

The individuals who benefit most from this intervention are those who are more honest with themselves. They need to be ruthless in

their exploration process and yet, be gentle with themselves.

Their beliefs, values, experiences and action choices have brought them to where they are when they commence the personal growth process. Their perception of themselves and the world around is their reality. When they change their perception, their reality also changes.

A disempowering belief can be discarded and it can be replaced with a new belief that empowers the individual to grow. They can change aspects of themselves that they acknowledge and own.

The process of personal growth coaching is to explore and discover oneself – to grow into the person one is meant to be. In short, 'Dare to be yourself!'

The role of the personal growth coach is to enable the individual in this process. It is important for the individual to remember that the coach is also a human being. What he or she articulates will be based on his or her experiences, values and beliefs. The individual needs to retain healthy skepticism during the entire process while having an abundance of faith. They need to learn to accept things that belong to them and discard those that do not.

Some of the values discussed in the Spandan approach play an important role in the process of coaching and in the relationship building during the coaching process.

The values that are being discussed are: empathy, commitment, trust, respect for self, respect for the other, integrity, passion and perseverance.

### **Impact for the Coach**

This section looks the impact of the values for the coach.

### **Empathy**

The process of personal growth can be scary for any individual. One has to confront one's beliefs, values and meaning making process.

There can be times when an individual pauses at a significant threshold and is unwilling to cross it. The coach needs to practice empathy to connect with the universe of the individual. This will enable the coach to offer meaningful perspectives. This could enable various meanings to be added to 'reality' of that individual's universe. This adds to the richness of the process.

Empathy when combined with 'respect for the other' enables the coach to accept the choices made by the individual. It is after all the individual's journey and not the coach's personal growth journey.

### **Commitment**

This value enables the coach to focus on the goals of the coaching intervention and to do the necessary homework between coaching session. It enables the coach to offer perspectives, to confront and to offer support to the individual who is being coached.

Commitment when combined with perseverance and passion helps the coach keep the intervention on track even through periods of intense struggle that is part of the personal growth process.

### **Trust**

Trust is a 2-way process in personal growth coaching.

Trust as a factor helps the coach to bond with the individual. It enables the individual to seek help that they require, to ask questions without worrying, etc.

Self awareness is enhanced when sharing happens. The individual who is going through the coaching process may need to share incidents from his or her life and the associated feelings and thoughts. This entails taking risk as the individual may feel fear, guilt, shame or smallness with some of the perceived negative events in one's life. Some individuals may also be afraid to talk about happy events in case the other does not share the feeling.

The coach needs to create a context where sharing can happen without worries. The coach can reinforce this behaviour by adding meaning during decoding the feeling and meaning making about various events. The important aspects in the decoding are –'be descriptive instead of evaluative' and 'lean towards provisionalism instead of certainty'.

However, this assumes that the individual is ready to share. There are times when the individual feels tentative or afraid. The coach can set the process in play by sharing events from his or her life. It can be taken a step further with the coach sharing the meaning making from these events and how they impacted the coach's life. The process that the coach utilized to change these meanings or to add new meaning would further enrich the experience for the individual who is being coached.

By sharing, the coach also lets the individual experience that he or she is being trusted and that it is okay to share in such a context.

Self-disclose is a very important facet in coaching – for the individual being coached and for the coach. Self-disclosure will happen only where there is trust. The belief that both parties have that the information shared would be kept within the boundaries of the coaching contract and that the person receiving the information would honour that is the key for it to happen.

Trust combined with integrity is what makes self-disclosure happen.

The coach, through self-disclosure, also communicates that to make 'oneself vulnerable' is part of the process of growing. One can never guarantee the response of reaction of the other person. But one can be true to oneself and act out of integrity.

### **Respect for Self**

The coach is as human as the person being coached. A human being is unlikely to ever achieve a state of perfection during one's

lifetime. Personal growth is an ongoing process and there are many thresholds to be crossed. Therefore the coach is also working with himself or herself during the period of being a coach.

There are parts of themselves that the coach understands well. They may like some and dislike some of those aspects of self that they know and understand. These stem from various experiences that they have had in their lives, the socio-cultural environment that they have grown up in and the various messages that they have picked up along the way.

They may have firm opinions about some aspects of the self. They may be ambivalent about other aspects. The coach could hold various parts of themselves in different ways. These could be pride, joy, guilt, shame, smallness, self-worth, esteem, anger, etc.

How they hold themselves is the key in their interaction with the individual being coached. The fact also remains that they do not know everything about themselves. They keep discovering new aspects and these are held in different ways.

Given this context, the coach needs to respect himself or herself to be an effective coach. Being aware of one's bias helps to strengthen this process. In the absence of self respect the coach may end up acting on the individual being coached and in being evaluative. The process requires acceptance, offering perspective, confronting the individual and above all, respect the individual's choices.

Self-respect is the foundation that enables the coach to respect the other.

### **Respect for the Other**

Self-disclosure, willing to receive feedback and willingness to act on intentions are important facets in the personal growth process.

The individual feels comfortable in flowing with the process when he or she senses that they are being respected as a person. This is one of the key philosophies of Spandan.

The coach focuses on respecting the individual irrespective of how he or she feels about the events, emotions or meaning making that the participant is sharing. The coach may even feel a need to share how he or she feels while making it clear that these stem from the coach's own experience and belief system. It does not take away the fact that the individual is being respected.

Respecting the choice and freedom of the individual is important in the coaching process. It brings in 'grace and dignity' in the learning from the experience. It enables people to experience the value of 'humanness'.

### **Integrity**

This refers to acting out of one's convictions, beliefs and values while also respecting the other person. It refers to upholding the contractual obligations of the coaching intervention and in doing what enables the individual to grow.

There may be times when the coach has to take a tough stance with the individual who is refusing to confront oneself. This happens within the boundaries of the intervention and is required to get the individual to invest in the personal growth process.

The coach acts out of integrity for the 'role of coach' and out of integrity of one's sensing of the individual's location. This is combined with respect for self, respect for the other and empathy to offer perspectives that may enable the individual to move ahead.

### **Passion**

Passion is the quality that enables the coach to bring the feeling of 'aliveness' into the coaching process. It helps the individual being coached experience the energy levels in the process. Passion combined with perseverance, commitment, trust and empathy creates an environment that fosters the process of growth for the individual.

### **Perseverance**

Personal growth coaching is a challenging process. There can be periods of time when



nothing moves. There can be periods of time when the individual regresses or feels highly negative about the self or the process. There are likely to be times when the individual cites "I am busy" as an excuse for not working on the action items. The coach will need to persevere and assist the individual to carve out time on a sustained basis.

Perseverance is the quality that keeps the coach going. This quality combined with commitment, integrity and trust helps the individual face one's shadow qualities and to cross significant thresholds.

### **Impact for the Individual**

All of the qualities mentioned in the previous section have tremendous impact for the individual who is going through the personal growth process.

Commitment is what enables the individual to work through the three stages in the journey – enhancing self-awareness, awareness to intention and intention to action.

Trust enables the individual to share with the coach and to discuss various emotions, thoughts and the experience of trying new things.

Respect for self and respect for the other are key ingredients in the process of self-disclosure, receiving feedback and acknowledging the coach's role in the process.

Integrity is the glue that keeps the individual working with oneself even when the process of confronting oneself or shedding old meanings seems scary.

Passion and perseverance keeps the individual on track during the intervention and later while continuing to work on the personal growth process even after the coaching sessions have concluded.

Empathy is the glue that holds all these together for the individual. It enables the individual to understand that it is possible to respect oneself and act out of integrity while accepting that others make their choices.

### **Summary**

Personal growth coaching is complex and requires the coach to bring his or her 'being' into the entire process. It requires a fine blend of 'self identity' and 'role identity'.

Inculcating many of the values espoused by Spandan enables the coach to grow in this role and as an individual. It enables him or her to create a meaningful context for individuals who are being coached. The best way to propagate these values is to practice them. The individual who is being coached experiences these values and internalizes some of them during the intervention.



# Swami Vivekananda: A Sublime Source of Sacred Spandans\*

**S.K. Chakraborty**

*Mentor Emeritus, Rabindranath Tagore Centre for Human Values,  
Ambuja Realty, Kolkata*

The one beatless sound (*anahat dhvani*) that permeates every particle of Bharatvarsha is : sacred, sacred and the sacred. Sadly, however, 'having ears we heareth not'. 'The sacred' has been the outer protective shield, as well as the inner nurturing womb of Bharat's original, core, culture.<sup>1</sup> Rajarshi, the crystallized leadership model has been born of this *sanatan* ethos.<sup>2</sup> And the operative essence of a *rajarshi* has always been *swarat samrat bhavati* - leading one's own self has to precede leading others. Swami Vivekananda (SV) fits this sacred leadership profile more than any one else in nineteenth and twentieth century India. To the twenty first century we shall turn in due course.

Twenty one years ago a fairly elaborate chapter on SV's leadership role model had appeared in a book on 'Values'.<sup>3</sup> This model was then characterized as metaphysical empiricism. Metaphysical empiricism had broadly meant a process and style of practical leadership

flowing from the level of supra-intellectual realization. One major lacuna in that treatment was the neglect of its contextual grounding in post-1947 India. As the nation now prepares to showcase numerous events for the formal commemoration of his 150th birth anniversary, it is a duty to address this gap. What is this 'gap'? We may term it as one of 'contextual empiricism' with comprehensive policy implications at both micro-and macro-levels. Slurring over them out of false politeness would be a sort of outrage against SV. Its central thrust below is on India's growing 'identity crisis'. Swamiji had bled himself to premature death for reconstructing a strong, distinctive, self-confident cultural identity for India which could never commit self-aggrandizement<sup>4</sup>. His leadership anthem for Bharatvarsha had always emphasized the *priority* of:

- the very distinctive genius of our land, over any borrowed ethos;<sup>5</sup>

- the sacred and the spiritual over the secular and the material.<sup>6</sup>

Leaders in independent India, both intellectual and political, have, on the contrary, been doing almost everything in the opposite direction. The country is being led to forgetting or disparaging her distinctive, original 'core culture'. 'Composite culture' is a ruse to re-hypnotize the Indian consciousness. Moreover, motivated use of the slogan of 'secularism' is tending to mess up everything.<sup>7</sup> The price of flouting the above clearly-set priorities by SV's *doordrishti* plus *antardrishti* is that the largest democracy of the world is today snubbed and slighted, cornered and battered by almost all countries and groups near and far, from the largest to the smallest, from the richest to the poorest. This is the stark face of 'contextual empiricism' that India presents today. As a leader SV was courage incarnate. As a nation we are today a coward incarnate. Do we comprehend and feel this poignant tragedy, this *mahatih vinashti*?<sup>8</sup> Swamiji, in a subjugated country, had fearlessly roared like a lion. May not some of us today in free (?) India even growl? Does SV's sacred leadership deserve such ingratitude from us?

### Back To *Rajarshi*

*Rajarshi* is a compound Sanskrit term with a typical sacred flavour. It signifies a synthesis of *raja* plus *rishi*. In other words, it stands for the sageking, or monk-monarch. India's history, from time immemorial, has borne recurrent testimony to this fusion model. It is the Bharatiya genius which had nourished a Chandragupta and Chanakya together, an Ashoka and Upagupta as a pair, a Vikramaditya and Kalidasa as a couple. Besides, we have had Shivajis and Rana Prataps, Gobind Singhs and Akbars, Rajendra Cholas and Bucca Raos, Rani Lakshmibais and Ahalyabais, and so on.

Let us listen to SV in a letter of 14 September, 1899, 'As for me ..., the true India principle (is) of looking subjectively for the cause of the objective.'<sup>9</sup> This ruling is indispensable for all leaders. Standard English dictionaries

tell 'that a leader is one who guides a group, a people, a nation in the right direction.' Much like the physician is advised first to heal himself, so too the leader is mandated: 'leader, lead thyself.' This imperative is conclusively affirmed in the very last verse of the Gita.<sup>10</sup>

*'Yatra yogeshwarah Krishno,  
Yatra Partho dhanurdhara,  
Tatra shrir-vijayo,  
bhuti, dhruvaniti, matirmamah.'*

Why are victory, prosperity, glory and unfailing ethics guaranteed by the (*raja* + *rishi*) combination? Because this alliance nourishes both farsight and insight (*doordrishti* and *antardrishti*). Such cultivated capabilities can steer leadership thoughts and actions in the 'right direction'. Moreover, as verse 14.11 of the Gita declares, such seeing intelligence (*pashyanti buddhi*) germinates in the soil of *sattva guna*.

### The Evangel of Rootedness

Vivekananda-the-*samrat's* primary lead to Bharatvarsha as a nation, as a culture has been his ceaseless clarion call for rootedness. Here is an example from a report (November 1896 at the Cambridge Indian Majlis)<sup>22</sup> 'Mr. Chatterjee (Atul Chandra) was going to correct the mistake of past historians of India... For out of the past the future must come. And he (Vivekananda) knew no greater and more permanent foundation for the future than a true knowledge of what had preceded before. The present is the effect of the infinity of causes which represent the past.'

The same emphatic reminder, springing from *pashyanti buddhi*, was uttered by him in his book *The East and the West*:<sup>23</sup>

'I ask in all seriousness ..which is easier, to give up our national character evolved out of thousands of centuries, or your grafted foreign character of a few hundred years? Why do not the English forget their warlike habits ... concentrating their whole energy on making religion the sole aim of their life? ..



'The fact is that the river has come down a thousand miles from its source in the mountains. Does it or can it go back to its source? ... If our national life of these ten thousand years has been a mistake, then there is no help for it, and if we try now to form a new character, the inevitable result will be that we shall die.'

Post - 1950 India provides irrefutable evidence in support of Swamiji's stern rebuke as a leader. Yet a *rajarshi* that he was, he had immediately added 'India cannot be like Japan' since she has her own 'main note, a central theme.'

Let it be noted that this 'main note' is enshrined in the 'core culture', not in an amorphous 'composite culture'. Intrinsic empowerment can flow only by being rooted in the core culture. The composite culture would too then be more authentic than phoney. *Shrinwantu vishve amritasya putrah*, in word and deed, had welled up from the core, not composite, culture of Bharatvarsha.

### Crusader Against Imitation

After his first return from the West, SV had been to Lahore and had delivered an address on the 'Common Bases of Hinduism'. Since imitation is only the reverse side of the coin of rootlessness, this problem was one of his main concerns in the lecture. It is worth quoting the *swarat-samrat* at some length on this serious matter:<sup>33</sup>

'Do not be in a hurry, *do not go out to imitate anybody else*. Imitation is not civilization. I may deck myself out in a Raja's dress but will that make me a Raja?' Imitation, *cowardly imitation*, never makes for progress. ... Ay, when a man has begun to hate himself, then the *last blow* has come. When a man has begun to be ashamed of his ancestors, *the end has come*. ... I am proud that I am a countryman of yours, you the descendants of the sages, you the *descendants of the most glorious Rishis* the world ever saw. Therefore have faith in yourselves, be proud of your ancestors instead of being ashamed of them...

### Slayer of Narcissism

Narcissus is a youth in Greek mythology who fell in love with his own reflection in a stream. The affliction of 'narcissism,' a theme in modern psychology, is so named after this mythological youth. Acute self-love has been the bane and bondage of many a leader (or dealer?) of our own times. The desperate crookedness and vile machinations to hold on to positions of power and money by the so-called leaders in all walks of life have degraded the ideal of leadership to shameless depths. Indian tradition has it that *rajdarshan* is a pious act, a *punya*. If, then, we are in search of a saving model, we have to look up to SV for utter renunciation of the seductive frills of leadership roles.

To Sister Nivedita again SV had once conveyed a fundamental insight about the necessity of a leader to avert the great danger of narcissism by clinging to positions of power. For, if the leader did not quit his chair, the subordinates would not be able to grow into responsibility and self-governance. The organization would then become weak.<sup>41</sup>

### Charismatic Servant Leader

While reminiscing about SV, Sister Christine has recalled many things. Among them the following account is of prime relevance here :<sup>45</sup>

'... these who feared to be caught in the current of (his) great power were but few; the others by thousands were drawn with the irresistible force, even as iron filings to a magnet. He had a power of attraction so great that these who came near him, men and women alike, even children, fell under the magic spell he cast.' The metaphor 'iron filings to magnet' takes the cake. Even dictionaries fail to convey the sense of charisma with such crisp force. This irresistible leadership power was of course quite evident in him even as a school boy in Calcutta.

At the same time, he was so tender and loving towards the poor, the working men, the

miserable that he seemed to be a servant-cum-father to these hapless members of humanity. The ideal of 'servanthood' was ingrained in him... towards the poor people, towards his brother monks, towards his disciples. While he was quite capable of delivering verbal thunderbolts when needed, he could shed a silent tear or two as well. How well indeed he personified the following Sanskrit dictum for ideal leadership:

*'Vajradapi Kathorani, Mriduni Kusumadap'.*  
(Stronger than the thunder bolt, Milder than the flower).

In other words, the statement 'a born leader' is a half-truth. A sudden, dazzling, brief burst of superlative leadership, as if from nowhere, is only the apparent side of the story. Rational thinking mandates that an 'effect' now must have had a 'cause' (or causes) before, known or unknown. But for SV's own words above, for instance, we would not have known the unseen 'causes' behind this birth of his. And then, what about the accumulated powers of that soul-entity which had transmigrated through many previous existences to arrive at the present birth as Naren ? Thus, Bharat's core culture, strictly speaking, would not rest content with the instantly observable, mesmeric picture of 'a born leader'. *Tapasya* is the cause, *netritwa* is the effect. Minus *tapasya*, leadership degenerates into dealership.

### Prophet of Sustainability and Ethicality

SV had given clear and far-sighted leadership, in terms of principles, for both material and ethical sustainability. The death-knell for both seems now to be sounding loud and high. What leading principles did he lay down more than a century ago?

- In January 1897 SV had spoken these words at Kumbakonam : In the West they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference will still go on for some centuries. But if history

has any truth in it and if prognostications ever prove true, it must be that those who train themselves to live on the least and control themselves well will in the end gain the battle, and that those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated.<sup>61</sup>

- Three year later, in January 1900, he spoke thus on the same issue at Pasadena : 'The West says, " Do! show your power by doing." India says, "Show your power by suffering." The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have. The two extremes, you see.'<sup>62</sup>

SV had spoken of course standing on the platform of impeccable Yoga- Vedanta psycho-philosophy. Modern West (not Christ) has been following the *rajasic-asuric* (Chapters 14 and 16 of the *Bhagwad Gita*) path for nearly four centuries now. Chapter 16 of the *Gita*, from verse five onwards, had vividly portrayed the whole spectrum of environmental and ethical degeneration of today more than three thousand years ago. SV, in the first quote above did perhaps a Rishi-like commonsense extrapolation of these verses into the present era, and deduced its possible death from this exercise. A considerable amount of literature in the West too has been recently produced which squarely substantiates SV's predictions.<sup>63</sup> However, as usual, no acknowledgment. Of course, Indian pundits themselves do not so. Why blame the West?

August international organizations with high-price experts like the World Bank want us to be 'smart'!<sup>64</sup> Why not 'wise'? For, wisdom will tend to manifest the *poorna* higher Self already lodged in our heart like the musk in the navel of the musk-deer. It is the Yoga-Vedanta *sattwic poornatwa* feeling within which can minimize the rape of the environment by taming the deficit-driven lower self in man. But such re-awakened wisdom in man will cause the glittering edifice of greedy commerce to topple.

And this the blind establishment-bound *rajasic* leaders of the world will not allow to happen. Their societies thrive on the deficit-driven man. SV's negative prognostication may indeed take a few centuries more to materialize in irreversible unsustainability, even complete break down. One hundred and fifteen years have already elapsed, and the situation has worsened alarmingly since SV's time. The present has no future?

The root of the matter is the overwhelming consciousness of separateness, of I vs Thou. This causes both man-man, nation-nation, and man-Nature unethicities to multiply. Greed and competition add fuel to the fire. Scholars of ethical philosophy might do better for the present-day society by concentrating on its mounting ethical problems along these leads given by SV. It is decidedly more sensible not merely to slay the ghost of 'formalistic Ethics', or of a myriad of other alleged unethicities among the epic heroes of eras radically different from ours. Exactly this strategy was championed by SV. Of course, the culture of *advaitic* consciousness, in support of environmental sustainability and individual ethicality, is not child's play. But is there any sounder alternative?

For, history has clearly shown that attractive theories like Aristotelian 'virtue ethics', or Kantian 'categorical imperative', or Mill's 'utilitarianism' none of them has delivered any goodness or ethicality in any wider sphere. Take for example, the pestilence of world-wide colonialism spread by the European nations since 1750 AD or even earlier. So, the saving approach has to be built on the truths intuited by SV. They can be summed up as below:

- A determined return, albeit gradually, to the ancient Rishi dictum 'simple living, high thinking'. No solution at all lies along the complex living, low thinking path of today.
- Increase of sedate *sattwa guna* to reduce or restrain wild *rajoguna*. Wholeness and integration go with *sattwa guna*. (verses 20 and 21, chapter 18, *Bhagwad Gita*).

- Systematic, prolonged culturing of *advaitanubhuti* ie, Unitive Consciousness. In a November 1895 lecture SV had declared: This is the gist of Vedantic Morality sameness for all. It is the subjective world that rules the objective.<sup>69</sup>

This recipe then is a universal keynote of *rajarshi* leadership sounded by SV. Herein science has to be a younger and humbler ally. Cliches like 'synthesis' etc. are wide off the mark. Moreover, Western intelligentsia hardly, if ever, employ such empty words.

### The 'Machine' Builder

'To set in motion *machinery* which will bring noble ideas to the door of every body'<sup>73</sup> was the objective behind SV's plan to create an organization. Not this much only however. He also gave the motto *atmano mokshartha jagat hitaya cha*, for the monastic members of the Ramkrishna Math and Mission. Even though he was aware that organization is a sort of 'necessary evil', it is its collective power which he decided was indispensable for realizing his goal of serving his motherland. 'Organization has its faults, no doubt, but without that nothing can be done', thus he wrote to Mrs. Bull in March 1895.<sup>74</sup> In June 1896 he advised Swami Ramakrishnananda : 'Organization is power and the secret of this is obedience'.<sup>75</sup>

### Education of The Heart

SV had reflected on himself in a letter to Christine (December, 1898) in these words:<sup>82</sup>

'What guided me most, do you think: the head or the heart?'

No direct answer followed, but the 'Mother' was invoked as the guide. To our mind this enigmatic statement holds the key to SV's leadership in the sphere of education, It is worth having a peep into SV's own childhood education:<sup>83</sup>

- 'A little book on ethics, taught by an old man, we learnt by heart, and I remember one of the lessons: "For the good of a

village, a man ought to give up his family; for the good of a country, he ought to give up his village; for the good of humanity, he may give up his country; for the good of the world, everything.'

- 'This was the first verse that I was taught in my life, the first day I went to school: "He indeed is a learned man who looks upon all women as his mother, who looks upon every man's property as so much dust, upon every being as his own soul" \*

'Noble ideas' was mentioned at the start of the previous section. Certainly 'ideas' were meant to convey 'feeling'. And feelings belong to the 'heart', not the head. So, SV gave primary importance to the 'heart', and remembered his childhood verses by 'heart' not by 'head'! SV himself was a 'lion-hearted' leader, not a 'lion-headed' one!

He returned to theme of 'heart-and-feeling' quite explicitly during one of his lectures in Madras:<sup>84</sup>

'They talk of patriotism. I believe in patriotism, and I also have my own ideal of patriotism. Three things are necessary for great achievements. First feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. .... Feel, therefore, my would-be reformer, my would-be patriots! Do you feel? ...

Of course progressive, liberal India today often debunks patriotism as chauvinism and worse, even as they see in front of their eyes how burning patriotism has propelled China leagues ahead of India. Japan too had done much the same sometime ago. Imitative education in the English language from childhood onwards has almost completely disempowered India at the feeling, emotional level.

This tussle between the heart and the head seems to have been an enduring streak in the development of SV as a charismatic-

servant leader. Thus, on January 4, 1886, Sri Ramakrishna, while he was living at Cossipore for the treatment of throat cancer, once asked Naren (then twenty three) about his impending examination in law. Naren's impassioned reply was : 'How desperately I wish I could get some medicine which will make me forget all that I have learnt so far.'<sup>90</sup> Once again at Baranagar Math he admonished one of his gurubhais to stop chasing after *jnana*, asking first to make *bhakti* the solid base.<sup>91</sup>

Human values, based on and flowing from the spiritual fountainhead, are a matter of life-long dedication. There is no instant coffee here. The world is over-flowing with skills. Yet it is sliding into the abyss. To be sure SV had crucified himself to lead India and the world to the state of high values - high skills.' Today we discover that a rapid shift has been taking place in the direction of 'high skills - low values'. Hence the dense black clouds are surrounding us. Comparatively, the world had been, and would be, more wholesome if it could restore itself to the state of 'low skills - high values'.

## Notes and References

1. Among the countless indicators of the all-pervading sacred keynote a few are: *dharmakanta* for weighbridges along roadsides; *dharmashala* for wayside inns on pilgrim routes; *dharmapatni* for the wife in homes; *dharmapala* for the judge in court; *dharmashoka* for Emperor Ashoka and so on. Try to replace dharma with religion and see what happens!
2. *The Bhagwad Gita*; chapter 4.2, chapter 9.33.
3. Chakraborty, SK; *Management By Values: Towards Cultural Congruence*, New Delhi: Oxford University Press, 1991, pp. 246-69.
4. Vivekananda, Swami (SV); *Complete Works* (CW), Kolkata: Advaita Ashrama, 2006, vol.IV, pp. 352-3.
5. SV; CW, vol.5, p. 210.

6. *Reminiscences of Swami Vivekananda* by his Eastern and Western Disciples, Kolkata, Advaita Ashrama, 2004, p.96.
7. Chakraborty, SK; *Education in India: A Tree Without Roots*, Kolkata: Shastra Dharma Prachar Sabha, 2011, p.78, 251.
8. *Kena Upanishad*, II.5. The verse tells that if man does not realize the *atman* it will bring 'great destruction' to him. We have adapted this 'great destruction' or *mahatih vinashti* for our purpose here.
9. SV, CW, vol.8, 471-2
10. *The Bhagwad Gita*, Chapter 18-78
22. SV; CW, vol.9, p. 541.
23. SV; *The East and The West*, Kolkata: Udbodhan, 1903, included in CW, vol.5, p. 460.
33. SV; CW, vol.3, p.381.
41. *The Master As I Saw Him*, op. cit, p.327.
44. SV, CW, vol.6, p.434.
61. SV, CW, vol.3, p.181.
62. SV, CW, vol.4, p.75.
63. For example, (a) Alexis Carrel: *Man ñ The Unknown*, London, Hamish Hamilton, 1936; (b) Arnold Toynbee: *Choose Life*, New Delhi, Oxford University Press, 1976; (c) J. Rifkin: *Entropy*, Toronto: Bantam, 1980; (d) D. Bohm: *Science, Order and Creativity*, Toronto; Bantam, 1987; (e) D Korten: *When Corporations Rule the World*, San Francisco: Berrett Kochler, 2001; (f) S. Beer: *How Many Grapes Went Into the Wine?*, Chichester, Wiley, 1994.
64. World Bank; *World Development Report*, Washington DC, 2010.
69. Burke; op.cit., vol.4, p.384.
70. Allchin, FR, 'The Social Thought of SVi in *Swami Vivekananda in East and West*, ed. Sw. Ghanananda and G. Parrinder, London: The Ramakrishna Vedanta Centre, 1968, p.103.
71. SV, CW, vol.8, pp. 261-2.
72. SV, CW, vol.2, p.65.
73. SV, CW, vol.5, p.29.
74. SV, CW, vol.6, p.100, p.301.
75. Ibid., p.364.
82. *A Portrait of Sister Christine*, op. cit., p.34.
83. *SV on Himself*, op.cit, pp. 4-5.
84. SV; CW, vol.3, p.225.
90. *Sri Sri Ramakrishna Kathamrita*, op. cit., vol.5, p.1631-3
91. Ibid., p. 1829.
92. Chaudhuri, op. cit., p.215.

---

\* Excerpted from Rabindranath Tagore Centre for Human Values, Swami Vivekananda: The Great Galvanizer, Ambuja Realty, Shreddhanjali Series: 6 January 12, 2012.





# Managing, Producing , and Evolving by Continuously Actualizing Values (MBAV): A Comparative Analysis with Spandan Approach\*

**Randall Stephen**

*Director, Results in No Time, USA*

No matter what kind of work we do, it has two aspects, the Outer world of objects, results, and events, and the Inner world of experience. We might say that these two, the Outer and the Inner, correspond to two game boards used in the work Game.

While playing this game, we might say that everyone in an organization has an Outer (bottom-line) game board with objects representing personal and organizational tasks and goals, and an Inner game board with different possible 'moves' of increasing or decreasing involvement defined by the individual's choice of secular or religious "performance values" measured along one or more dimensions. Suppose that, because of their growing insight and self-actualization, individuals will periodically

make appropriate revisions of their personal definitions of involvement.

Suppose also that, there is sufficient organizational support (mostly management understanding and trust) for the environment described here.

Then the following work practices should best drive and sustain long-term individual and organizational progress - including simultaneously improving productivity, quality of services and products, worker well-being and work capacity - in any culture and environment:

- The primary practice, related to the Inner board: Make increasing - involvement 'moves' on the inner game board as often as one can

- While working and keeping one's goals for the Outer game board "at the back of one's mind."

Work progress results from (1) noticing the transition points where you (inner) involvement could either increase or decrease, making the scenario either more simple/integrated or complicated/fragmented, and then (2) making a 'move' in the direction of increasing involvement. This is the natural way that we improve productivity usually without even thinking about it. When progress decreased, what happened? When it decreased didn't I turn away from the 'centre' of feelings in the situation and choose one of the counterproductive directions?

Presuming that there is sufficient organizational support (mostly management understanding and trust) for the environment described below in steps 1 and 2, the following work practices should optimally drive and sustain long-term individual and organization progress – including simultaneously improving productivity, quality of services and products, worker well-being and work capacity—in any culture and environment:

- The primary practice, related to the Inner board: Make increasing-involvement 'moves' on the Inner game board as often as one can (a process defined as *continuous improvement*), while working and keeping one's goals for the Outer game board "at the back of one's mind."

The significant presumption of the hypothesis is that the game boards are not separate, but related parts of a larger 'system' in which moves on the Inner board drive Outer progress. Although most people in most cultures and in these times have become preoccupied with the Outer board, this statement redirects the emphasis and says that the inner board is essential—Outer results follow somehow from inner progress. In his book *Peak*, Chip Conley confirms this: "I came to realize that creating peak experiences for employees customers,

and investors fostered peak performance for my company."

This approach to Optimal Work constitutes a version of what might be called *managing by Actualizing Values (MBAV)*, similar to Blanchard's managing by Values approach for which it's stated, 'When we keep our eyes on consistently operating our business by aligning with our core value, the scoreboard does in fact take care of itself!' (Blanchard, p.49)

Perhaps we could reword it this way: *Actualizing values drives outer progress*. When people perform at their best, their attention is primarily on qualities of their immediate experience of working, or on what could be called inner performance values – they are not preoccupied with measuring or tallying the products and services they are producing or delivering. As Blanchard says, when people do their best, "all of their attention is on what they're doing. The results just seem to flow from this focus of energy..... Lots of companies seem to watch only their scoreboard – the bottom line." (Blanchard, p.3)

After the following section three steps are suggested for implementing this *Managing by Actualizing Values approach*.

### **A comparison to spanand's approach to balancing results and values**

As readers of this Journal probably know, Professor G.P. Rao recently (2010) authored a book titled *Humanizing Management: Transformation through Human Values*, in which he proposes that "inculcation and integration of values enables the management [to] achieve an optimal balance between Results and Relations ....." (From the back cover I heartily endorse Professor Rao's attempt to balance today's overweighed emphasis on "the bottom line" and results with a stronger emphasis on development of values in organization life. However, the perspective in his book and the view in this article differ somewhat, as does the means to achieve the desired balance.

Professor Rao says “The challenge.....for management is how to get the given task accomplished well and willingly. Striking an optimal balance between the Task function (Results) and Social emotional function (Relations.....becomes *sine-qua-non* of effective management” (Rao, 2010, p.3) I agree, and also agree with Andrew Grove (Grove,p.168) that management’s further challenge is to “bring them [employees] to the point where self-actualization motivates them” so that they get the task accomplished not just *well*, but *optimally*, and not just *willingly*, but with self-actualizing values, as described by Abraham Maslow (in *Toward a Psychology of Being*, e.g.).

Given this challenge of productivity and well-being, how is it to be met? Does it require a “balancing act between results and relations – head and heart” that is “tricky, indomitable but inevitable”? (Rao, 2010, pp.4-5) Perhaps not. Rather than undertaking a ‘balancing act’, what we just acknowledge is that there are both outer references and inner experiences (“inner and outer universes,” Rao, 2010, p. xviii) that correspond to the two game boards I propose that we play on? Given sufficient awareness and sensitivity, it’s like distinguishing apples and oranges. Given this discrimination, rather than preoccupying ourselves with bottom-line results, or outer references – the ‘real’, conventionally designated content of experience, we do our work while focusing moment-by-moment (if our values are sufficiently ‘granular’) on developing our chosen performance values, our inner felt experiences. Or, along the same line, cross-cultural, self-actualization feature or ‘value’, described paradoxically as follows:

Experience commonly has both (1) conventional content and (2) felt structure and perspective. While someone thinking or communicating about a task may (1) conventionally refer to the commonsense physical world and its familiar things, events, and activities, the person could nevertheless simultaneously (2) experience

the world, object, and events as ethereal and insubstantial, dreamlike, as though nothing at all exists, or is really happening.

Once we can discern whether, at any given time, we are thinking and communicating about the inner or the conventional outer world, a tricky balancing act isn’t necessary. Then we can drive – at least as postulated by Managing by Values theory, as well as in accord with my, and others’ personal experience and research—both inner and outer progress by focusing on improving the inner world of experiential performance values that constitute our definition of *inner involvement* (discussed in later sections).

While Professor Rao proposes rebalancing results and values/relations, I have not found that Humanizing Management suggests that focusing on inner values will drive outer progress. However, I do propose this here: *Inner values and perspectives drive outer results and progress*. If this is true, then once outer goals have been identified, it ‘pays’ management to concentrate on values-development within the individual and the organization, rather than being preoccupied with results, or the bottom-line financial scoreboard.

But does this really work? Shouldn’t we concentrate on results, as many modern organizations seem to do? In Blanchard’s *managing by Values*, “jack Cunningham [the books’ guru consultant].....asked us what kind of performance we thought tennis players would have if instead of keeping both eyes on the ball, they always had an eye on the scoreboard.....Lots of companies seem watch only their scoreboard – the bottom line. In doing so, they take their eyes off the ball.....That gets them out of the zone and invites long-term disaster.” (Blanchard, p.49) The law of karma confirms this: our inner actions and perspective are the primary determinant of not just work results, but of all our reality. We cannot afford to hamstring ourselves by not focusing on the major point of leverage in producing results.



If management is clear that *inner values, not results or finances, best drive outer progress*, then serious obstacles to values development – e.g., that “they [management] appeared not to be able to spare sufficient time for interactive sessions with them and their senior colleagues.” And that employees “may have feeling that their participation in Spandan meetings and undertaking field work of values interferes in [sic] their own duties and responsibilities,” (Rao, 2010) – can probably be challenged effectively by showing how task completion has become an obsession.

**Step 1:** set up the outer, goal board by determining personal and organizational goals and priorities

**Step 2:** set up the inner board, defining inner involvement in terms of specific work – process, or performance values

### **A comparison to spandan's approach to defining values**

Spandan's usual approach to diagnosis is the process by which an organization's management or core group selects, defines, and operationalizes organizational values that are later to be adopted by all employees.

“Inculcation of values is to..... envelop the entire members of the given organization.” (Rao, 2010, p.68) However, when “rank and file feel that the process of inculcation of values is the ‘baby’ of the top management, or management, to that extent the total commitment and involvement of one and all.....may get eroded and limited.” (Rao, 2010, p.68) moreover, “eliciting required commitment from top management for the value orientation process.....was not quite encouraging.....They appeared not to be able to spare sufficient time.....”

With the MBAV approach, values are also selected by management, but *management encourages each individual to decide whether to adopt and develop the selected company values or not. Furthermore, management encourages*

*individuals to select their own ‘personal’ set of values, and to later redefine their own values as needed or desirable.*

The MBAV approach – with the individual as the final arbiter of sedition – can be useful in case there is no organization (thus no management) involved, in case people have difficulty agreeing on organizational values, in case people resist adoption or development of the values chosen (because they're the ‘baby’ of management), or in case it's desirable to add personal values to the organization choices. *A huge advantage of this is that there's no need to persuade or convert anyone* (including managers, who “don't have time for” this kind of approach) to adopt a particular set of values, practices, beliefs, or disciplines.

**Step 3:** In order to optimally drive progress in productivity, well-being, quality, and work capacity, continuously improve inner involvement.

The following two work practices should simultaneously optimize and sustain long-term individual and organizational progress—including productivity, quality of services and products, worker well-being and work capacity – in any culture and environment:

- The primary practice, related to the inner board: make increasing-involvement ‘moves’ on the Inner game board as often as one can, while:
- Working and keeping one's goals for the Outer game board ‘at the back of one's mind’.

### **Conclusion**

*In order to optimally drive progress in productivity, well-being, quality and work capacity in any culture and environment, the primary focus should be to continuously improve inner involvement, which is defined as a measurement of one or more dimensions of values that are experientially possible and measurable during a work period. Although experts of*

organization development are preoccupied with dynamics and methods of outer external involvement (as defined above), the most important driving aspect of all forms of outer involvement is internal – without this behavior is meaningless and robotic.

The American Society for Training and Development (ASTD) national web site used to state: “Although there is an intellectual construct called *high performance work*, it does not have a common definition.” However, a definition of optimal work can be drawn from common descriptions of peak experience by Maslow, Murphy and White, Csikszentmihalyi, and Tarthang Tulku, among others. From their works and many more by other researchers and writers we can piece together a vision of the zone and use it in our measurements of involvement during work. This foundation is currently available. *Shared and irreducible attributes of cross-cultural peak experience can help provide the direct experiential – not theoretical or external – basis for continuous improvement*, moving us toward realizing the zone and increasing engagement/involvement whenever possible, and managing by actualizing values at the deepest levels.

## Select References

Blanchard, K.(1997). *Managing by values* San Francisco: Berrett-Koehler.

Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York: harper & Row.

Maslow, A. (1971). *The farther reaches of human nature*. New York: Viking Press.

Conley, Chris (2007). *Peak: How Great companies Get Their Mojo from Maslow*. Audio recording of his book. Recorded Books.

Rao. G.P. (2010). *Humanizing Management: Transformation through Human Values*. New Delhi: Ane Books Pvt. Ltd.

Rao G.P. (2009). “remaking Ourselves: Transformation through Human Values,” and article.

Randall, S. (2007). *Exploring the ‘Zone’ of Peak Performance*. An article on pp. 171-96 of The 2007 Pfeiffer Annual: Annual. San Francisco, CA: Jossey-Bass/Pfeiffer.

---

\* Excerpted from Indus Business Academy, Spandan Jyoti (The journal of Spandan IBA Centre of Human Values), Volume III, No. 1, Issue 2012 pp. 51-69



### BOOK VIEW

## Consciousness in Corporate Corridors: Management, Leadership, Spirituality (Subhash Sharma and Daniel Albuquerque, 2012) – Comparable Spandan Insights

**G.P. Rao**

*Founder Chairman, Spandan, Chandigarh/ Noida*

I for one never stop wondering about Subhash Sharma – his brilliance, imaginative capacity, ability to comprehend issues ‘invisible’ and metaphysical, spanning several disciplines, and, synthesizing them and putting them across – at times poetically. His contribution to the thought processes in management education and profession as ‘Aaj ki Jhansi ka Raja, - king of ideas and acronyms, Rishi and Guru and so on..’ (p.62, of the book) has been highly commendable in terms of their breadth and depth.

Subhash Sharma and his ‘Intellectual alter ego’, if one may say so, Daniel Albuquerque, have come out with the above book focusing on Management, Leadership and Spirituality. Authored in slightly more than one hundred pages, the book contains three articles each of

both Sharma and Albuquerque, ‘sandwiched’ literally by *Conscious Conversations* between them. USP of the book, in a way, the Conversations took place through personal meetings, telephone chats and emails. Four issues were covered through these conversations: Creativity and Consciousness, Management, Leadership and Spirituality. Rather a novel initiative in book writing, indeed.

I wish to share comparable insights from primarily *Spandan* (Heartbeat) approach of the above four perspectives covered in the write up on *Conscious Conversations*.

### **I: On Creativity and Consciousness:**

The singular contribution, in this respect, is **PMS (Physical, Mental and Spiritual)**

**levels of Human Existence:** "At physical level, procreation takes place, and at mental and spiritual levels human beings are involved in creativity and imagination leading to self development as well as human civilization."(p.56)

### **Spandan perspective: Cosmic Consciousness**

#### **A Point of View and A Viewing Point**

The issue on hand is one of growth, development and transformation. The transformation is by management, of management and for management. The odyssey of transformation is initiated by management primarily within the framework of the given organisation. The transformation is of managers and management at individual, professional, organizational and societal levels. The transformation aims at propagating and inculcating required knowledge, skills, attitudes and values for enabling managers and management become 'functionally humane'. The managers and management thus become subject, predicate and object of the process of self transformation. The pivot of growth, development and transformation is thus self – elevation of lower self of pettiness to higher Self of divinity.

The above is a **Point of View**, and, a **Pointer for the Management**. The expected end result being optimal balance between Results and Relations in an organisation leading to its transformation into a Functionally Humane Organization.

Managers and Management are a segment of human beings. Similarly, management occurs whenever there is need for getting things done through and with others. In a generic sense, therefore, transformation of human beings, like that of managers, is by human beings, of human beings and for human beings. Managerial transformation and transformation of human beings thus become co-extensive. For human beings the motto is to move from lower self (pettiness) to higher Self (dignity) (S.K.Chakraborty). "To remake ourselves", as Mahatma Gandhi, would have said: "As human beings our greatness lies not so much in remake the world – which is

the myth of atomic age – as in being able to remake ourselves."

The above is a **Viewing Point** and hence a **Pointer for Mankind**. The expected end result is Human Harmony.

We therefore move from a point of view to a viewing point. Thomas Crum once said: "Being willing to change allows you to move from a point of view to a viewing point - a higher, more expansive place, from which you can see both sides." This is the essence of growth, development and transformation of managers, management and of mankind as a whole.

Source: Rao, G.P, (2010), *Humanising Management: Transformation through Human Values*, New Delhi, Ane Books

### **II: On Management:**

**Wisdom Model:** "Taylorism, the rule of efficiency, Darwinism, the law of the jungle: the survival of the fittest – all these are unsustainable. Foundation of WISDOM is rooted in the philosophy of 'synthesis of spiritual values and scientific achievements of the East and the West'. In addition to this as an overarching philosophy, 'Wisdom paradigm of Management Education' is based on wisdom equation:

$$W = R + I$$

Wisdom = Reason + Intuition

This equation views management as a combination of rational – analytic and intuitive – creative approaches to decision making and problem solving. In the past, Management Education was largely based on rational – analytic approach, however, now there is acceptance of intuitive – creative dimension." (p-60)

### **III: On Leadership:**

"There are three types of leaders: Date – tree leaders (we are reminded of Kabir who said, 'what is the point of being great, if greatness is like the date tree, people can't enjoy the shade and fruit it bears is far off), banyan tree leaders (nothing grows under banyan tree) and people

tree leaders (Buddha had his enlightenment under a peepal tree). Peepal tree leaders are the leaders who enlighten others, they create more leaders. Today we have dominance of date tree and banyan tree leaders in the society and the corporate world. We need to transform this situation.” (p-63)

### **Spandan Perspective of Management and Leadership:**

#### **Spandan 51:49 Leadership philosophy:**

When Transformational Human Values and Professional Human Values are adhered by the leader, led and the organization, the assumption is that it results in the leader and the led doing their best voluntarily. The question, however, is what does 51: 49 in the Spandan Leadership mean and what is its significance. When, both the leader and the led are doing their best, there are three possible ratios of their relative contributions to the completion of the task or achievement of the objective:

- (a) Leader contribution being higher than that of the led:

Leader : 50 or more  
Led : Less than 50  
(out of a maximum of 100)

- (b) Leader contribution being the same or similar as that of the led:

Leader : 50                      Led : 50

- (c) Leader contribution being lower than that of the led:

Leader : Less than 50      Led : 50 or more

Of the above three possible relative contributions, leader contribution being lower than that of the led is certainly not desirable. Leader contribution being the same or similar to that of the led (b) indicates that in terms of competence, knowledge, skills and attitudes leader is no different from the led, his subordinates and work group. In that situation, the leader might have been designated as superior, but he is not perceived as such by others. Therefore, leader contribution under Spandan approach based upon the adherence of transformational and

professional human values, should be higher than that of the led (a). The gap should not however be large and for longer periods. This would mean that the leader needs to have a relook at his role of mentoring. Spandan 51: 49 Leadership consists of:

- (1) Inculcation and adherence of : transformational human values, Faith in basic goodness, Belief in innate divinity and Belief in intrinsic altruism; and,
- (2) Management style to be adopted is that of *Karma Yoga*, which means adherence of Professional transactional human values, Equanimity, Professional attachment towards task completion, Emotional detachment towards recognition and reward, and Service Orientation.

Source: Rao, G.P., (forthcoming – May 2013) *Remaking Ourselves, Enterprise and Society: Indian approach to human values in management*, Surrey, UK., Gower Publishing

### **IV: On Spirituality:**

#### **Spirituality:**

“.. we can arrive at a general definition by decoding the word **SPIRIT** into three components viz. SP-IR-IT. In this definition, SP stands for Sense Pleasures, IR for Intuition and reason and IT for Infinity and Transcendence. Consciousness expresses itself through these three components of SPIRIT, wherein SP represents the Physical dimension of existence through Sense Perception, IR represents the mind aspect / psychological aspect and IT represents the spiritual aspect this definition is also in consonance with Body, Mind and Soul model of human beings.” (pp: 67-68)

“Now, in so far as the metaphysics of spirituality is concerned we understand each other very well. Now, in so far as Spirituality for businessman is concerned it is not a cynical prospect anymore, for the prevalent experience proves that he earnestly aspires for inspiration. Managing economic activity consists of human interaction and involvement.” (p.68)



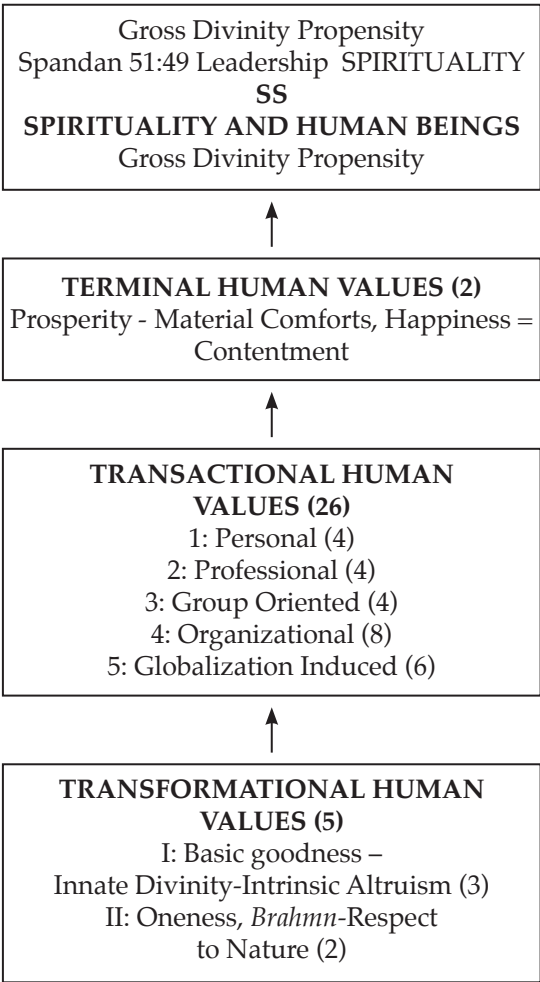
**Spandan Perspective: Gross Divinity Propensity (GDP):**

Material Comforts and Happiness as Terminal human values in Spandan Spectrum of Human Values owe their origin to the longing of human beings, in the ultimate analysis, for progress and peace, prosperity and tranquility, and, standard of living and standard of life Chaps. 3, 18 and 21). The aim is twofold: The first aim is to work for their enhancement. Increased material comforts and improved upon happiness. Equally important, the second aim is to maintain and improve balance between them.

Human history reveals relatively greater attention accorded to, and greater success achieved by, the individuals, institutions and countries alike to Material Comforts than to Happiness. Accordingly the measurement of economic development has been given greater emphasis than the measurement of happiness. An added reason for lesser emphasis on the measurement of happiness is because of the fact that happiness being a psychic phenomenon is difficult to measure. It is in this context laudable that Government of Bhutan has contributed remarkably in the development of Gross National Happiness (GNH) based upon Buddhist theory as an index of national happiness.

What therefore needed is due emphasis on spiritual approach to the environment which over a period of time results in what is known as Cosmic Consciousness or Universal Oneness. What in other words we need to look for is ‘within’ ourselves- ‘within’, beginning from intra self, self, group, community, country, world and ending with the universe. What to look forward is the divinity, basic goodness and altruism innate in us at all these levels. What accordingly we need to strive for is to harness these innate divine qualities innate in us for the good of others and the universe. It is in this sense that the GDP could more appropriately be called as Gross Divinity Propensity (GDP).

Figure below depicts Gross Divinity Propensity from Spandan perspective.



Gross Divinity Propensity(GDP) is integral of Spandan approach since all the five transformational human values reflect our Grace Light, which symbolizes the light of God or powerful cosmic energy which has power to change our lives. Therefore when we think of Gross Divinity Propensity (GDP), we are in fact back to Self !

Source: Rao, G.P., (forthcoming – May 2013), *ibid.*



# Integrating Human Values with Professional Education for Developing Holistic Mindset: Soil to Soul Philosophy of Education\*

**Subhash Sharma**

*Director, Indus Business Academy, Banagalore*

Human society is positioned between soil and soul. In modern context, Market has emerged as a dominant force and through Globalization, Market's Maya has mesmerized the world. In contemporary times, Professional Education has to be concerned with such developments.

Modern education has become 'Market oriented'. Phrase HRD is indicative of the same. The word 'Human Resource' was coined in the context of Corporations and in the context of the Market to create 'competitive mindset'. Modern education is essentially based on Darwinian world view of 'competitive mindset' rooted in the idea of 'Survival of the fittest to leave behind the rest'. However, now a strong need is being felt to create a shift in the direction of development of holistic mindset with a view to create 'Enlightened Professionals'.

During the inaugural session of the Centre for Study and Propagation of Human Values (CSPHV), Dr. D. K. Bandyopadhyay, Vice Chancellor, Indraprastha University, highlighted the need for incorporating the study of human values as part of the professional development. Prof. R.R. Gaur in his keynote address shared his experiences of integrating Science, Technology and Human Values as Head of National Centre for Value Education in Engineering at IIT Delhi. It is indeed heartening that now Indraprastha University has taken an initiative to set up an interdisciplinary centre for study and propagation of human values.

## **Purpose of Education**

There is a need to ask following questions to link education with purpose of existence and purpose of life:

- What is the purpose of existence? What is the purpose of life?
- What is the purpose of education?

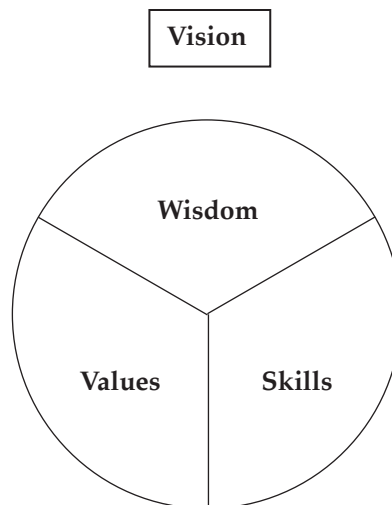
When we reflect on these questions, we arrive at the following ideas of HOPE:

- I. HOPE: Higher Order Purpose of Existence.
- II. HOPE: Higher Order Purpose of Education.

In contemporary times need of the hour is to link 'Higher Order Purpose of Education' (HOPE) with 'Higher Order Purpose of Existence' (HOPE).

Higher Order Purpose of Education is to make human beings 'Swatantra', wherein swatantra means tantra (essence) of the 'swa' (self). SWA also implies Strengths, Weaknesses and Awareness. Awareness leads to Awakening and Awakening leads to Enlightened state of consciousness that is necessary for becoming an 'Enlightened Person'. In the famous lines of Swami Vivekananda, 'Arise, awake and stop not till the goal is reached', there is an implied meaning of the goal in terms of Enlightened Human Being. It may be indicated that, Swatantra state of consciousness is necessary to create a new vision for society in terms of Pragyatantra. This will lead to transformation of Prajatantra (Democracy) into Pragyatantra (Harmonic democracy) leading to 'Sacro-civic society'.

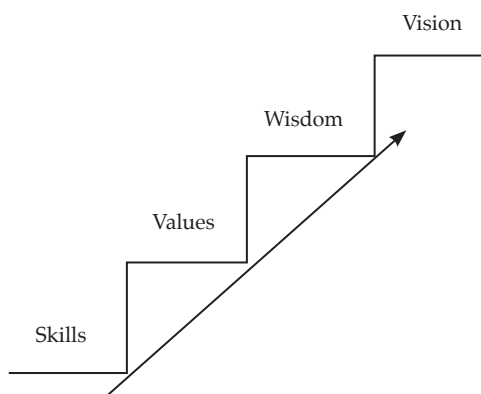
Thus, true purpose of education is to create individuals who are 'Swatantra' and therefore understand the true meaning of Swa (Self) in terms of Physical, Mental and Spiritual liberation. Further, if the Higher Order Purpose of Education is to create swatantra individuals, then education system should focus on Holistic Professional Development of the students. This implies that purpose of professional education is to create Enlightened Professionals. This would be possible if education is based on Skills, Values, Wisdom and Vision as a foundation for education. This model of education is presented in Fig. 1.



**Fig.1: A Framework for Holistic Education for Enlightened Professionals**

A professional well trained only in skills is like a Doctor who is so perfect that he takes away the kidney of the patient and the patient will not even know! Such professionals are quite dangerous for the society. Hence, need for Enlightened Professionals to serve the profession and society.

Above presented model can also be represented in terms of a four steps evolutionary model for development of Enlightened Professionals. The same is presented in Fig. 2.



**Fig. 2: A Four Steps Model of Enlightened Professionals**



'Enlightened Professionals' have deep rooted belief in Human Values because Human Values help in evolution of a person as a Good Human Being. As a good human being, a person becomes an 'enlightened contributor' to the society through positive actions. His/her work acquires 'social significance' and spiritual relevance for the society, nation and the world at large. We have many role models of such enlightened professional, for example, Sir M. Visvesvaraya from Engineering and Former President of India, Shri A.P.J. Kalam from the field of Science and Technology. Thus, Enlightened Professional model can be represented by the following equation:

Enlightened Professional (EP) = Skills + Values + Wisdom + Vision

It may be indicated that modern societies have following four types of individuals:

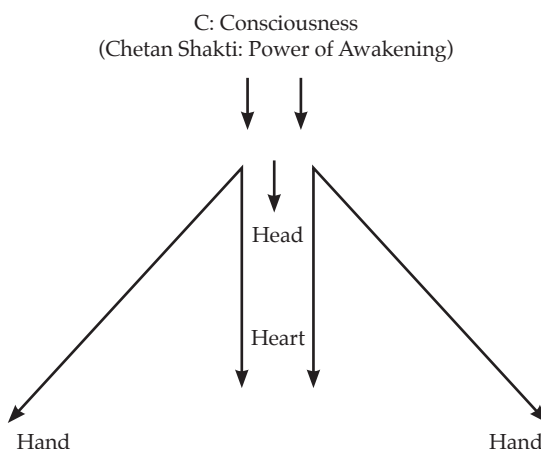
- I. Skills oriented: They are highly skilled in their task but may lack in professional values.
- II. Skills + Values: They combine skills and display professional values and human values.
- III. Skills + Values + Wisdom: They bring tacit knowledge and wisdom to their profession and field of activity.
- IV. Skills + Values + Wisdom + Vision: They are visionaries and provide future directions not only to their profession but also to the society and the world.

We can also find these four types of individuals in organization context. Organizations and institutions driven by 'enlightened professionals' make good contributions to the development of the society, nations and the world.

Current education system is largely focused on skills. There is a need to sensitize the future professionals to other aspects of learning viz. development of values, wisdom and vision. For this experiential and 'soft models' of learning are needed to supplement the rational-analytic models of learning the skills.

## CH<sup>3</sup> Formula

The above presented perspective on Holistic Education can also be represented by CH<sup>3</sup> formula wherein CH<sup>3</sup> stands for Consciousness (Chetana shakti), Head, Heart and Hands. Consciousness leads to Awakening ('Arise, Awake and stop not till the goal is reached'), Head represents the Cognitive ability, Heart represents the Emotive dimension and Hands represent the Action dimension. Fig. 3 presents this model of holistic education in a diagrammatic form.



**Fig. 3 : CH<sup>3</sup> Model for Holistic Education**

Modern education is primarily based on superiority of Head over Heart. It is largely IQ driven. Though EQ has been 'discovered', however, EQ also largely serves the interests of IQ. Hence there is a need to create a shift in the direction of Holistic Education based on CH<sup>3</sup> approach. It may be indicated that new emerging field of 'Consciousness Studies' has opened new frontiers of research from which education system can benefit to become holistic. It has also opened new 'Eastern doors' for expansion of human consciousness.

## Experiments in Holistic Education

Are there any experiments using the above stated ideas of holistic education?

Banasthali University in Rajasthan has been experimenting with Panchmukhi Shiksha.

This model aims at 'Five fold Development of Students': Physical, Intellectual, Practical, Aesthetic and Moral. This model aims at making individuals 'Swatantra' and 'Holistic Professional'.

In the field of Management Education this model has been experimented at WISDOM (Women's Institute for Studies in Development Oriented Management) at Banasthali University. WISDOM is based on the following Wisdom equation:

$$W = R + I$$

Wisdom = Reason + Intuition

This equation suggests the need for integration of left brain and right brain capabilities for holistic development.

Swami Vivekananda's approach of 'Blending the Best of the West and Best of the East' is a model for Holistic Education. Metaphor of 'Western Windows Eastern Doors' provides an operational basis for the same. Windows are used for looking outside and Doors are used to enter inside. The methodology of Science is based on looking outside and in contrast methodology of Humanities and Spirituality is based on entering inside. Now there is a need to combine knowledge gained through both the approaches. Hence, the metaphor of 'Western Windows Eastern Doors'. This is also title of my book first published in 1996.

### Knowledge-Wisdom-Vision

There is also a connectivity between Knowledge -Wisdom – Vision. For emerging as Enlightened Professional one needs to understand and appreciate this connectivity. Such an understanding leads to EARTHing (Enlightenment, Awakening, Realization of Truth and Harmony). Today's world needs Professionals who can understand this connectivity. Such professionals will guide not only their own profession but also the society. This connectivity can be represented as follows:

**Knowledge→(Action Reflection)→Wisdom→EARTHing\***

\*EARTH: Enlightenment, Awakening, Realization of Truth and Harmony

It may be indicated that Wisdom equation and CH<sup>3</sup> are interconnected as power of Intuition (I) is reflected through Consciousness and Heart.

On the basis of the wisdom equation and CH<sup>3</sup> formula, we can suggest that 'Enlightened Professional' needs to combine scientific temper, human values (representing the heart values) and spiritual temperament. Currently education system focuses entirely on development of scientific temper. However, there is a need to expand the scope of education to include the human values and spiritual temperament. It may be indicated that spiritual temperament as distinct from religion, implies inculcation and development of wisdom and vision. It also implies developing a broader vision of life in terms of meaning and purpose of existence.

We can also refer to this model as a 'Triadic model' of Scientific Temper, Human Values and Spiritual temperament. These three axis (we may refer to them as x, y, z) also imply an 'Integrative view' of three thought currents in knowledge systems viz. Science, Humanities and Spirituality as a basis for 'holistic knowledge'. Such a perspective will lead to development of 'Holistic Professionals' in various professional fields such as Engineering, Medicine and Management etc. It implies that these dimensions should become part of the curriculum and new innovative approaches of soft models and experiential learning should be used to incorporate these ideas for development of holistic professionals.

A simplified version of the above discussion is represented by BHS (Body, Heart, Spirit) model, wherein BHS represent Physical, Heart and Spiritual energies. Human beings as Bio-Spiritual entity become human being because of Heart which is also a metaphor for concern for others including concern for ecology. Further, BHS model also reflects connectivity between Matter and Consciousness through Mind. This connectivity is a unique feature of being a human being. When BHS energies are

in balance, there is Harmony (H) in society. When they are not in balance, there is high disorder is society.

In another interpretation of BHS, it implies, Brain, Heart and Spirit. Thus, it represents IQ, EQ and SQ. These are in consonance with three axis of holistic approach to education viz. ‘Scientific temper, Human Values and Spiritual temperament’. We can also refer to them as ‘Windows, Doors and Corridors’ model to create a new architecture of holistic education. In this framework Human Values represent the ‘Heart Values’ that enter the human society through ‘Heart dwar’. Hence we use the metaphor of door to represent knowledge gained through the methodology of arts and humanities where in ‘omnijective’ (combination of objective and subjective as defined by Michael Talbot in his book, Mysticism and the New Physics, 1981) are widely used in creating new knowledge. .

**Full Spectrum Approach to Holistic Education: Reason to Vision**

Above discussion also leads us to full spectrum model of holistic education that can be referred to as Reason to Vision model. We refer to it as ROYGBIVO model wherein O represents the Oneness represented by convergence of all the colors. We can give the following interpretation to various colors:

Red	Orange	Yellow	Green	Blue	Indigo	Violet
Reason	Intuition	Wisdom	Enlightenment	Awakening	Realization	EARTHing

As we are aware there are three fundamental colors viz. Red, Yellow and Blue. A simplified version of holistic education model can be represented by these three colors in terms of following interpretations:

Red	Yellow	Blue
Reason	Wisdom	Vision

This interpretation is in consonance with scientific temper, human values and spiritual temperament perspective of holistic education. Further EARTHing model also implies a new integration of Enlightenment tradition (represented by Western Enlightenment

emphasizing the role of Head), Awakening tradition (represented by Eastern Awakening emphasizing the role of Heart) and Realization tradition (represented by Consciousness corridors emphasizing the role of Spirit/ Consciousness) leading to a new vision. This Earthing model can become a basis for Holistic Professional Education in various professional fields. At practical level, it implies combining Science, Humanities and Consciousness Studies for holistic development of professionals.

**Towards Becoming Swatantra (Awakened Person)**

When ROYGBIV merge into O (Oneness/ Light), a person becomes Swatantra (Awakened). Higher Order Purpose of Education is to develop such individuals in the society. Enlightened Professionals operate from this level of consciousness. Hence, they integrate their professional skills with human values to benefit the society. Further, they also incorporate spiritual dimension in their work ethos to create synergy in their field of activities and radiate this energy in their institutions and organizations.

In essence, full spectrum approach to holistic education implies an integration of reason/ rationality/scientific temper with human values and spiritual temperament. This will ensure that our education system will

create Enlightened Individuals and thereby Enlightened Professionals with ‘holistic mindset’ in contrast to current emphasis on ‘competitive mindset’.

**Operationalizing Holistic Education**

Holistic Education approach suggested in this paper can be operationalized through some of the following methodologies:

- I. **Grounded Praxis:** Bridging the gap between Theory and Practice (Head and Hand). It also implies connectivity with soil and thereby grass root realities.

**II. 3D Model of Learning:** Discussion, Dialogue and Discourse ( An appropriate mix).

**III. Mind Liberation:** Developing 'Rishi (Re-See) capacity' to create future leaders. Creativity through Re-see (ability to see and re-see reality in new ways) approach.

**IV. Omega Circle approach:** Integration and Synthesis approach in contrast to Divided vision (Division) approach to arrive at Holistic Solutions to problems.

**V. Soft Model of learning:** Experiential learning and other soft approaches to learning can supplement the rational-analytic approaches. 'Soft Model' of learning is essentially based on 'Domination Free' methodology, wherein Teacher is not imposing his/her viewpoint but creating conditions for students to learn about different perspectives. This methodology helps in developing student's capacity to see and 're-see' events, threats and opportunities in new ways leading to improvement in their 're-see competence'.

Above presented ideas for development of Holistic Professionals are being experimented in the field of Management at WISDOM, Banasthali University, Banasthali, Rajasthan and Indus Business Academy (IBA), Bangalore and Greater Noida. However, a scaling up is needed. Universities and other higher education institutions can play a

vital role in development of professionals as holistic professionals. This implies that human values should be integrated with skill development. Development of competencies related to skills, values, wisdom and vision is the new challenge before us, particularly for institutions focusing on technical skills and higher education. Higher Education is not just 'higher skills' but also 'higher values, wisdom and vision'. This is the essence of the idea of developing holistic mindset leading to development of 'enlightened professionals'.

**Note:** Readers interested in the ideas presented in this paper may refer to following books of the author:

1. Sharma Subhash, Management in New Age: Western Windows Eastern Doors, New Age International Publishers, New Delhi, 1996 & 2006
2. Sharma, Subhash, Quantum Rope: Science, Mysticism and Management, New Age International Publishers, New Delhi, 1999
3. Sharma Subhash, New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, New Age International Publishers, New Delhi, 2007

---

\* Invited Talk at the Centre for Study and Propagation of Human Values (CSPHV), Indraprastha University, New Delhi, on the occasion of Centre's First Workshop on Human Values, April 13, 2012.



# The Contribution of Professor S.K. Chakraborty to the Human Values in Management

**Shiv K. Tripathi**

*Professor, Mzumbe University Dar Es Salaam Campus, Dar-Es-Salaam, Tanzania*

The development of Indian management thoughts, also referred as human values oriented Ethico-Moral Management, can be mainly divided into following three phases;

1. **Development of Ancient Indian Philosophy of Work**, which is mainly based on the ancient Indian scriptures like Vedas, Shastras and other literary and mythological scriptures. It provides a basis for development of management concepts and practices for common good.
2. **Development of Modern Indian Philosophy of Integrated Socio-Economic Development**, which has the rich treasure of contributions from the philosophers and thinkers like Swami Vivekanad, Maharshi Aurobindo, Mahatma Gandhi, Vinoba Bhave and Ravindra Nath Tagore. This era emphasized the need for economic

development with focus on the welfare of weakest in the society.

3. **Modern Indian Management Thought**, which can be characterized by the synthesis of first two phases, and has potential to answer the challenges arising from the principles and practices of modern management, which are developed under entirely different set of environment. Prof. S.K. Chakraborty's pioneering and remarkable contributions has initiated this phase of development in Indian management thoughts, which has been further strengthened by the other leading thinkers like Prof. Subhash Sharma, Prof. JBP Sinha, Prof. M.B. Arthreya and other followers of this approach.

The contributions of Prof. S.K. Chakraborty, a great thinker and eminent management



philosopher, can be regarded as a pivotal work around which all the developments of modern Indian management thoughts have taken shape. Prof. Chakraborty's approach to the development of this school of management thought rests on synthesis of ancient Indian wisdom of work for holistic development and emphasizes the need for self or soul purification process at all the levels so as to eliminate the blindness caused due to glitter of material oriented philosophy of work and management.

Prof. Chakraborty has addressed the problems present at both micro and macro levels but the uniqueness of his approach lies in its focus on the super-micro element and catalyst of individual, organizational and social transformation, i.e., purification of mind and soul. This is one of the major reasons why his work has revolutionized the thinking and action pattern of all the fellow followers of this school of management thoughts. His contributions are the result of continuous exploration of all the related aspects, as essential for the systematic development of knowledge in the subject of human value oriented ethical management.

His books on Human Response in Organizations, Managerial Effectiveness and Quality of Work-Life, Foundations of Managerial Work and Human Response Development have changed the paradigm of management thinking and successfully replaced the exploitative view of human as a resource to response oriented creature with heart and soul.

His other books like Management by Values: Towards Cultural Congruence, Managerial Transformation by Values, Human Values for Management, Ethical Management: Vedantic Perspectives and Value Orientation in the World of Indian Managers / Administrators present a strong bedrock for the development of Human-Values oriented Ethico-Moral Management, based on the Indian scriptures and wisdom,

which is result of many thousand years of experimentation in the different civilizations.

His other books and articles on Leadership, Human Values and Ethical Management explores the different issues related to the subject and prepares the other fellow thinkers for another revolution in the terms of 'Indian Human Values oriented Management'.

In addition to the writings, I would also like to mention the contributions of Prof. Chakraborty in promotion of the Human-Value oriented management development process in the country. Establishment of Management Centre for Human values at IIM-C, and active support in the establishment of such centres in the different universities and institutions of the country are some of the milestones, providing desired academic infrastructure for the development process in this subject field of study.

Although, it is very difficult for an ordinary traveler on the same path like me to write about the depth and width of the contributions of the scholar like Prof. S.K. Chakraborty, yet I can always feel his vision inspiring me, when it comes to work for the cause of human values oriented ethical management. I am pretty sure that this effect will be universal for all the brothers and sisters, who are striving to bring the human values at focal point in the process of management, irrespective of the nature, function, level and form of the organizations.

### **Contributions of Dr. S.K. Tripathi**

Inspired by the writings of Prof. S.K. Chakraborty, I started to work on the topic of 'Principles of Management in the Light of Indian Psycho-Philosophy: A Study with special Reference to Srimad Bhagwadgita' during my doctoral studies. I was awarded the degree in 2002 by Mahatma Gandhi Kashi Vidyapith, Varanasi for this work. Since then, I am involved in the modification and up-gradation of the work for publication and the same is likely to be published as a book by the end of this year. The work compares the



functions of the management, as emphasized in the modern management literature with the framework provided by Bhagwadgita and addresses the issues related with the practice of management.

I have written and published articles and papers on 'Human Values in Management',

'Model for Value oriented Leadership', 'Organizational Excellence' and 'Human Motivation'. In addition, we have established a special cell on 'Human Values and Ethical Management (SHVEM)' in our university department and have organized two national workshops on the theme.



# Role of HRD in Up-skilling the Weaving Community

**Dr. S.S. Yadav**

*Manager HR, Jaipur Rugs company Pvt. Ltd., Jaipur*

Jaipur Rugs Company is an Indian based organization engaged in manufacturing and exporting of Hand Knotted products since 1999. It manufactures elegantly designed and exquisitely finished customized handmade Rugs, woven with woolen and silk threads. The company is directly associated with around 40,000 weavers working in ten States of India providing employment to rural artisans at their doorstep. Extended family concept, technology sharing, quality control and customer satisfaction are few of its strengths helping it to sustain as 100% export unit having 35% of annual growth potential. To empower the rural artisans to entrepreneurs by availing opportunities of regular income and develop the savings habits in their life is the motto of Human Resource Department.

*Jaipur Rugs Company is searching the possibilities of Human potential in rural area as well as Grass Root employees in our Head Office and tries to develop them professionally by skill up gradation and capacity building. We have a separate*

*Department of training and development which is specially focused on bring out the hidden talent of workers.*

**Human resource Management is a system of total skills where various things are included such as caring nature, identifying the skill sets, collective decisions, career planner, nurturing attitude, critical analysis, unconditional love, regular value addition etc.** When a pottery maker gives a shape to a pot then inside he puts his hand and then beats the pot to give it a shape. In the same way the hand inside the pot is **HRM**, The Heart of Real Mother who gives a soft kind of support inside the humane attitude and makes it a perfect personality. This development of employees can only and only be achieved by highly dedicated and top level of commitment of Human resource Manager.

The prime objective of HRM is promoting sustainable livelihood opportunities for uplifting the deprived communities of rural

based traditional artisans who certainly is the real success story of each Indian industry. The Human Resource Department is getting the artisans linked with some other soft skills and technical skills programs those are run by Government of India and other agencies to make them entrepreneur.

**Training:** It includes the basic training of weaving, making people artisans and also the skill up-gradation training which encompasses of making them learn the finer quality in weaving process. It also helps in reducing time, spent in the job by artisans.

**Incentives:** Bonus is provided to weavers for getting ahead of the time frame in weaving carpets. i.e. if a carpet is manufactured in lesser time than expected the company provides higher compensation to artisan.

**Exposure visits:** Such visits have been arranged by the department for the weavers to gain a wide experience so that through this program of skill upgrading their earning can be increased.

**Recruitment:** out of the pool of artisans, the organization identifies some of the potential weavers and deploys them in the office for posts like master trainer, branch manager, quality supervisor etc.

**Policy on child labor:** This art is transferred from one generation to another as one of ultimate livelihoods and in such livelihoods where art and craft is involved often, children become the part of labor as demanded by household. But we strictly condemn this practice of child labor and organization has been certified by SA 8000 and Rug Mark which are given for maintaining the Social norms and accountability according to international standards.

We believe in nurturing rural artisans to make them self employed and self sufficient with

control on their lives, we believe in carrying forward our rich traditional value system and I also believe that, when each day goes, we approach one step down of our system to enhance productivity at initial level, and then each day one enjoys a different level of prosperity. We want to transfer more and more ownership to those bottom artisans who work at last column of the entire world society as well.

Jaipur Rugs also has a long experience in its history. I personally have learned two things in last one year which I found very relevant in the present world business scenario. One is how to utilize the rural wisdom, especially rural woman, who runs their houses very efficiently in minimum available resources, fixes the priority and spends the money accordingly, manages everything in such a way where there is always a win-win situation. These all get possible because this lay woman applies a basic sense and natural wisdom thoroughly in her all tasks. The second thing I learned is the collective decision of employees working at grassroots levels. When they discuss their own shop floor Problems openly every person gives a unique idea to solve the problem and finally the best idea comes in the picture and without wasting time they not only agree unanimously but apply the same immediately. This unique and very simple concept they took from gram Chaupal Karyakarm which has been a rich culture of unanimous acceptance in rural India. Sometimes it seems like unusual hot talks between the employees, but the same method is known as Brainstorming an effective tool of Quality Circle program in Japan management terminology. Thus we do apply two things in our business one is rural wisdom and second is collective decision. Finally, in my opinion the basics of life should be clear in mind.

(Reproduced from Indus Business Academy, Greater Noida, Spandan Jyoti, Volume III, No. 1 issue 2012 pp:-41-43)



# Tata Houses Rural India for 32 K

**Mohan Lal Agarwal**

*Professor & Founder Director, Middle East Center for Case Excellence,  
at the American University in the Emirates, Dubai*

As **Dr. KK Patel**, Director of the Rural Research Analytics Baroda logged on for his morning news update on the major newspaper websites, his eyes immediately caught the following news item with a bold headline:

***“A 32k House? Tatas whip up another Nano magic...”***

*TOI/PTI / Jul 15, 2011, 8.59am IST*

*The Rs 1-lakh wonder car ‘Nano’ is passe. But one thing is for sure, you can trust the Tatas to help you live your dream, howsoever big. What is today making a big buzz is that the Tata Group is all set to roll out a house for – believe it or not – as cheap as nearly Rs 32,000 (US\$750 as on July 15, 2011) .*

*The housing project is another initiative from Ratan Tata to empower the aam admi (translated: common man). Amit Dave/Reuters. The fact that the housing scheme is exclusively meant for rural masses shows that the group is acutely aware of the yawning social divide and is pushing to make things change. The project is going on stream by the end of the next year 2012.*

*“At present, the housing project is in the pilot stage in 30 locations spread across the country and we are in discussions with various agencies like Coir Board, Jute Board and also state governments,” Sumitesh Das, head global research programme of Tata Steel, said.*

*The houses will be made in pre-fabricated, or ‘prefab’, format, under which the company will provide a kit consisting of roofs, doors, windows, etc, which can be erected or assembled. “It is quick house built in seven days if you have a patch of land. Basic model of 20 sq metres, with flat roof will cost around 500 Euros (around Rs 32,000). Upgraded model with 30 sq metres, which is the Indira Awas Yojana model (translation: Indira Gandhi Housing Development model), will cost 700 Euros,” Das said on the sidelines of Conference on Best Practices of Intellectual Property Management. “Similarly, there are other models which may come with a solar panel on the roof of the house,” Das added. The 2001 census places the rural housing shortage figure in India at 1.48 crore (14.8 million) and the situation may prove to be a big bonanza for the Tatas.*

*Giving details of the project, Das said by the end of this year, they will get feedback from all the stakeholders like manufacturers, suppliers and various Panchayats (locally elected management boards in Indian villages). "In the first pilot project, we saw the interest of people in verandah which we have incorporated, though it was not there earlier. We thought if we incorporate verandah (translation: central courtyard in traditional Indian home), the buying will be much higher. We need feedback from Panchayats, who are our final customers," he added.*

*He, however, refused to draw parallels between Nano car manufactured by Tata Motors and the 500-euro house by Tata Steel, saying that the market segments are different. Replying to a question on the challenges that the project might face, Das said, "The main challenge it may face is supply chain management due to shortage of production of panels... We are in touch with Coir Board and Jute Board also. The pilot is also to see the supply chain arrangements. If a coir manufacturer cannot meet the demands, then we will have to think of some other product to replace. We have technology but we do not have entrepreneurs. That's what we are looking for, people who can invest and make products for us," Das said. The life of the house will be 20 years at this stage and may go up as the research goes on, he added."*

## The Tata Group



The Tata group of India comprises over 90 operating companies /enterprises in seven business sectors: communications and information technology, engineering, materials, services, energy, consumer products and chemicals. The group has operations in more than 80 countries across six continents, and its companies export products and services to 85 countries.

The total revenue of Tata companies, taken together, was Rs319,534 crore (approx. \$75 billion) in 2009-10, with 57 per cent of this coming from business outside India. Tata companies employ around 395,000 people worldwide. The Tata name has been respected in India for 140 years for its adherence to strong values and business ethics.

Every Tata enterprise operates independently and has its own board of directors and shareholders, to whom it is answerable. There are 28 publicly listed Tata enterprises and they have a combined market capitalisation of about \$100.76 billion (as on July 14, 2011), and a shareholder base of 3.5 million. The major Tata companies are Tata Steel, Tata Motors, Tata Consultancy Services (TCS), Tata Power, Tata Chemicals, Tata Global Beverages, Indian Hotels and Tata Communications.

Tata Steel became the tenth-largest steelmaker in the world after it acquired Corus, later renamed Tata Steel Europe. Tata Motors is among the top five commercial vehicle manufacturers in the world and has recently acquired Jaguar and Land Rover. TCS is a leading global software company, with delivery centres in the US, UK, Hungary, Brazil, Uruguay and China, besides India. Tata Global Beverages is the second-largest player in tea in the world. Tata Chemicals is the world's second largest manufacturer of soda ash and Tata Communications is one of the world's largest wholesale voice carriers.

In tandem with the increasing international footprint of Tata companies, the Tata brand is also gaining international recognition. Brand Finance, a UK-based consultancy firm, recently valued the Tata brand at \$11.22 billion and ranked it 65th among the world's Top 100 brands. *Business Week* magazine ranked Tata 17th among the '50 Most Innovative Companies' list and the Reputation Institute, USA, in 2009 rated it 11th on its list of world's most reputable companies.

Founded by Jamsetji Tata in 1868, Tata's early years were inspired by the spirit of

nationalism. It pioneered several industries of national importance in India: steel, power, hospitality and airlines. In more recent times, its pioneering spirit has been showcased by companies such as TCS, India's first software company, and Tata Motors, which made India's first indigenously developed car, the Indica, in 1998 and recently unveiled the world's lowest-cost car, the Tata Nano.

Tata Group has consistently been run according to the principle that the wealth it creates should be returned to society. Jamsetji Tata believed that 'the health and welfare of the employees are the sure foundation of our prosperity.' The Group's stated aim is 'to improve the quality of life of the communities we serve.' This is demonstrated constantly by its businesses through their contributions to the local communities.

The following five core values drive the Tata Group:

- **Integrity:** Conduct business fairly, with honesty and transparency. Everything must stand the test of public scrutiny.
- **Understanding:** Be caring, show respect, compassion and humanity for colleagues and customers around the world, and always work for the benefit of the communities we serve.
- **Excellence:** Constantly strive to achieve the highest possible standards in day-to-day work and in the quality of the goods and services we provide.
- **Unity:** Work cohesively with colleagues across the group and with our customers and partners around the world, building strong relationships based on tolerance, understanding and mutual cooperation.
- **Responsibility:** Be responsible and responsive to the countries, communities and environments in which we work, always ensuring that what comes from the people goes back to the people many times over.

Going forward, Tata is focusing on new technologies and innovation to drive its business in India and internationally. Anchored in India and wedded to traditional values and strong ethics, Tata companies are building multinational businesses that will achieve growth through excellence and innovation, while balancing the interests of shareholders, employees and civil society (source [www.tata.com](http://www.tata.com)).

## Tata Steel

As mentioned earlier, Tata Steel is the world's 10th largest steel manufacturer. It operates in more than 20 countries and has a commercial presence in over 50. The company was established in Jamshedpur, India, in 1907. The company has created a manufacturing and marketing network in Europe, South East Asia and the Pacific-rim countries and a capacity to produce over 30 million tonnes of crude steel every year.

Tata Steel pursues a vision to 'be the global steel industry benchmark for value creation and corporate citizenship' and achieves it through the following

- **Conduct**, by fostering teamwork, nurturing talent, enhancing leadership capability and working together with pace, pride and passion.
- **Offer**, by leading-edge solutions in technology, processes and products.
- **People**, by becoming the employer of choice, delivering premium products and services, and creating value in close partnership with our employees and customers.
- **Innovation**, by providing a safe and healthy workplace, respecting the environment, caring for our communities and demonstrating high ethical standards.

The company produces crude steel and basic steel products and makes steel for building and construction applications through a host of joint ventures, subsidiaries and associates.



Tata Steel serves customers in all the major market sectors globally, and recognises that each sector, such as automotive or construction or consumer products.

**Tata Steel for Automotive sector :** Steel makes up more than half the weight of a car and is used not only for the body and chassis but also the powertrain, gearbox, wheels and tyres. Tata Steel provides numerous steel products to all the major vehicle manufacturers and component suppliers. Sector specialists with in-depth understanding of the global automotive industry work closely with customers from the initial design stage of a new vehicle.

**Tata Steel for Consumer Goods Sector:** Tata Steel manufactures and processes steel for a wide range of customers across the Consumer Goods sector worldwide. The product and service solutions range from hot rolled coil through to high-gloss pre-finished steel perforated blanks. These products are primarily used in domestic appliances, lighting, furniture and office equipment, racking and shelving, battery cases, bake-ware, enamel-coated applications and decorative pre-finished metals. Customers in this sector want a variety of quality products – often tailored individually to their specifications – from a single point of contact; reliability and flexibility in supply and service; innovation, and technical support to provide them with differentiation and competitive advantage

**Tata Steel for Rail Tracks :** Tata Steel has a long history of supplying track infrastructure and supplies an extensive range of rail sections, steel sleepers and other components for different types of railway and tramway including high-speed, mixed traffic, heavy haul, urban transport and underground. Tata Steel produces a comprehensive range of rail sections sizes, steel sleeper products, noise reduction system and other specialised track components.

**Tata Steel for Construction:** Construction industry is Tata Steel's largest single

market globally. It produces an extensive and innovative range of steel construction products and systems, Tata Steel offers a range of products and systems that can be segmented according to their primary function – the structural frame (sections, tubes, composite floor), infrastructure, building envelope (roof and wall products) and internal fit out applications (products used for heating and ventilation, partition walls, etc).

Construction is a highly localised industry with significant variances between countries and regions. In all markets, Tata steel aims to work closely with customers to deliver solutions aimed at improving cost-effectiveness and speed of construction, increasing the functionality and performance of buildings and infrastructure, and reducing the consumption of resources, including energy, both in the original construction process and in ongoing usage

Other market segment of Tata Steel include Engineering, packaging, Heavy lifting, excavating & moving; energy & power, ship construction, air space etc. Tata steel has the following four key corporate goals to achieve in 2012:

- Value creation: Deliver a 30% return on invested capital (ROIC)
- Safety: Achieve an industry leadership position by driving down our lost time injury frequency rate (LTIF) to a maximum of 0.4 incidents per million hours worked.
- Environment: Reduce carbon dioxide (CO<sub>2</sub>) emissions to less than 1.9 tonnes per tonne of crude steel (t/tls)
- People: Rank as an employer of choice in the top quartile across all industries. (source [www.tatasteel.com](http://www.tatasteel.com))

### **Rural Housing in India**

Of the 1.2 billion population of India, 720 mn people live in rural areas, more precisely in 6,38,365 villages spread over 3.2 mn.sq. kms. With low disposable incomes, products

need to be affordable to rural consumers as most of them are on daily wages. Scattered throughout India are approximately 500,000 villages. The Census of India regards most settlements of fewer than 5,000 as a village. These settlements range from tiny hamlets of thatched huts to larger settlements of tile-roofed stone and brick houses. Most Indian villages are small; nearly 80 percent have fewer than 1,000 inhabitants, according to the 1991 census. Most are nucleated settlements, while others are more dispersed. It is in villages that India's most basic business--agriculture--takes place. In the face of vicissitudes of all kinds, farmers follow time-tested as well as innovative methods of growing wheat, rice, lentils, vegetables, fruits, and many other crops in order to accomplish the challenging task of feeding themselves and the nation.

Housing is one of basic requirements for human survival. For a shelterless person, possession of a house brings about a profound social change in his existence, endowing him with an identity, thus integrating him with his immediate social milieu. The world's homeless population is estimated at 1 billion people. The growth of homelessness is the greatest in Africa, Latin America and Asia. In India, around 1% of the total population 1.2 billion is without a home. Approximately 60% of the homeless population is from the rural areas. In terms of housing units, the housing shortage was estimated to be 148.33 lakh houses (14.8 million) growing at the rate of 0.89 million houses per year since 1991

Keeping this goals in mind, Government of India through the Ministry of Rural Development is implementing Indira Awaas Yojana (English translation: Indira Gandhi Housing Scheme) with a view to providing financial assistance to the rural poor living below poverty line for construction of pucca house (permanently constriction house).

### **Indira Awaas Yojna (IAY)**

The National Housing and Habitat Policy of India, 1998 states: "At present the rural

housing and to a large extent informal housing, do not benefit from the outcome of research and development. Efforts will be made to disseminate information about new technologies and provide training to construction workers in the use of new technologies. In this regard a mission approach may be adopted".

The IAY scheme was launched in 1985-86 to provide financial assistance for construction / upgradation of dwelling units to the below poverty line (BPL) rural households belonging to the scheduled castes, scheduled Tribes and freed bonded labourers categories. From the year 1993-94, the scope of the scheme was extended to cover non-Scheduled Castes and Scheduled Tribes rural BPL poor, subject to the condition that the benefits to non-SC/ST would not be more than 40% of the total scheme allocation. The benefits of the Scheme are now extended to the families of ex-servicemen of the armed and paramilitary forces killed in action, 3% of the Houses are reserved for the rural Below Poverty Line physically and mentally challenged persons.

On the basis of allocations made and targets fixed, district Rural development Agency and Zilla Parishad (district councils) decide the number of houses to be constructed under IAY and intimate the same to the concerned Gram Panchayat (village council). Thereafter, the Gram Sabha (village council) selects the beneficiaries, restricting its number to the target allotted, from the list of eligible households from the Waitlists.

Construction of the IAY houses is the sole responsibility of the beneficiary. Engagement of contractors is strictly prohibited. No specific type design has been stipulated for an IAY house. Choice of design, technology and materials for construction of an IAY house is the sole discretion of the beneficiaries. About 18.2 million houses have been constructed under IAY since inception of the Scheme with an expenditure of Rs.36900.41 crores (US\$10billion) upto 2010. (Source: National Portal Content Management Team, Feb. 2011).

The present Scenario of low cost rural housing continues to be grim. The Working Group on Rural Housing for the 11th Five Year Plan estimated the total rural housing shortage during 2007-12 at 47.43 million houses. Of these 42.69 million or 90% of the total shortage pertains to below poverty Line (BPL) families throughout India Even economically advanced states like Gujarat and Maharashtra face the shortages for this form of housing.

### **Transforming Rural Housing in India**

The rural housing stock in India is expected to reach 42-44 million units by the year 2025 according to a report by the National Council of Applied Economic Research (NCAER) based on primary data collected from rural households in different states, as well as on the housing data collected during various decennial censuses and National Sample Survey Organisation (NSSO). There has been increasing attention and some success in the last few years in building basic rural infrastructure such as drinking water supply, sanitation, roads and electricity (source: Report of the Working Group on Rural Housing for the 11th Five Year Plan)

However, despite initiatives, transformation of the rural housing scenario remains a challenge. An analysis of the housing scene in the rural areas suggests continued poor quality of the rural housing stock in the country. Also, while there has been continuous growth in the rural housing stock, its pace has been lower than urban housing. Rural areas in India are characterised by small and highly dispersed habitations, apart from a poor village or community level infrastructure. Also, as the principal occupation of most rural households is agriculture (or its related activities), the space requirements of these households, apart from for residential uses, are for livestock and storage of grains and agricultural implements. It is only lately there has been an increase in non-agricultural employment.

Most of the poor households live in one or two-room units (85% of the poorest, 20%

households) with almost two-thirds of the richest households living in 5+ room dwellings. A dismal finding is the lack of access to basic amenities like drinking water, toilet and bathing facilities, and cooking space. The situation is particularly alarming in respect to toilet and bathing facilities. Access to electricity is somewhat better with over 60% households reporting electricity connections, especially for lighting purposes. Almost 50% of households have closed drainage systems, with hardly any inter-quintile variation. Only a little over half the households are connected to paved roads, with around 10% without any approach road.

The NCAER survey revealed that about 20% of the households had detached sheds for cattle and another 7% had sheds attached to the house. As to be expected, most households with detached sheds are relatively better-off. Also, a little over 10% of the households reported to have separate sheds either for storage of output and/or for keeping implements. The survey reveals that most households reported increases in income over the past decade with land-owning households showing about 25% increase. (Source: Construction week report, 2009)

But a traditional rural residence has important advantages - it is almost always based on adaptations to the local environment, and is often built with the labour of the villagers themselves without the need for external mechanised inputs. For the construction of village homes, therefore, the challenge today is to acknowledge people's desire for long-lasting structures, and *thereafter* ask what elements of functionality, value and aesthetics can be infused into the buildings. Rural Building Centre of National Institute of Rural Development (NIRD) in Hyderabad has put on display fourteen typologies of rural buildings - from those in the Himalayan region to the hilly North-East to the rain-battered coasts to arid Kutch and the Deccan Plateau (Refer Annexure 5 for six of such design concepts)

## Indian Rural Market

Keeping in mind the emerging importance of rural market in India, several research agencies in government and private sector have attempted to profile and estimate the market size of rural India (Exhibits 1 to 13).

By 2025, India will triple its income level and will become the fifth largest consumer market, climbing from its current position at 12. India's middle-class is expected to reach around 583 million. A lot of this wealth will be created in the urban areas but even the rural households will benefit. The real annual real income for rural households will move from 2.8 per cent in the past two decades to 3.6 per cent in the next two. McKinsey & Company has named rural market of India as 'the Golden Bird' in a recent report on 'The Rise of India's Consumer Market'.

The valuation of the Indian rural market is expected to touch US\$ 100 billion in the next 15 years, according to the leading market research firm, The Nielsen Company. The rural market is currently estimated to be worth approximately US\$ 9 billion in consumer spending in the fast moving consumer goods (FMCG) space per annum.

The rural retail market is currently estimated at US\$ 112 billion, or around 40 per cent of the US\$ 280 billion Indian retail market, according to an Industry study 'The Rise of Rural India'. Rural consumers hold a major share in many categories. Rural India buys 46% of all soft drinks, 49% of motorcycles, 59% of cigarettes and almost 11 per cent of the rural women use lipstick, as per the MART, a New Delhi-based research organisation that offers rural solutions to the corporate world.

Big retailers are focusing on the rural market. 'Aadhar', the Future Group and Godrej Agrovet's joint venture in rural retailing is set to be further revamped, while Rajkot based Champion Agro Ltd is planning to open 400 agri-retail outlets across Gujarat. ACIL Cotton Industries, a company based in Vadodara, has launched 40 ACIL Krishi Stores across Gujarat.

The rural consumer durables markets' annual growth rate is 30% according to a study by an industry body. The market will grow up to 45% in rural and semi-urban India by 2011, due to improved income and better living standards among rural people. The total size of the consumer durables market stands at US\$ 6.72 billion and will reach US\$ 11.2 billion by 2015. Mobile phones, LED televisions and music systems, which include fancy items such as the iPod, are some major growth drivers.

Maruti Suzuki's share of rural sales has increased from 3.5 per cent to 17 per cent in the last three years. Mahindra & Mahindra (M&M) is now selling more Scorpios in rural and semi-urban markets. Scorpio sales have increased from 35 per cent to 50 per cent in the last two years. Toyota Kirloskar Motor (TKM), in which Japan's Toyota Motor Corp holds an 89 per cent controlling stake, is planning to sell 40 per cent of its cars in rural markets in India. According to Hiroshi Nakagawa, Managing Director, TKM, "We are aggressively expanding our dealership footprint in India and quite a significant portion of this will be in country's heartland. Tata Motors is also making efforts to sell its pick up truck Ace in rural markets. It has already opened 600 small outlets for the Ace in rural and semi-urban markets. It has also tied up with 117 public sectors, gramins (rural) and co-operative banks to help small entrepreneurs buy the vehicle.

The total number of active internet users in rural area will rise by 98 per cent to touch 24 million by the end of this year from 12.1 million in December 2010, according to a survey conducted by IMRB for the Internet and Mobile Association of India (IAMAI). Reliance Communications and handygo Technologies Pvt Ltd have joined hands to provide 'Behtar Zindagi' - a value added services (VAS) solution in rural areas, in which the subscribers would get live information on weather, livestock, mandi prices, fishery advisory, finance and health



schemes. Hindustan Unilever Ltd (HUL) is experimenting with tablet personal computers (PCs) to increase its rural reach. The firm has been able to reach to 500,000 outlets in a year's time. The firm already uses Shakti Amma channel to reach out to rural markets.

Eduator Technologies plans to raise US\$ 3 million to expand its rural customer base for the launch of new content through its handheld learning device. The company has decided to tie up with Government schools to tap the rural market, besides exploring the potential of offering content in local language.

The Commonwealth Secretariat, London, has partnered with public sector banks Corporation Bank and Central Bank of India to provide credit to rural masses for enterprise development activities and to make them self-sustainable. Government-run general insurance firm, United India Insurance Company, is targeting a business of US\$ 1.78 billion in 2011-12 focusing on micro, small and medium enterprises (MSME) segment and rural market. The Government may allow post offices to set up automated teller machines (ATMs) in rural areas in an attempt to further strengthen the role of India Post in financial inclusion. The services would be provided to select areas to give people access to online banking services

The National Small Industries Corporation Limited (NSIC) will give marketing support to the Rajkot-based micro, small and medium enterprises (MSME) by educating them besides organising exhibitions. Various projects taken up by the private sector such as ITC's e-Choupal, HUL's Project Shakti, Microsoft's Project Shiksha and Google's Internet bus among various others, are assisting in generating not only awareness and usage but also its importance (source: [www.ibef.org](http://www.ibef.org))

### **Tata's Low Cost Innovations for Rural India**

Tata group regards innovation as the critical vector for improving quality, performance and competitiveness Tata companies look at

innovation as a strategic approach to growth and leadership. The Tata group has adopted a three-pronged strategy to encourage and enhance innovation across business sectors, companies and regions. The three key drivers are better communication and recognition of innovative ideas and efforts; facilities and initiatives that enable learning from other companies; and support for collaborative research and partnerships with academia.

Over the last few years, the group has established a number of initiatives that encourage, enable and empower innovative measures within Tata companies.

- **Tata Group Innovation Forum (TGIF):** This initiative brings together a community of senior 'innovation enthusiasts' from across Tata companies. The role of TGIF is to plan and roll out group-level initiatives, which help Tata companies establish a culture of innovation.
- **Innovation workshops:** Tata Quality Management Services invites experts to talk about various aspects of innovation and share best practices with Tata managers. Clayton Christensen, Prof Henry Chesbrough of the University of California, Berkeley, Dr James Canton, Prof Julian Birkinshaw of the London Business School, Langdon Morris, and David Wittenberg are among those who have held such workshops in the recent past. TQMS and Tata Management Training Centre regularly organise workshops and programmes on building an innovation culture and innovation metrics and tools.
- **Tata Innovista:** Instituted to encourage creative thinking, this annual event and contest recognises and awards innovation among group companies.
- **Tata Innovation Mission:** Under this programme, senior Tata executives visit companies across the world to study how they foster innovation. These missions have visited companies such as Microsoft, Intel,

HP and 3M in the US; Nissan, Fuji, Ito En, Olympus, Toshiba and Hitachi in Japan; and Netafim, Teva and IDE Technologies in Israel. Tata executives also visited the University of Cambridge in the UK to understand their eco-system for innovation.

- **Collaboration for innovation:** The group has set up several platforms for collaboration on technology and innovation both within the Tata ecosystem and with external organisations such as DuPont.

Innovation together with the corporate citizenship drives the Tata group of companies to bring out social and community solutions. According to Mr. Muthuraman, Vice Chairman, “Tata Steel believes that the primary purpose of a business is to improve the quality of life of people. Tata Steel will volunteer its resources, to the extent that it can reasonably afford, to sustain and improve a healthy and prosperous environment and to improve the quality of life of the people of the areas in which it operates.”.

Tata group of companies believe that a company should contribute to the communities in which it operates. For instance, Tata Steel spends 5-7% of its profit after tax on CSR initiatives, such as environmental sustainability and social development. Tata Steel’s CSR policy focuses, social sustainability, healthcare initiatives, environmental sustainability, and inclusive growth.

The low cost innovations from the Tatas that made global headlines recently, include the ***Tata Nano car – the one-lakh car of India*** Tata Nano is an inexpensive, rear-engine, four-passenger city car built by the Indian company Tata Motors and is aimed primarily at the Indian domestic market. Tata Motors began selling its “one-lakh car” in March, 2009. This nickname is due to the Nano’s price point, near ₹100,000 (one lakh rupees US\$ 2,500). It is the cheapest car in the world today.

In 2008 the *Financial Times* reported: “If ever there were a symbol of India’s ambitions to become a modern nation, it would surely

be the Nano, the tiny car with the even tinier price-tag. A triumph of home-grown engineering, the Nano encapsulates the dream of millions of Indians groping for a shot at urban prosperity.” “Homegrown engineering” is a relative term here as much of the systems and parts used in the Nano may not have been developed or produced in India (source: tatanano.org)

***Tata Swach** - named after the Hindi for “clean”,* Tata Swach (Tata water purifier) is designed to be used in poor, rural households that have no electricity or running water, using ash from rice milling to filter out bacteria. The device, which will cost less than 1,000 rupees (21.5 dollars), also uses tiny silver particles to kill harmful germs that can lead to potentially deadly water-borne diseases like diarrhoea, cholera and typhoid.

According to the UN, more than one in six people worldwide -- 894 million -- do not have access to clean water for their basic needs, with diarrhoea the leading cause of illness and death, particularly among children. Nearly 90 percent of deaths from diarrhoea are due to lack of sanitation, unsafe drinking water and water for hygiene. In India, 75 percent of the rural population does not have access to safe drinking water and 1,000 children under five die every day from diarrhoea. Chronic water shortages are also an issue, as the country’s population expands. (Source: tataswach.com)

Tata - the salt to luxury cars conglomerate keeps unveiling plans for low-cost social housing and runs a range of social projects in areas like health, education and energy. Ratan Tata, Chairman, Tata group has said that more low-cost products could be on the way “that were earlier not in the reach of vast numbers of people through innovation and technology, not just stripping down the value of the product”.

### **The ₹32k Home**

Given the range of design options that Tata steel enjoys in rural housing construction



designee and market, the Tata steel sub-group concluded that it must remain open to customer feedback about the ₹32k Home features. It also concluded that a robust process to test the concept first and later the marketing mix for the purposed product was the most critical aspect to marketing success.

Concept testing describes or demonstrates concept options of the new product, their features and benefits to the potential customers and determines their responses, acceptance, flaws, impediments and preferences. The goal is to gather useful information ahead of the actual production and avoid progressively bigger losses.

If concept test results are encouraging, the company goes ahead towards production and test market the products. It is process in which a company makes a new service or product available to a small group of people to determine whether it will be successful when introduced to the while market. Using information from test marketing, product developers can refine products to make them more commercially viable before embarking on a widespread project launch. Test marketing is equal to a dress rehearsal for launching the marketing of a new product by a company. Test marketing gives information to improve marketing product, price, promotion and pace (called the 4Ps of marketing) and avoid disasters.

The Tata Steel ₹32k Home Marketing team reviewed the existing options in test marketing. The first option was online test marketing, in which they would survey to determine whether or not the target consumer in the rural areas understood the concept enough to want a product. The survey can also provide useful data about how much more people would be willing to pay for the ₹32k Home, what features they would look for, and so forth. This form of test marketing can also be done through mela and haat surveys sent to teachers, headmasters and members Panchayats of the target market.

The Team quickly realized that only windows of opportunities existed in rural India for both concept testing and test marketing and faced additional challenges than in test marketing in the urban areas in a report in the Economic and Political Weekly, the Delhi Based MART indentified several challenges including the inadequacy of test market centres in the rural markets.

Unfazed by the, the team proceeded to explore the best answers to three key decisions in test marketing namely, establishing a strong testing objective, picking the right people to test, using accurate testing systems and knowing how to gauge the results attained.

### **The Social Media Supports Tatas**

The news of the ₹32k houses for the rural India, drew instant support and reactions on the social media network of India including blogs, Face book and the Twitter. Given below are the blog comments made within ten minutes of the report on the Times of India online that broke the news:

- *"Not for nothing Tata is revered in India (may be globally also). Long live Tatas!"*
- *I would be among firsts to buy one suitable for my needs. Well done. We have IKEA in Europe selling kits for self built houses.*
- *Very good thinking TATA, you are the one of those enterprise whom do business while giving something to the society, any how viewer & commenter of above people don't think govt. do something like this cheap, if they then how they can eat public money yaar..... they all want big bigger projects.*
- *Really good scheme... Other big business people should also thing on the same line... If other wants to do competition then do it now ...*
- *You can expect such far reaching initiatives from Tatas who have contributed immensely to India. Hope and pray that this is successful.*
- *I hope this house is an eco-friendly house. Pre-fab concrete makes the house hot and contribute*

to pollution directly and indirectly. Hope Tata makes cheap eco-friendly houses that cheap.... Good Luck.

- *If this can be done it is a boon and Govt. can take the help of TATAs to make the country hut free. All the slums can be replaced and what the Govt. is doling out funds for Indiramma Houses etc., can use this modern technology. This avoids using steel and cement to a certain extent and reduce the cost burden to the beneficiaries.*
- *Would love to see a model!*

## The Call

Rural Research Analytics (RRA) is a niche strategic research and analytics firm and is headquartered in Ahmedabad, Gujarat- an economically strong state of India for rural affluence as well. The state is known for

several rural initiatives including India's milk dairy giant Amul. Dr. K.K. Patel had established RRA in 1993 in the wake of the Indian economic reforms along with two fellow experts in the rural surveys of India. Over the years, RRA became well-acclaimed nationally for its expertise and reports on the growing rural market of India and in South Asia. RRA is exclusively known for providing demand and consumer projections, insights, analytics and strategy in respect of the market size, buyer profile, buying behaviour, concept testing and test marketing of new products and services for rural India.

Given the relationship, Tatas asked the RRA to propose a suitable research framework and provide relevant market information, analytics and strategic inputs to assess the viability of the 32k-homes for rural India.

**Exhibit 1: Population Profile of India (Est. 2010)**

	<b>Total Population (Mn)</b>	<b>%</b>	<b>Total Number of Households (Mn)</b>	<b>Average Household Size</b>
Rural	861.4	70.2%	188.3	5.0
Urban	365.6	29.8%	63.4	4.5
Total	1,227.0	100	211.7	4.9

**Exhibit 2: Sex Ratio**

	<b>Total Population (Mn)</b>
Rural	946
Urban	933
Total	901

**Exhibit 3: Educational Characteristics**

	<b>Rural Male %</b>	<b>Rural Female</b>
Non-literate	40.1	61.1
Literate Below Primary	19.6	25.1
Literate up to Primary	13.3	9.8
Literate up to Middle	12.6	7.6
Literate up to Secondary	6.7	3.2
Literate up to Higher Secondary	3.1	1.2
Graduate and Above	2.1	0.6
Graduate and Above	1.4	1.2

**Exhibit 4 : % of Indians Below Poverty Line**

<b>Year</b>	<b>% of BPL people</b>
2000	35%
2001	35%
2002-12	25%

**Exhibit 5: Family Sizes and Dependence in Rural Areas**

<b>Population Characteristics/ Distribution by Economic Class</b>	<b>Poorest 5% Households</b>	<b>Richest 5% Households</b>	<b>All</b>
Avg. Household Size	6.0	3.6	5.0
Avg. no of adults per Household	3.0	2.8	3.2
Avg. no of children per Household (0 to 10 years)	3.0	0.7	1.9

**Exhibit 6 : Rural Family Characteristics**

<b>Family Category</b>	<b>% of All households</b>	<b>Average number of individuals per household</b>
Unitary (Single person or with spouse)	12.2	1.6
Nuclear (Couple with children)	50.8	4.7
Extended (Parents with one married child)	28.2	6.1
Joint (More than one married siblings)	4.3	10.3
Miscellaneous	4.5	8.7

**Exhibit 7 : Expenditures by All Rural Households**

<b>Family Category</b>	<b>Annual Total Expenditure in Rs.</b>	<b>Annual Per Capita Expenditure in Rs.</b>	<b>individuals per household</b>
Unitary (Single person or with spouse)	12,214	7,973	1.6
Nuclear (Couple with children)	24,617	5,541	4.7
Extended (Parents with one married child)	29,909	5,069	5.7
Joint (More than one married siblings)	51,551	5,078	10.2
Miscellaneous	42,003	4,916	8.2

**Exhibit 8: Occupations and Expenditures in Rural India**

<b>Type of Households</b>	<b>Average Yearly Expenditure per household (Mn )</b>	<b>Households (Rs. millions)</b>	<b>Total Amount Spent in Rs. Billions</b>
Agriculture Labour	20	47	935
Self Employed in Agriculture	32	49	1575
Other Labour	25	12	291
Self Employed in Non Agriculture	29	20	577
Others	29	21	615
<b>Total</b>	<b>135</b>	<b>149</b>	<b>3, 993</b>

### Exhibit 9 : Expenditure Distribution of An Average Rural Household

Areas of expenditure	% Allocation
Food and basic needs	59
Cereal	22
Fuel & light	8
Total non food, non basic	41
Clothing & footwear	8
Medical	6
Toiletries and Misc	10
Transport & services	12
Durables	3
Others	2

### Exhibit 10 : Employment Status of the Head of Household

Nature of work	Rural	Urban
Self Employed	46.1%	34.4%
Wage/regular/salaried workers	40.2%	55.7%
Others	13.7%	9.7%

### Exhibit 11 : Rural Access To Media

	Affluent	Middle Class	Marginally Non-Poor	Poor	All
Newspapers	17%	3%	1%	0%	3%
Television Colour	14%	2%	0%	0%	3%
Television BW	44%	29%	13%	2%	16%
Cable TV	14%	4%	2%	0%	3%
Radio	61%	44%	28%	14%	30%
Telephones	8%	1%	0%	0%	2%

**Exhibit 12 : Rural Affluence in States ('000)**

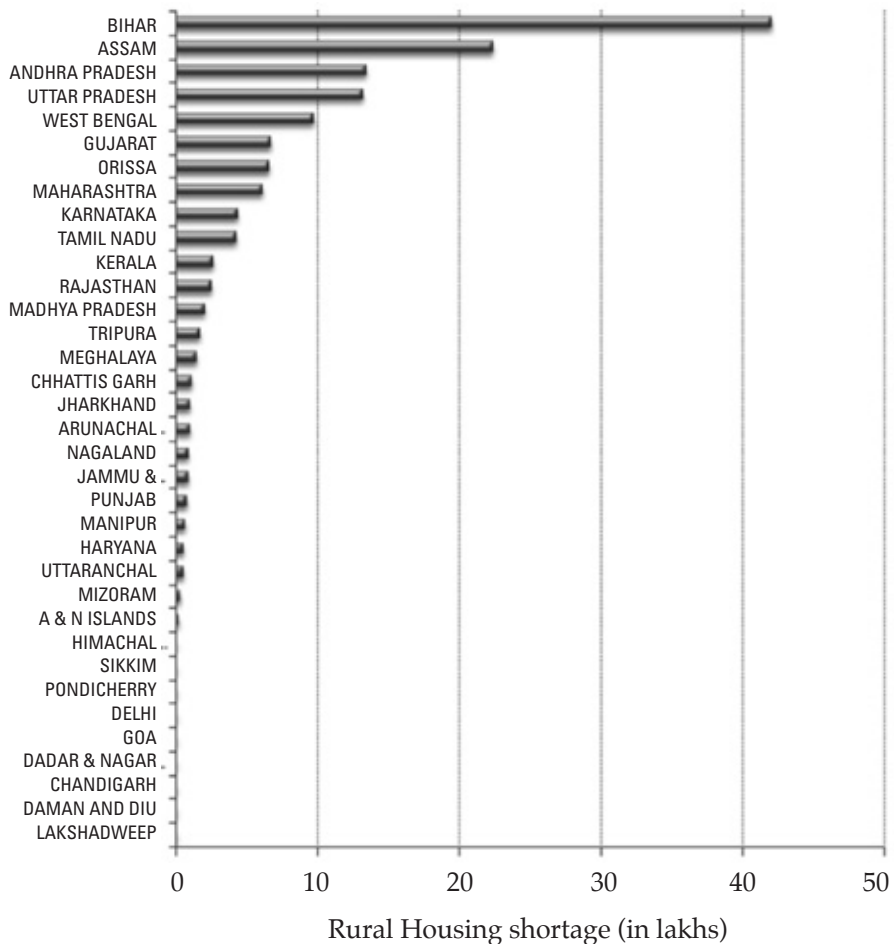
<b>States (Only Rural areas)</b>	<b>Affluent – Households (000)</b>	<b>Middle – Household (000)</b>	<b>Affluent Households %</b>	<b>Affluent + Middle Households %</b>
Rural Delhi	276	299	36.2	75.4
Haryana	837	642	30.9	54.6
Punjab	817	729	27.1	51.3
Goa	27	45	16.8	45.2
Kerala	1,004	1,075	20.6	42.7
Himachal Pradesh	208	258	18.5	41.5
Rajasthan	1,180	1,560	17.0	39.5
Gujarat	800	1,135	12.3	29.8
Uttar Pradesh	3,125	3,628	12.9	27.8
Karnataka	618	886	8.0	19.6
Maharashtra	882	1,412	7.0	18.2
Assam	154	492	3.9	16.4
West Bengal	584	1,270	4.8	15.4
Madhya Pradesh	745	1,062	6.2	15.0
Bihar	723	1,467	4.6	13.8
Tamil Nadu	529	668	5.2	11.8
Andhra Pradesh	449	933	3.2	9.7
Orissa	194	411	2.9	9.0

**Exhibit 13 : Facilitators for Low Cost Rural Housing**

1	An estimated 742 million people from the rural market of India
2	The number of “pucca” (built) houses in rural areas doubled from 22% to 41%
3	Percentage of the BPL families declined from 46% to 27%.
4	In the first 50 years of Indian independence in 1947, only 40% villages were connected by road, in next 10 years another 30% are connected
5	More than 90 % villages in India are electrified, although only 44% rural homes have taken electric connections
6	Rural Literacy level has improved from 36% to 59%

*(Source: Statistical Outline of India, 2010)*

**Exhibit 14 : Shortage of Rural Housing in Indian States**



(Source: Census of India, 2001)



## Exhibit 15 : Existing Concepts of Low Cost Housing for Rural India



Sikkim house



Adobe mud house (Wardha)



Himalayan house



Karnataka mud house



Kutch stabilised mud block house



North-East bamboo house

*(Source: Hudco, 2011)*

# Spandan and I

**Anil Kohli**

*Management Consultant; and, Entrepreneur, Panchkula, Haryana*

It had been a long haul to change the color of the Company from a domestic pioneer in certain products to a subsidiary of a foreign major. The problems that beset our organization were poor technologies and consequently a troubled bottom line. All stakeholders were looking at this development as a panacea for all ills. However, in this process the stakeholders also wanted their kilos of flesh.

Once the euphoria was over and harsh realities required us to take stock of all that was required to salvage the company and be respected for performance and not only lineage, we realized a lot has to be done.

For the management at local levels the most crucial was to optimize the manpower resource. The first voluntary exit was well managed as the liberal payout also was supportive. However, it was clear that we needed further optimization. This sowed seeds of mistrust. As if this was not an enough challenge, the mother company made some more acquisitions resulting in some assets, such as ours, becoming redundant.

The alternative plans for the survival of the company and its continuation were carefully crafted and made workable with a liberal dosage of additional funding by the mother. However, one large shareholder being a part of the government was not inclined to such a package and wanted its own ton of flesh.

Net result- the mother abandoned the child.

Local management(Nanny) left holding many hungry children who doubted the Nanny.

**The situation :** explosive. Many demands. No resource. Doubt high. Morale low.

Top management considering abandoning the ship.

Enter Spandan-

Trying period and struggle but with hope. Many slips and many frustrations. Ready to throw the towel many times. However thanks to Spandan it pulled on and eventually a new takeover was made possible and most people continue to keep their jobs.

**Lessons:**

Value based approach and trust building. Innate faith in the good of humans. Very trying period of my life and full of dilemmas to find answers for people who mistrust you and to find solutions for people who dislike you.

In retrospect I am happy I did it and Spandan helped it thoroughly.

Lot of lessons for me on the personal front.

Spandan was at that time in the formation stage with all its present day objectives and approach well lined up. Dr. G.P. Rao with the abundant enthusiasm for value creation was

hugely enthusiastic. Deploying the 3 D process of Discovery, Diagnosis and Development and inculcation of the values across levels in a collaborative way was slow but sure. The process of discovering ones strengths and weaknesses and a remedial path essentially to create a climate for heightened performance enables organizations to keep growing and learning.

Anil Kohli was the Managing Director of Alpha Drug India Ltd. The company located in Punjab was engaged in manufacture of Pharmaceutical related products and was a subsidiary of DSM, a Dutch MNC.



# Project on Infusion of Family Values in Management: An Invitation

**Amita Srivastava & G.P. Rao**

*Prime Facilitator and Founder Chairman, Spandan*

## **I: The Context and the Issue:**

A human being plays different roles concurrently interacting with different persons in different places and situations. A human being, at home, is a member of his family. When, at work, he is a member of an organization. As a human being, he has his own set of personal values. His family has its own values – influenced and evolved by the society of which both the family and the human being are members. An organization or institution has its own values - again as a part of society, but equally as part of the country or economy. The organization and its values are thus impacted by the society and the country and their values. Thanks to globalization, no country and industry is immune from the effects of - good or otherwise - events at global tier. One can thus see the 'flow' of interactions, emotions and activities of different entities (sub systems) – beginning from individual to family to organisation to

society to country and to the world - both within, between and among such entities. Equally important is how a human being, family, organization and society (as part of country and the world) weave relationships and evolve values to achieve one's own goals and the common goal(s) of the entities interacting together. It is in this context that the values play an important role. Knitting together the values of human beings, families, organizations and society are an opportunity as also a challenge. It is an opportunity to work together effectively (Results) and harmoniously (Relations) towards achieving the commonly set objective(s). Such infusion, when accomplished successfully. Values turn out to be a glue, binding force and a bond between and among cooperating entities. If, on the other hand, values are inculcated too strongly, the system and its members develop rigidity, lack flexibility and will not be able to respond effectively to the changes in other systems and environment. Values then

become deterrent in 'remaking' ourselves, enterprise and society. The key challenge and the opportunity, therefore, is how to infuse, synthesize, synergize and synchronize values at the various tiers such that an optimal balance between results and relations is obtained and maintained throughout.

Lawrence Stone (1994), in his Tanner Lectures on Human Values delivered at Harvard University offered certain observations which deserve mention in this context. He delivered two Lectures on the theme of Family Values. One was on historical prospective. And the other was on Family Values in 1993.

In his first Lecture on Historical Prospective he states that family values can be seen as 'the values needed for members of the lower middle class to obtain self respect and to get on in the world: namely, Hard work, Self discipline, etc' (p.6). He felt that obedience had been the most important family value in the past.

In his second Lecture on Family Values in 1993, Stone felt that there had been a remarkable change in the family values in the Western society over a period of time. The emergence of nuclear family, the disruption of joint family system, industrialization and the need for family members to be scattered in different places for employment and career, and the consequent social and health problems, the Western society as a whole had to pay rather a heavy price in terms of several far reaching social, economic and psychological consequences. 'What is needed to turn our society around is a politics based on hope not fear, a moral code based on the acceptance of personal responsibility for one's actions, and greater family and community cooperation rather than the selfish pursuit of the marriage of individual happiness, regardless, of its effect on others.' (p.110)

### **Globalization, work, and family values in India**

Grishma Shah (2008) conducted a research study on the impact of economic globalization

on work and family values in India. The study called *The Impact of Economic Globalization on Work and Family Values in India*, 2008, was conducted in eight cities in the country divided in to two categories, tier one and tier two cities, with four in each category. Tier one cities were highly globalized whereas tier two cities were less globalized. The number of respondents was 1028 working in different industries in the eight cities studied. 99.7 % of them were in the age group of 17-39 years. Male respondents were 72.3% and Female 27.7%.

The study examined, among others the effects of globalization on professional career, and social / family individualism. Two important findings emerged:

- Respondents living in tier one cities were having higher levels of social / family Individualism than were respondents living in tier two cities and,
- that overall, in both the tiers of cities, professional / career domain were having higher levels of individualism than the social / family domain.

The results of Shah's study demonstrate that respondents living in globalised cities exhibit greater family collectivism than those in less globalised cities, while individualism specifically in regard to work – values, remains consistent across tiers. The results suggest that while Indians are becoming more career-driven and competitive in regard to work values, they are retaining potent elements of collectivism in relation to family values. Conclusively in an increasingly global India, young Indians will be less co-operative and less compromising in situations arising at work and their career ambitions, but will continue to strive to preserve traditional values of collectivity when it comes to family. Further, it may be noted that a young professional place may address his superior, and even his CEO, by first name in his work place, can be very informal, and even smoke and drink together. But when at home, he will

exhibit traditional values of obedience and respect to the elders in the family.

The issue is how to integrate, synthesize, synergize and infuse (each has its own implications) family values with professionalism in management in business in the overall context of globalization.

### **Infusion of Family Values in Management**

Synchronizing with Spandan MART Roundtable on Family Values in Business held on August 11, 2012 in New Delhi, a research study had been conducted at Jaipur Rug Company, Jaipur and MART, Noida. These two organizations have demonstrated themselves as two good examples of running an organization on family values emanating from Indian culture. The CEOs of the two organizations and twenty one of their senior management participated as respondents in the study. The study revealed (1) Respect and Obedience to elders, (2) Hospitable Disposition (Marwar culture) and (3) Integrity as the three family values desired most as also adhered to most in these two organizations.

### **II: The Objectives:**

Family as discussed, played an important role as a social institution in the economic development and industrialization of India. Today's who's who of Indian industrial leaders, as in the past as well, are predominantly from established and reputed family owned and managed industrial houses like Tata, Birla and TVS Group. At global level, also, family businesses account for 75 percent – and even in economically advanced countries like the USA, their percentage varies between 60 and 65.

Industrialization, professionalism in management, and, globalization with its challenges for cross cultural management and cultural diversity are, however, calling for suitable adaptation in the adherence of family values in work situations. Obedience, which is an important feature of a family acknowledged at global, level, for instance,

needs to be adapted and evolved as discipline at individual, group and institutional levels. Similarly, loyalty as a family value is to be modeled as loyalty to the vision and mission of the organization rather than to an individual.

The project addresses the issue of identification, inculcation and infusion of suitable human values in work ethic, organizational culture, strategic management and sustainable development. Specifically, the objective is three-fold:

**One**, to identify family values congruent to the company mission and vision;

**Two**, to inculcate the values thus identified in the work ethic and culture of the organization; and,

**Three**, infuse these family values in the spectrum of human values in the given organization and its interface with the society.

These three objectives will be achieved through *Spandan* (Heartbeat) approach, its 3 D Process and Spandan Spectrum of Human Values.

### **Spandan (Heartbeat) approach:**

The Spandan approach postulates that faith in the innate divinity, basic goodness and intrinsic altruism has been the driving force for human existence, growth and development. Based upon the faith, it facilitates management develop sensitivity to be able to feel the needs of others even 'without being asked', like a mother. The components of such an approach are maternalistic management, 'Spandan' (heartbeat) and Universal Oneness. To translate the approach into reality, the approach offers Spandan Spectrum of Human Values 2011 and Spandan 3 D Process of Diagnosis, Discovery and Development of Human Values in organizations. The assumption and experience is that such inculcation and integration of values with the Mission of the given organization enables management



achieve an optimal balance between Results and Relations - paving the way for evolution of what is called as Functionally Humane Organization.

### **III: Project Design:**

Family owned and managed organizations willing to participate in the project would undergo the following broad phases:

**Phase I:** Identification of family and other human values perceived as important in the context of their Mission Statements (Diagnosis);

**Phase II:** Assessment of the extent to which the family and other human values thus identified are being adhered to as on date (Discovery);

**Phase III:** Strengthening the adherence of the family and other human values thus assessed;

**Phase IV:** Integrating them with work ethic, organization culture, human resources development, strategic management of the organizations participating in the project; and,

**Phase V:** Strengthening the organization's interface with the society through Institutional Civic Responsibility to Community through Human Values (ICRC – HVs).

### **IV: An Invitation:**

Academicians and practitioners in management are invited to participate in the study as respondents. The response sheet would be forwarded to those willing to participate.

Entrepreneurs and family owned and managed organizations are invited to participate in the project to facilitate their organization inculcate family and other human values in their work ethic, strategic management and sustainable development.

### **References:**

Shah, Grishma, 2008, The Impact of Economic Globalization on Work-Family and Family-Work Conflict in India, *Academy of International Business* – North East, Atlanta City, NJ, Oct.2008.

Stone, Lawrence, 1994, Family Values in a Historical Perspective, and, Family Values in 1993, *The Tanner Lectures on Human Values*, Harvard University, Nov 16, 1994



# Invitation to be a Member of Spandan IBA Network of Human Values

**B.M.L. Jain**

*Chairman, Indus Business Academy, Bangalore & Greater Noida*

Dear Sir/Madam,

Greetings from Indus Business Academy (formerly Indian Business Academy).

You would be happy to know Indus Business Academy and Spandan, Foundation for human values in management and society have laid the foundation for Spandan IBA Network on Human Values for propagation and inculcation of values in management education and profession. It will be instrumental in strengthening and complimenting the efforts of Spandan, IBA and Spandan IBA Centre on Human Values (SIBACHV). The Network would comprise the nominees of the Awards as Members, and the Winners of the Awards as Member cum Co conveners.

Spandan was founded by a small group of industrial organizations, management institutions and individuals in 2002, Spandan aims at propagation and inculcation of human

values as integral to work ethic and culture. The assumption and experience is that such inculcations of values orientation enables an organization achieve and maintain an optimal balance between Results and Relations, thereby enabling it to realize its Mission as best as possible

Indus Business Academy (IBA) was established in 2000 by IIT & IIM graduates, with an aim to provide management education focusing on 'Indian Business', IBA has emerged as a trendsetting B School with curriculum modeled on a complete understanding of complex international businesses. It has two campuses, one in Bangalore and another in Greater Noida. IBA, as an autonomous B School, dares to modify, if not replace, conventions with current and futuristic principles and practices in management pedagogy. IBA uniquely adopts a holistic approach in imparting education, implemented by eminent academicians,

leading management practitioners and consultants. The results are truly visible path breaking industry projects, challenging and rewarding 100% placements, high ranking among B Schools and value associations with apex trade, industry and academic bodies. The guiding philosophy of IBA is “Transforming Education, Transforming Minds and Transforming Organizations” and this philosophy has culminated into following foundational concepts:

- Creating ‘New age CEOs’ who are Creative, Enlightened & Organic leaders.

- The success mantra  $S = I \times B \times A$  (Success = Inspiration x Breakthrough x Achievement).
- 3D (Discussion, Dialogue, Discourse) learning approach.

I, as the Patron of the network, take this opportunity to invite you to be a member of the network and seek your concurrence for the same.

Looking forward to have a long term association with you.

Best wishes.



## About Spandan IBA Annual Award in Human Values for Professionals

Instituted by Spandan – in 2007 the Annual Award in Human Values for professionals in management, administrators and Entrepreneurs aims at identifying and honoring individuals involved in inculcating human values as an integral part of work ethic and culture in their own spheres of activity. Such a recognition, it is believed spurs others to follow the lead so that an optimal balance is achieved and maintained between Result and Relations in the given organization as a whole.

The professionals in management, administration, non-profit organizations and related fields and entrepreneurs are invited to cooperate with us by participating in our endeavour. Participation is to be accompanied by a write-up containing particulars such as:

The circumstances under which the nominee started believing and adhering to values in

his/her professional life; The growth decline in such adherence over a period of time; Influence of such adherence on one's own beliefs and behavior; Impact of such adherence on one's own work group and possible on the organization as a whole; and the possible direction and intensity of such adherence which he nominee aims at / anticipates in near future Nominees whose writes up have been short listed by a Jury headed by Prof. Ishwar Dayal, Former Director, IIM Lucknow and Chairman, Advisory council, Spandan, are invited for making Presentations at IBA, Greater Noida, Bangalore Campus. The best presentation adjudged by the Jury is honored with the Spandan-IBA Annual award in Human Values for Professionals in Management and Administration.



## Write Up

**Dr. Amla & Varun Vidyarthi**

*Directors, Manavodaya, Lucknow, Winners, 2007*

Varun worked in TELCO. Pune as an engineer who had graduated in Electrical Engineering from I.I.T. Kharagpur. After asking uncomfortable questions to himself about what he wants to do with his life and getting no satisfactory answer, he started reading Vivekananda and decided to resign. He spent two years at I.I.M. Calcutta doing Fellowship in management but never joined the corporate world thereafter and chose to live and work in rural Uttar Pradesh in search of a more meaningful life. This was in 1980. Since then life has been a long story of struggles. Varun was joined by Amla. A doctorate in chemistry and winner of Chancellor's medal from Roorkee University in 1982. She resigned from the coveted Research Fellowship of CSIR and joined the uncertain life of Varun.

The two became founders of Manavodaya (Human Awakening) devoted to search for values based alternatives in rural areas. Despite economic hardships the two continued experimentation with practical ways of improving the lives of the rural poor. They gradually evolved a method of self

help through which it is possible to bring a complete change in the lives of the poor economically, socially and politically. They evolved methods of management through which even the illiterate were able to handle cash management, accounts management, credit management. People from all over the State, then the country and later different countries started coming to Manavodaya for training and guidance in these methods.

An important component of these programs was the discussion on Values also called 'Collective Reflection'. Varun and Amla worked on these programs so intensively that it led to changes in attitude and work of thousands of professionals engaged in social change, which in turn led to change in the lives of large numbers of rural poor. Some of these are now documented in a recent book called 'Development from within'. For details of the impact of Collective reflection see chapter 4 in the book.

Amla and Varun continue to live a simple life. Manavodaya has grown into an institution

with international reputation. However, it believes in enabling others and continues to guide and train professionals in both an outer and inner dimension of transformation.

Their current work is to evolve mechanisms of sustaining individual and collective transformation through networking and leadership development.





# Case of A Young Spiritual Leader - A Special Instrument of God!

**Dr. Sister Sunita Chandak**

*CEO & Managing Trustee, Spiritual Quotient & Consulting Centre &  
Spiritual Education, Surat*

It was the third Sunday of the month in the year 1980. When I was just 11 yrs old, I had an opportunity to visit one of the Raja Yoga Centres in Santacruz, Mumbai, with my family on an International Meditation day. We were asked to sit in meditation, in the serene, red lit atmosphere with soft background devotional music. It was during this time, I was enlightened with the deep and unique experience of peace and bliss, as though God opened the treasures of divinity for me, opening the doors to my elevated destiny! This was a turning point in my life when I chose to lead a pure and simple life, devoid of lust, anger, greed, attachment and ego, serving the souls of the world with the need of the hour-Human Values, Spiritual Values – Spiritual food to sustain and survive in today's challenging times, by setting a practical life example of integrity in thoughts, words and deeds like a lotus in swampy water.

I was a bright student, who always achieved distinction and stood in merit in my S.S.C.

board. Yet, I chose to study Arts (Psychology) because I wanted to devote my time and energy in Meditating and implementing spiritual values in my life and in others life by understanding the psychology of human behavior. I had realized the deep meaning of the motto – “Self Transformation leads to World Transformation” and thus aimed to change my negative sanskaras of getting angry, irritated etc. in order to become a good and worthy instrument of God to bring about a transformational change in others. With Grace of God and my family's good wishes, this cultivated spiritual energy within me which was enhanced by practice of celibacy, eating pure vegetarian food devoid of tamsic elements, by studying and listening to spiritual discourses, by implementing divine values, meditating daily especially during the 'amritvela' ('Brahma mohurat' at 4: 00am). And adopting the dress code of simple white attire. Practicing all this, in every situation

whatever, was and is very natural for me, a part and parcel of my life!

My father had been cheated by his business partner and we were left bankrupt after my father expired when I was only 14yrs. old. One of my Uncle started to send some money to us for our livelihood. But my mother, my brother, my sister and myself denied to take his money and worked hard, day and night to sustain ourselves. With full faith in god and in our value system. Today, God has bestowed everything necessary to live a peaceful and prosperous life.

I always had a good aim of doing something creative and new. I had received the blessing of God: *"You are a special soul and responsible for a special task"*. This boosted my creativity and made me an instrument of God in performing some special tasks, few of which are:

Serving the poor and needy with the divine message of Spirituality since my childhood through practical implementation in my own life. I had the fortune of participating in the "Youth Padyatra" tirelessly, serving the souls in the rural areas in 1985 from Rishikesh to Delhi.



## Write Up

**Dr. P. Hanumantha Rao**

*Chairman, Sweekar Rehabilitation Institute for Handicapped, Secunderabad,  
 Andhra Pradesh, Co-winner – 2008*

M.D. (Ped), Ph.D (Psychology), CPM.  
 &R.(BOM),DN,F.I.C.G.P.

F.I.C.A. (USA).F.I.A.M.S., D.N., F.I.A.P.,  
 F.I.M.S.A., F.I.C.G.P.

Specialist in: Development Pediatrics,  
 Rehabilitation Medicine & Psychology,  
 Physiatrist.

A practicing pediatrician, with 29 years  
 experience and a Physiatrist and Specialist  
 in Developmental Disabilities & Organizer of  
 Rehabilitation services for the Disabled.

Conferred with fellowship of International  
 Medical Science Academy.

Honored by awarding fellowship by  
 Professional Bodies i.e, Fellow of Indian  
 Academy of Medical Specialists and Fellow of  
 Indian Academy of Pediatrics.

Consultant for 16 Private and Public Sector  
 Companies in and around city.

Published several papers in the State,  
 National and International Journals on Mental  
 Retardation and Child Development.

Delivered lectures in many Educational  
 Institutions and Service Organizations in the  
 Country and Abroad.

Toured extensively all over the world visiting  
 and delivering lectures.

Member of and advisor to many voluntary  
 Organization.

Chairman of Zonal Advisory Committee,  
 Southern Zone I (Karnataka & Andhra  
 Pradesh) of Rehabilitation Council of India,  
 New Delhi.

Elected **National Chairman for Childhood  
 Disability Group of Indian Academy of  
 Pediatrics** which was held in Chennai on  
 11/1/01.

**Initiated for the first time in the country,  
 NGO Networking with Government –**

1. Opened Physical Medicine and Rehabilitation Centre in Niloufer Hospital.
2. Opened Speech and Audiology Department in Gandhi Hospital.

**Received several Awards in the state and at the National level to name a few –**

- a) President's Appreciation Award
- b) The most prestigious **Dr. B. C. ROY National Award**
- c) '**Man of Asia Award**' (1996) from International Peace foundation, London (UK)
- d) **National Awards :**  
1977 Best Welfare Worker Award in the country.  
2001 Best Individual in the country working for the disabled.  
2002 Best Institution in the country working for the disabled.
- e) Received an Award for the **community service Humanitarian** given by **American Telugu Association (ATA), Chicago, USA.** (Award was presented on **2nd July '04** by Mr. AV.N. Reddy, President, ATA)
- (f) **Received the Annual Award for Life Time Contribution to child Welfare by New Millennium child Trust Pedicon 2000, Hyderabad on 22.04.06.**

**About Sweekaar:**

Sweekaar Rehabilitation Institute for Handicapped is a Non-profit, Non-commercial voluntary organization registered under Society Registration Act 1956 on 17.03.1977 on Ugadi (Telugu New Year Day).

This single Instituion branched into four sister organizations i.e., Sweekaar – Upkaar – Aashray – Suraksha Hope of millennium and several units serving not only the persons with disabilities but also aged, drug-addicts, widows destitute etc., for the past 30 years.

Sweekaar could grow to the present stature starting with two staff and five children in a small garage to 750 room facility, manned by 550 staff members, rendering services to 2250 people per day through various departments.

Sweekaar could complete 30 years of dedicated service to the Persons with Disabilities. The achievements over this long journey are exceptional and unparallel. All these were possible only with YOUR SUPPORT AND ENCOURAGEMENT, otherwise our dream would have remained a dream. Much water has flown under the bridge the institution which was started in the garage and in part of my clinic with children, two staff members could grow to become a premier institution in the country.

Today it is manned by 450 dedicated, committed, quality professionals serving 2250 beneficiaries comprising of all types of disabled, coming from all parts of country. Sweekaar could become a model in the country where all types of disabled, cared by all types of specialists for all age groups under one roof. It is a quick service delivery. Cost effective, one stop service delivery centre.

No service centre can come up without professionals. Realizing a great deficit of rehabilitation professionals in the country, we have aggressively taken up the challenging task of starting new courses with the help of Rehabilitation Council of India (RCI). A.P council of higher Education (APCHC). Osmania, Bhoj. S.V. & JNT. Universities.

Sweekaar Academy of Rehabilitation Sciences (SARS) is the only centre in the country to run three Diplomas, three Degree colleges in speech & Audiology, M.Phil in Clinical Psychology & M. Phil in Rehabilitation Psychology

**Honours and Awards Received by Dr.P Hanumantha Rao**

1. Momento – Received from Governor of Andhra Pradesh in appreciation of services for Rehabillitation of Mentally Retarded in 1978 at Hyderabad.

2. FICCI Award 1987, (Federation of Indian Chamber of commerce and Industry) awarded on April 2, 1988 for outstanding services and placement of the Mentally Retarded and Physically Disabled and deaf Children and Adults by Shri ND Tiwari, Hon'ble Minister of Finance & Commerce at New Delhi.
3. Dr. KT Raja Rao Memorial Lecture awarded for Excellence in Medicine, 1988.
4. IAPMR Award (Indian Association of Physical Medicine and rehabilitation) for Outstanding Contribution for the Upliftment of the Disabled on January, 27, 1991 at New Delhi award presented by Dr. KK Singh, President, IAPMR at New Delhi.
5. Elected as Organizing Secretary for the Workshop on the Disability: Identification, Prevention and Rehabilitation conducted by Indian Association of Physical Medicine and rehabilitation, Andhra Pradesh branch conducted in Hyderabad during January 1991.
6. National Unity Award for his contribution to Mentally Retarded, Physically disabled and Deaf People on August 20, 1991 by the governor of Tamil Nadu Shri Bhisma Narain Singh at Madras.
7. FIAMS Award (Fellow of the Indian Academy of Medical Specialities) for his dedicated and exceptional services for the upliftment of the less fortunate Mentally Handicapped, Physically Disabled and the Deaf children and Adults in September, 1991 at Mysore.
8. Hind Gaurav Award 1991, All India Achievers Conference at Madras.
9. IMA Award (Indian Medical Association) – Honoured by Dr. Arvind M Shah, President of Indian Medical Association. New Delhi for outstanding contribution in the rehabilitation of the mentally handicapped, physically disabled and the deaf in the month of November, 1991 at Hyderabad.
10. Excellence Award – International Peace Foundation Excellence Award 1991 presented by Sri PV Ranga Rao. Minister for Education. Government of Andhra Pradesh in April, 1992 at Hyderabad.
11. Universal Achiever Award 1991 organized by International Peace Friendship Society of India at Bangalore in August 20, 1992 presented by Shri Dharam Singh Narayan Singh, Hon'ble Minister for Home and Excise, Government of Karnataka.
12. Priya Darshini Indira Gandhi Award presented at Bangalore in 1992 by International integrity. Peace and friendship Society, Bangalore.
13. Dr. Shakuntala Health & Medical Award of Dr. Konda Shakuntala Devi Foundation presented by swamy Ranganathananda, President Sri Ramakrishna Mission, In 1992.
14. Gem Of India Award in recognition of outstanding services of society and excellence in chosen field of activity. All India Achievers Conference, New Delhi by Shri. Arjun Singh, Hon'ble Minister for Human Resources & development, Government of India on March 24, 1993.
15. Navratna Award presented by Vasavi Art Theatres (A cultural literary social service, educational organization) Secunderabad for his contribution in the field of medicine in July, 1993.
16. Recipient of State Award to Outstanding Employers who have recruited maximum number of mentally handicapped persons awarded by Government of Andhra Pradesh (1987-89)
17. National Integration Award presented by Grameena Vidyodaya Padakam ( Rural India) Andhra Pradesh for the normal cause of integration and education to be presented on 15 August, 1993.

18. State Award in Public Recognition of Having Recruited Maximum Number of Mentally Retarded Persons – 1992 was presented on December 29, 1993, by the Directorate for the Welfare of Handicapped, Government of Andhra Pradesh
19. State Award to Outstanding Employer – 1993 in recognition of the outstanding services for welfare of handicapped was presented on December 29, 1993, by the Department of Women and Child Welfare, Government of Andhra Pradesh.
20. Bharat Jyothi Award presented to Dr. P. Hanumantha Rao, Founder & Honorary chairman in recognition of his outstanding services to society by Shri Giani Jail Singh, Former President, Government of India on behalf of International Integrity Peace & Friendship Society Bangalore on 4th March, 1994 at New Delhi.
21. Elected as Fellow of the International Medical Sciences Academy in recognition of outstanding contribution for the advancement of medical sciences on 13th March, 1994.
22. National Award for the welfare of the handicapped was presented by Dr. Shanker Dayal Sharma, President of India in recognition of the outstanding performance as employer of handicapped person on 20th March, 1994.
23. Admitted as Life Member of Indian Council of Management Executives, Bombay and awarded Order of Merit for Medicine and Honored as Samaj Sri in recognition of services rendered to the public in April, 1994.
24. Rastriya Gaurav Award, 1993 presented by Sri. D.Sripad Rao, Hon'ble Speaker of Andhra Pradesh Legislative Assembly on behalf of all India Achievers Conference during the 12th national Seminar on serving Society Through Individual Achievements on 2nd October, 1994.
25. Fellowship of Indian Academy of Pediatrics (FIAP) under the auspices of Childhood disability group on 18th December, 1994.
26. Dr.B.C. Roy National Award for Socio-Medical Relief for 1994 received from Dr. Shankar Dyal Sharma President of India on 9th November, 1995.
27. President's Special Appreciation Award given at 32nd National Conference by All India Occupational Therapists' Association at New Delhi in December, 1994.
28. Selected for Award Order of Merit for excellence in Medicine and Honored as SAMAJ SREE in recognition of his services rendered to the public by Indian Council of Management Executives Bombay for the year, 1995.
29. Elected as Organizing Secretary for the Annual conference of Physical Medicine and Rehabilitation conducted in Hyderabad during January, 1996.
30. Bharat Vikas Award presented during the seminar on "National Development and Economic Reforms" for out standing achievements in the chosen field of activities at New Delhi on 27th June, 1996.
31. Received "Man of Asia Award" in recognition of the services rendered in the field of welfare of Handicapped from "International Peace Foundation" London, on 26/9/96 at London.
32. Received "Man of the Year-1996" Commemorative Medal in recognition of the dedication towards profession by the American Biographical Institute, in January, 1997.
33. Received "Distinguished Leadership Award for the year at 1996" from ABI Inc., North California, USA. in January 1997. His name will be included in the International Directory of Distinguished Leadership.



34. Best Welfare Worker Award in the memory of Late Nawab Mehdi Nawaz Jung 4th Award "1997 by Indian Council of Social Welfare, Hyderabad.
35. Received Best Citizens of India award in February 1999.
36. Received Chikitsak Ratan Award given by Association of medical Services New Delhi, in April, 1999.
37. Received Eminent Scientist Award given by Padmabhushan Dr. P. Siva Reddy Endowment Fund on 12/9/2000.
38. Received Hong Kong Foundation Award given by Justice Sri J.S. Verma, Chairperson, National Human Rights Commission on 25/9/2000 at New Delhi.
39. Received Life Time Excellence Award for Praiseworthy service and memorable contribution for the overall progress of society.
40. Received B.J.Modi Foundation Award for the year 2001.
41. Received National Award for the Best Individual in the country working for the disabled for the year 2001.(Award will be presented on 3rd December 2001 by the Hon'ble Vice President of India)
42. Received Ugadi Puraskar Award at New Delhi in the year 2002.
43. Received an Award for the Community service Humanitarian given by American Telugu Association (ATA) Chicago, USA. ( Award Was presented on 2nd July 04 by Mr. A.V.N.Reddy, President,ATA)
44. Received the Annual Award for Life Time Contribution to Child Welfare by New Millennium Child Trust Pedicon 2000 Hyderabad (Award was presented by Mr. M.M.Reddy, President of the Trust on 22.04.06).
45. Received in Recognition for his Outstanding Social Service in the Field of Treatment at different levels of Mentally & Physically Handicapped Children by Andhra Janananda Sabaya Sangham, Mauritius on 30/01/20.



# Moments of Truth

**Varun Arya**

*Director, Aravali Institute of Management, Jodhpur, Rajasthan. Winner, 2009*

Today at the age of 47 years, when I look back, in retrospect I feel an immense sense of pride and satisfaction. When I think of the factors which have resulted in this pride and satisfaction then factor stands out tall and clear – my studies at IIT Delhi and IIM Ahmedabad. Undoubtedly I will like to give full marks to IIT Delhi and IIM Ahmadabad for transforming me from a shy village urchin into a respected management professional and educationist.

I was born and brought up in a very small town of Abu road in Rajasthan. My father was educated only up to second standard and my mother could not read and write since she never went to school. There were frequent occasions in my childhood when our family had even one simple meal with great difficulty. I started earning by doing petty work at the local shops from the very early age of five – even before going to the school at the age of six. We had a small two rooms house which had neither electricity nor water connection. The floor was made of cow dung spread and

the roof of iron sheets, through which water used to leak during the rains. A family of five brothers, three sisters and parents lived in this place, which we called “our house”.

The life provided me many occasions and opportunities to have close encounters with truth. The moments of truth have been precious for me since these provided me greatest learning’s of life which have helped me stand out in this vast sea of human beings each fiercely competing with other, often without any meaning and purpose. I thought it appropriate to share some of these moments of truth and consequent learnings, with you.

## **Humility**

International Management Guru Peter Drucker, who passed away recently, was a man who had always talked way ahead of the times. He was a leading proponent of Change and management of change. Once someone asked him as to while, as per him, everything was changing, whether there was anything which was important centuries back and was

still important. He replied affirmatively and said it was “humility”. Having worked in a myriad role – as a servant in a provisions’ shop, a cleaner in a halwai (sweets maker) shop, seller of toys in a cart, paper box maker, books binder and a panwalla meant doing things which generally the sophisticated people look down. However, these developed in me a rare humility from a very early age, which has made me always appreciate and respect every work. This has also ensured that the success never went to my head and did not make me egoist and snobbish.

### **Respect for the People**

My childhood and teenager work experiences involved dealing with many people – people who are poor, illiterate and with dirty clothes. They were all my customers. Without having read Kotler on Marketing even as a child I was always very clear that as people, they needed to be respected and as customers, they needed to be delighted.

I laid a lot of emphasis on “good word of mouth” so that I had goodwill generated about the items being sold and also about me. The result has been my including the respect for everyone irrespective of age, background education and clothes.

### **Gratitude**

The Almighty has been very kind to me. In my life, there have been many occasions when people have helped me whenever I needed any help. Often the help came unexpectedly and from the most unexpected quarters. Let me share one such incident. It was when I was just 18 years and was going from my home town to IIT Delhi after the break was getting over. It was winter time and I had no woollens. There was sevekbhai, a cloth merchant of Abu Road, who was also travelling in the same coach. During the night he found me shivering. He took out one thick sheet of new cloth from his bag and placed it over me. In fact I vividly remember each and every incident of my life. Since my early childhood,

when anyone had helped me in any manner. Whenever any occasion comes, with a deep sense of gratitude, I always make a mention of help extended to me. I meet these people whenever any opportunity even remotely arises, keep in touch with them and try to be helpful to them.

### **Core Values**

Dignity of labour was one of the values life taught me as a child. Poverty taught me the value of avoiding wasteful expenditure. My father not begging to anyone even while the family went hungry taught me the value of transparency. My dealings with the customers of toys, sweets, provisions, boxes and pan taught me the critical roles the values of ethics, integrity and quality lay in one’s profession. Despite all the constraints my being able to do well in the studies right from my early schooling showed me the values of merit and equality.

### **Dream & Mission**

There is no end to how high one can dream and how far one’s mission can be. As the good old saying goes “If there is a will, there is a way”. Early in my childhood, I realized that one must dream – in fact dream bigger than it looks achievable. Try your very best, put your best foot forward, certainly do everything expected but more importantly, do the unexpected, while not compromising on the core values. I also learnt that dreaming is dynamic in nature – like most of the things in the nature and in the nature of human beings dreams should also change as per the times. Dreams will be personal till you achieve a certain measure of success relating to own and family wellbeing. However, after this the dreams will tend to turn beyond being purely personal – these will become societal. You will feel satisfied only when you see a larger number of people getting benefited by your actions.

### **Inner Strength**

Often in life, man is alone – all to himself. Specially, in crises and difficult times. It

is in occasions like these that the role and importance of inner strength surfaces. Everything you need – encouragement, inspiration and motivation have to necessarily come from within. When I joined IIT Delhi. I found myself totally lost. In the very first semester I fared quite badly which jolted me. Since till my higher secondary I had been the topper of my school. There was no way I could have told my parents that I was not able to cope up with and return to my home town. I simply told myself that I had to do well here too and progressively I significantly improved my performance resulting in my graduating from IIT Delhi with high First Class and CGPA of 7.60 on a 10 points scale.

### **Fire in the Belly**

This means many thing – highest level of commitment, dedication, focus, perseverance, thinking out of the box, sacrifice, struggling and ultimately surrender to the purpose. When I joined American multinational DuPont in Madras, one night after dinner I suddenly remembered some important office work to be done. I did not like to wait till the next morning and therefore, told my wife that I was going to the office that time itself. While driving to the office around midnight, I told myself that I would be all alone working at that late hour. After I keyed in my electronic card and opened the door. I was startled to find that there were dozen other DuPonters who too had come and were working at that late hour because they all too could not wait till the next morning. It is this fire in the belly which makes the top companies of the world what they are. This is the ultimate magic of success which DuPont taught me.

### **Networking**

Man is a social being, when he works in team, the learn delivers more than the sum total of individuals' work. The network of relationships requires a lot of nurturing give & take attitude – often rising above self interest, and mutual respect to take shape and mature. It means constantly keeping in touch

with the people you meet, knowing their interests, being proactively of help to them without their needing to ask for help, sending the greetings by remembering their important dates and going beyond to deliver what they expect from you. Networking plays a catalytic role to place you in the right trajectory and also to give you the much needed momentum for success in the career and life.

### **“No Choice” Paradigm**

I always believe that if you have a choice you actually have a problem. Remember the TV in good old days when there was only one channel and see the situation now when TV has more than 100 channels. If you give yourself choice then the human tendency is generally to go for the easier choice. Therefore, I always say that if you have no choice, you have no problem. When I started working for establishing a world – class management institute in an out of the way place like Jodhpur in Rajasthan as a model of no compromise, almost everyone told me that I was a fool. In the first year, we had just seven students and the year ended with a loss of Rs. 22.5 lakhs, enough to bring me on the streets. I told myself that I had no choice but to succeed and succeed more than anyone can expect. Today, just after six years, we have 160 students and a 100 acres campus coming up with no bank borrowings existing presently.

### **Wisdom**

Once while addressing management faculty members in a university, I was asked what was wisdom. Intuitively I replied that wisdom was sum total of there human characteristics – attitude, aptitude and awareness. Today's education provides us with knowledge, that is, awareness. Therefore, we get only one third of wisdom from the modern education. The villagers may not have modern education but they have the attitude and aptitude. This means they have two third wisdom, while the educated have just one third wisdom. This two third wisdom I saw in my parents, specially my mother who never went to the school. More recently I saw this in the villages of

Barmer district of Rajasthan, which witnessed unprecedented floods submerging totally a number of villages. Despite losing everything, it was heartening to see the villagers coping with the disaster on their own, with practically no actual government help forthcoming. Their faces showed immense self respect and independence.

As I travel into the path of future career and life, as I cover one milestone after another, as I meet more and more people, as I stubbornly refuse to compromise even a bit and as I feel more and more satisfied seeing others benefited, I start discovering and understanding the meaning of our very existence.



# A Group of Young Professionals Working for a Cause

**Shaleen Mitra & Saurabh Sachdeva**

*Project Managers, Rashtrahit Seva Sangathan, Gurgaon. Winners 2010*

A calm and shivering Monday morning of Delhi where the college guys gathered in the midway 'paanwala' shop and used to read newspapers, kidding big jokes on the politicians and the government till the time their cigarette ends and tea cups get empty.

Saurabh a 15 year old 10th class reader thinks about the system, debates with his own sets of cultivated thoughts and rests with declaring himself as a culprit citizen unlike that gang of college boys. Suddenly, he remembers the stories of martyrs of India and weeps in alone when he looks at the big manhole just in the front of the school gate where his only friend got his right leg fractured.

While 120km away from him, Shaleen a mischievous boy who ironically belongs to a family with high spiritual values was struggling with his own health till the Indian Yoga therapy and the discipline of ayurveda cured him.

Sooner, he realized the importance of the Indian ancient system of living and hence he decided to explore it further using even his summer vacations leaving all per group gossips aside. He tried using his little brain in exploring and realizing the orientation lead by the great Indian Souls, with all due respect for Indian values and with a spirit to pass them on to his younger ones.

While studying in class 11th, he started organizing yoga classes for his younger school mates who used to start with recitation of holy mantras and ends with an open ended discussion on Shrimad Bhagwad Gita.

Years passed away, Shaleen kept practicing this daily routine but could only utilize this positive energy into developing concepts and creative designs for corporate and fashion houses as a Designer, while this law graduate saurabh along with his child hood friend Sumit a software Engineer by Profession, have



formed a registered group called “Rashtrahita Sewa sangathan” with a clear intention to voluntarily work for the nation and for the causes that ultimately help the nation in its growth and development.

The Sangathan urges the youth of the country to come forward and drive its direction with a socialistic approach. They all met each other by the grace of destiny and started working together. And now for each of them the evolved idea was to design the life of the general beings, our counterpart humans who are deprived of the basic education. Education without which we are just human dummies, one can either be lead towards crime and darkness or can be directed towards this sunbeam and then further utilized for rebuilding of the nation as a workforce which is well enriched with human values.

Visiting slums and construction sites, they started inviting these young ones to play, to eat and study. The last one was however, the most difficult task to start on with but still they decided to do it anyhow.

Days and days months and months, they kept identifying the prospective slums and started opening the sheltered class rooms or sought some nearby school classrooms to be used in the eveing hours whereby they ensured that education is provided by full time teachers. Another objective was to ensure these children are provided with nutritious meal at least once in a week. Their Illness is first cured and hygienic way of living is asked to be adopted by the children and family as a whole.

The endeavor is to start this education agenda as a part of the current mode of living and without affecting their daily wages and the source of income which they get from selling

‘rags’ or by working in nearby tea stalls, and then to help them improvising the present education.

Achievement till date is that these boys as a team have brought 500 children into the main stream of education and other 300 are presently studying in 6 different locations in old Gurgoan. Nearly over 50 women are under the vocational training of earning their livelihood by getting stitching and embroidery classes.

Besides regular activities, they also organize cultural programs on events like Independence Day, Republic Day and always celebrate festivals with a clear motto of bringing cultural awareness and motivation to make them realize that no one is alone in the social system thus, showing them the positive face of society. The last Independence Day was celebrated with the participation of the Organizations like Bharat Swabhimaan Trust-Haryana, Lioness Club of Gurgoan and Inner wheel Club-South City Gurgaon under the Media Partnership of Dainik Jagran.

This is how they the foundation of a better tomorrow by unifying their ideas and energies. The Idea is to evolve a thought in the young population of India and to encourage them to be a central fore of this Social drive.

They often organize youth seminars with Colleges seeking the involvement of youth into socialism as equal to their participation in maintaining India as a capitalist economy.

“Is hunting for career goals and enjoying weekends in DLF malls the only way living which Indian youth actually deserves?” is the question they want to put forward even in this campus of Indus Business Academy.



## CEO, Pradeep Kashyap (also called the Father of Rural India)

**Divya Kashyap**

*Partner and HR Manager, MART, 1st Floor, A-32, Sector 17 Noida 201301.  
Winners 2012*

For the first 20 years of my professional life I worked with 3 multinational companies. During this period I acquired fair amount of material wealth and creature comforts. But the inner richness was missing from my life and a hollow feeling kept bothering me. My spiritual guru encouraged me to inquire into the purpose of life. The year I turned 40, I voluntarily opted out of the corporate sector and started a professional organization to help create large scale livelihoods for the poor. But having experienced the impersonal and 'what's in it for me' selfish culture of multinationals, I was determined that my organization would offer a strong sense of belonging and self-giving among its employees. I studied the different types of institutions in society – government organizations, private company, not for profit NGO, and even the institution of marriage. I realized that 'Family' is the only institution to which we continue to belong throughout our lives. So MART was established in 1993 on 'Family values'.

Like in a family we do not have one fixed designation – I am husband, father and son, brother-so in MART too no one has a designation and there is no hierarchy. We are a flat organization. 'No one leaves his family' is my belief and I have put this to practice. On completing 10 years service in MART every employee becomes a partner with 2.5% shareholding gifted by me. I have already inducted 12 partners this way and in the next few years my hope is that MART would become a fully employee owned organization.

We are a team of 75 professionals. In the last 5 years only 5 people have left us of which 3 have rejoined. Against an average annual attrition of 10% in industry, not even 1% employees have left MART.

Like a close knit family is transparent & caring MART is totally transparent. Every employee knows every other employee's salary. We celebrate all happy occasions of the

family members and reach out whenever any member has a problem.

As Head of the MART family my role extends much beyond that of a CEO of company. For example most professionals have joined MART straight out of college and several of them have got married while working with us. Many a times, the father-in-law to be has met me before meeting the boy's father, to check out career prospects of the "groom in consideration".

At home no work is considered menial. The same is true at MART. I join the team in scrubbing toilets and wash utensils when the cleaning person doesn't show up. We do not have any written Job descriptions at MART because we are ready to do any work that needs to be done.

Whatever we do at MART is focused around our purpose of helping improve the quality of life of the poor. I have shown that if you are Passionate about a powerful Purpose even a bunch of ordinary people from B grade management institutes like us can deliver extraordinary results. Our clients include the best Fortune 500 companies

and the best development agencies like The world Bank and UN organizations. We have pioneered many business models including Project Shakti with Unilever that are globally appreciated.

Our logo sums up our philosophy. The two persons shaking hands represent our strong commitment to teamwork and partnerships. The heads bent forward reflect our humility and respect for all. The Social Heart reflects our deep compassion for the poor and Business Mind the strategic thinking we bring to address the complex problems of poverty.

I believe in Servant Leadership and maintain a simple and modest lifestyle. Against Peter Drucker's advice that CEO salary should not be more than 20 times lowest paid worker, my salary as CEO is only 15 times.

As a spiritually oriented organization we know we are all one and we therefore co-operate and do not compete with others and share knowledge freely with everyone. I encourage emotional intelligence and wisdom in our decision making because we are human beings first and managers last.





## About Spandan IMI/IBA Student Context in Essay Writing and Presentation in Human Values in Management

Initiated by International Management Institute (IMI), New Delhi 2006, the Contest aims at sensitizing prospective professionals understand and appreciated the role of human values in management education,

and thereby in management as a profession. The assumption and experience is that such awareness enables the managers in making better equipped in adopting wholistic and holistic approaches in their functioning.



## About Spandan IMI/IBA Student Context in Essay Writing and Presentation in Human Values in Management

**S.R. Haripriya**

*R.L. Institute of Management Studies, Madurai, Tamil Nadu,  
Roadmap for Developing a Value Based Organization, Winner 2006*

Roadmap for Developing A Value Based Organization by S.R. Haripriya, R.L. Institute of Management Studies, Madurai. A value system is the protocol for behavior in a company that enhances the trust, confidence, commitment, energy and enthusiasm of the members of the community to which it belongs.

### **The roadmap for a value based organization – 10 point programme**

#### **(i) The need to frame a value statement.**

Every organization should spell out a value statement in which it should define what it considers to be ethics, ethos, Code of conduct, moral principles and values which the stake holders need to understand.

#### **(ii) Top level management must cherish ethics.**

The top level management must motivate the work force to adhere to values. To build

a strong values system all conflicts aroused during difference of opinion can be uprooted. It can promote the sharing of knowledge and skill so that mistakes due to ignorance can be avoided.

#### **(iii) Corporations must integrate their value systems into their recruitment programs.**

As Mr. Narayan Murthi of Infosys says “corporations must integrate their value systems into their recruitment programs. They must mandate compliance with the value system as a key requirement from each potential employee. They must ensure that every employee owns responsibility for accountability and ethics in every transaction. Corporations must publicly recognize internal role models for ethical behavior.”

#### **(iv) The value system of the organization and employees must coincide.**

In my empirical study conducted through e-mail on Infosys and its hailed value system I found 80% of the respondents replied that the organization had a strong value system. This shows that their personal values and the values that the company cherishes are one and the same. This is the prime reason for employee retention.

The employee's value can be made to match with the company by acting on humanitarian basis. 100% of the respondents of Infosys felt that their company acted upon humanitarian basis. This is the key factor for companies to have loyal, satisfied and productive work force.

#### **(v) Proper recognition for achievements**

The company should conduct fair performance appraisal. It must recognize any ethical act of an employee irrespective of his status in the organization.

As Mr. Narayan Murty says "respect, dignity, fairness and inclusiveness are essential to get the best out of employees. Every employee must feel a inch taller when talking about the company".

#### **(vi) Values should not be sacrificed for the sake of profit.**

The company should not compromise on quality of service, social responsibility and ethical codes for the sake of profit. Profit sharing with employees has also become part of the value system. Ex: ESOP

#### **(vii) Correlation between brand image and values.**

An organization needs to build a Brand image which would make it sustain in the market. There is a strong correlation between values and brand image.

In the opinion poll conducted 47% of the respondents considered that brand image in the main reason for the companies success which is the harvest of its values system.

#### **(viii) Accountability to the society in real terms – CSR**

Every company should Act with sensitivity to the fact that their actions may alter the lives and well-being of people within their client systems and the larger systems of which they are subsystems.

93% of the respondents of Infosys preferred their company because of its CSR activities.

#### **(ix) A feed back system**

Implementing a feed back system for every main decision taken would enable the management understand the pulse of the stake holders and act adhering to a win – win situation.

#### **(x) A communication system**

The grievance should be redressed as early as possible. Redressing the grievance of the stake holder is also part of values. Thus a transparent open door communication network must be implemented.





# Because a Man of Values and Not a Man of Success – My father & Albert Einstein

**Rakesh Gaur**

*My Experience in the Adherence to Human Values , Winner 2007*

First, I would like to define human values –

“The basic beliefs that guide actions and judgement cross multifarious situations and provide standards of morality. Values transcend specific objects, situations and generations as they are relatively stable and enduring.”

Values have two attributes – content and intensity. The content emphasizes that a particular conduct is important. The intensity specifies how important the particular conduct is:

In simple terms, values are what an individual believes to be having worth and importance to their life.

I want to share the journey of an Indian with his values through different stages of life:

## **Child 1-9 yrs. (West Bengal):**

I was born in a lower middle class family with a rural background, to the greatest persons of

the world. Sh. Jagdish Chand Gaur and Smt. Kaushalya Gaur. They invariably wanted me to become their Ram, but for me they are Raja Janak & Mata Kaushalya in a true sense. I was brought up with the chants of “Hai preet jahan ke reet sada” and “Mere desh ki dharti” in this patriotic family with the weekly treat of Ramayana & Mahabharata on the idiot box. I was given syrups of our rich culture in breakfast and our glorious past in the dinner through engrossing stories before entering the school. One remarkable thing, my father would do that during power cuts, he would share all his wisdom with me by telling me stories of great human beings like Prithviraj, Kabir, Jesus, Buddha, Alexander, Caesar, Lincoln, Vivekananda, Vikramaditya, Gandhi, Ravidas etc. to history’s biggest events – the world wars, independence struggle etc. and it was such fun, that I would pray for the power cuts and those had an everlasting impact on shaping my values as I learned to respect all religions, all human beings and elders – the first value formed in my life.

Then I learned that life is invaluable as

### **Life is too short to be small**

So when my schooling began, I participated in as many activities as I could like music, drama, sports, reading i.e. Aesop's fables and Panchtantra, painting etc to enjoy all the beautiful things created by God for us. Also that –

**Everything that god has created on this planet is for his children, it depends on us that we use it judiciously, or use it for our destruction.**

I learned that life is all about creating a balance by self control the most pivotal value e.g. be it snake venom or ice-cream, sadness or happiness, money or austerity – extremes can be very detrimental. So everything for us should be enjoyed within its limits. Being a conservative Brahmin, still my parents taught me the value – equality and compassion as during my visit to my village, I was allowed to have friends irrespective of caste and religion and he would work along with those people. I was fascinated by the scenic beauty the flora and fauna of my village and hence became a nature lover as I got to know:

### **“Janani JanmaBhumi Swargadapi Gariyasi”**

Mother earth or motherland is better than heaven. And my parents followed this sect, due to which I learned a lot about Indian values in satsang and started respecting the fairer sex.

By the time I left Calcutta, small splings of honesty, patriotism, respect for religions and culture, equality of mankind, and parent's values had grown in my heart.

### **Teenager (10-17) Chandigarh:**

My parents and my tryst with modern civilization, perhaps we still are in the process of adapting and overcoming from the culture shock gradually, I was short tempered, aggressive Haryanvi blood as my Dad and couldn't tolerate slight injustice and when my

involvement in brawls affected my reputation in my world, I resolved to be patient and acquired ice-cool patience, by actually not responding when slapped and teased by much weaker guys of the class in order to learn being patient. I learned integrity from father as he would always pay taxes even if we had cash crunch and he never cheated anybody. I have two younger brothers, so father taught me sacrifice my happiness sometimes to make them happy. Then I started lying to parents which I would regret initially as lying was sin. Life was all about WWF, video games, cable TV and watching guys and girls on bikes and dreaming about that life. I started stealing money for video games, but then got caught and since then thank you mom and dad, since then, I've never thought about it. Initially, we continued to go to satsang, and a regular dose kept me on track, but gradually in 8th I stopped because of boards exams and then the rotting of the apple started. I was short tempered, aggressive Haryanvi blood as my Dad and couldn't tolerate slight injustice and when brawls affected my reputation in my world, I resolved to be patient and acquired ice-cool patience. I learned integrity from father as he would always pay taxes even if we had cash crunch and he never cheated anybody. I have two younger brothers, so father taught me sacrifice my happiness sometimes to make them happy. Then gradually in 10th started getting confused about my values and their relevance in the mean world and my parent's wishes and rules and my peer group culture and resentment sparked. In 12th I fell for a girl although never touched her but hurt my parents as they like good parents unwillingly supported me but I was confused that if everybody could do that, why couldn't I? Family was torn apart and we left Chandigarh.

### **Adult 17-21 (Faridabad):**

Parent's wishes were always my top priority, I ameliorated and resolved to be the good boy again. I didn't take up smoking and drinking or girlfriends as that would hurt parents also that they taught me never to become

a hypocrite, I should practice what I say. So I studied hard, lied to parent's to pursue dramatics, singing to survive, stayed solitary, as parents were wary of bad company.

Once in theatre I was still a novice, but was playing the lead – villain, we needed a person to play the cunning assistant. I knew of a guy in my class who was an extremely talented experienced natural actor, but he wasn't interested to come, but the play won't proceed without finding a suitable actor, I knew if I call him, he can even land up with my lead role and all lead roles in the future, so I was wary to call him. But for the sake of fair competition, I with a heavy heart called him, and he was an instant hit, I was lost somewhere as a supporting actor. Cursing myself for my decision to call him, I decided to work hard alone, and the consecutive year, even when he played the lead role, competition forced the best me and I won the best actor, that was a big learning lesson of my life.

I also had episodes where I was gripped by arrogance and complacency of being a talented good boy. Then Father left for Singapore, and I took charge of home. Friends would poke fun at me about my simplicity, values, compliance and abstinence and would call me outdated but I couldn't understand them as I used to watch Hollywood movies, listen to Hip Hop, read English literature, kept myself abreast of latest developments around the world and than eventually fed up of loneliness after 2 year had a Muslim girlfriend but remained a virgin and wanted to marry her, as parents had promised earlier that caste and religion was no restriction. But they reneged and I left her, as I could never go against their wishes, and sunk into depression after final year. Earlier I believed that god gives every body something unique, and I was proud to be different and unique, but gradually at that juncture, realized that our family was abnormal, I was abnormal, and was the most unlucky guy on the earth.

Also that I was never money minded, and strived for absence of greed as I knew that:

**Earth provides enough to satisfy  
everybody's need, nut not everybody's  
greed – (Mahatma Gandhi)**

So I taught personality development to students for 8 months for peanuts as I wanted to start afresh and loved teaching, I learned that building a positive pressure and motivating the students by a pressure of expectations through love and care would make them perform far better than by forcing or bullying. I also continued tradition in family of charity as I would give food and funds to the handicapped and the aged ones. Then I did a sales job where I realized being ethical, honest by keeping my words to the customer and providing him quality service and advice, my brand name was positioned well and was enhanced, they trusted me and some even gave me blank cheques, helped me out of their ways, of course, I would lie to them at times, but never made them feel cheated as I knew my limits at times I would tell them clearly that the deal was not worth the money, but you know what:

**I lost a deal but I won a customer**

**The re-Awakening 21:**

Then while preparing for CAT at home, the fog of doubts disappeared as I read a lot of philosophy, psychology, globalization etc and realized that I am a unique Indian and the future belongs to people like us who'll balance East with West. How? I'll explain:

Actually after we had started aping the west in name of modernization, we were taught that Indians were hypocrites and our values were outdated in the global village, so modern educational institutions launched a crusade of modernization but forgot that:

**Science is blind without religion and  
religion is lame without science**

And we imparted the youth, the modern knowledge, but forgot to impart values that would provide right direction for

the application of that knowledge due to globalization, blinding pace of change, choice overload and some traditional flaws started respecting mavericks who challenged traditions, but again we forgot to find the balance between the two as the idea of liberation, complete freedom and breaking free from traditional shackles became such big hits, that the West took it to the extremes and we are also following blindly but soon we realized how rapidly we became one of the most corrupt and greedy nations of the world. The definitions changed:

**Those who accept bribe and  
don't do the work are corrupt**

**Those who accept bribe and  
do the work are honest**

**& those who do not accept bribe,  
but still do the work are fools.**

**But**

**Because of such fools only,  
the world and the country are surviving.**

The youth culture changed so fast that parents panicked. The young because of information and choice overload and the teaching imparted to them, started following – Do your own thing mantra, just to be different from being dogmatic and to be called iconoclasts and so called modern civilized people. We even looked up to the Occident to learn so called universal values for finding the remedy then it dawned upon us, that the West jaded and saturated of their erosion of values, had started following the Oriental practices emphasizing on spiritual quotient, and then we realized that the elixir lies within ourselves, the lost and hidden treasure of culture and values. We even started teaching and researching Indian ethos and IIMs to explore that dimensions.

The good news is that, the values and norms of the present society have blurred so much that everybody is doing his own thing to stand out in the crowd, to be different, to be unique with

a care free attitude to live a fast paced life with a change, so it has become very conventional to be an iconoclast or a rebel. As:

**It has become very much dogmatic to  
become un-dogmatic**

So, in this scenario, the new age mavericks would be those who follow the traditional values along with modern development, that's the new mantra – to be different, to stand out, to be unique and to be revered in these times. But then, the real challenge lies in striking the balance as:

**Impossible is nothing**

I agree- lying is sin is anachronistic now and nobody can imagine life without it but then to set the equilibrium, we can draw lines as to how much our actions will affect others. I believe the solution lies in being 85% ethical and 15% unethical rather being a crusader of truth and wasting time, effort and sometimes life to fight the system, we can work tactically through the system like Krishna and Chanakya – remember even they were cleaver and used to lie eve. The whose idea is to draw the line, and check that the action serves the interest of the larger number of the needy and hurts and harms none and requires no cheating the good.

The idea is be good to the good, i.e. to respond the way the other person does. **That action is the best that procures greatest happiness for the greatest numbers.**

*(Albert Einstein)*

And remember one should never do such a thing that one has to regret later. So, the success sutra is:

To create a balance –

Between **work** and **rest**  
Between **spouse** and **parents**  
Between **desires** and **values**  
Between **health** and **job**  
Between **materialism** and **spiritualism**

Between **consumption** and **recreation**  
Between **money** and **charity**  
Between **East** and the **West**  
Between **technology** and **religion**  
Between **tradition** and **modernization**  
Between **honesty** and **foolishness**

As the degree of balance created will decide  
that a person, whether I, you and we all will:

**Finish it all quickly after participating and  
maybe winning in 50m race of life**

**Or**

**Participate and end up steadily as the  
winners in the marathon of life.**

**As the Journey one makes is more Enriching  
and Fulfilling than reaching the destination**



# What do Human Values mean to me as a prospective professional in management

**Spandan IBA National Student Essay Writing Competition**

**Bimal S. Kumar**

*Amrita School of Business, Amritapuri Campus, Kerala, Winner - 2012*

“Compassion should be felt for the sorrow of others. Their difficulties should be felt as our own”. Amma known as Human Values. In day to day life, an individual can positively contribute to his/her environment if and only if he/she has values within him. In management also the importance of human values can never be ignored. Everything we find in this universe is a cyclical process, be it the climate, the evolution, etc. We, the human beings, claimed to be the superior creation of god, have also come into existence through this evolution, and it's true that, from an ethical perspective, values played a stringent role in this evolution making humans what they are, different from the lower species!

Being part of a value based education system that is the core of Amrita School of Business, I believe these are certain basic virtues which I believe in:

## **Compassion**

When working in an organization, we become part of a chain, we are no more isolated and we become part of a huge team, working for a common goal. Although individual success matters, we all look forward to the organization's success. However, to work together as a team, we need mutual helping hands. We need compassion to think and act from the other person's point of view. If we are successful in doing that, all the individual decisions contribute to the attainment of the vision of the organization, all the individual successes become the organization's successes.

Suppose, in an IT firm, there is an important upcoming version release. A programmer associated with a particular module did not submit the source code at the stipulated time. If I am the project manager, I will try to



understand the problem he/she is facing. I will talk to him/her and find out the problem and try to think from his/her point of view and get the source code done by adopting alternate means. When acting from a compassionate perspective, as a manager, I would try to work around the programmer's problem (by involving others from the team or doing some part of the work I or talking to the client for an extension etc) rather than forcing the person by using my authority.

### **Trust**

An organization without mutual trust is like a crystal vase which is about to fall from table top. To be trustworthy is an exceptional human value for a manager;

I believe this would be possible if I "practice what I preach" (to my managers, peers, subordinates etc). For instance, if I ask others to be on time meetings, I would ensure I am there too, on time (or five minutes before!).

However, if we observe, almost all the trustworthy people are being cheated or being dominated by their peers in an organization.

Why? This is because we lack one of the important values – Alertness.

### **‘Shraddha’ - Alertness**

It is said in Rigveda, ‘Shradhavaan labhathe jnanam’ – Only the one who is alert will attain the Knowledge. The virtue of alertness is beyond any comparison in management. This will support all our actions and guide us to take better decisions, and ultimately mould us into better individuals.

Suppose we are introducing a new product in the market. We have to be always alert to the changes, and developments happening in the market, the changing perspectives of the consumers, and the dynamics of the socio political and economic conditions.

Successful organizations in history have been led by strong values, so also successful individuals. For a sustainable development in business and professional life, as a prospective professional, I strongly believe that values play the most important role, and above are some of the values that I believe in and would practice as a manager.







**3D... IBA Journal of  
Management & Leadership**



# INDUS BUSINESS ACADEMY

## **Bangalore Campus**

Lakshmipura, Thataguni Post, Kanakapura Main Road  
Bangalore - 560 062. India

- Ph: +91-80-2608 3764 / 770 / 709 • Fax: +91-80-2608 3708 / 717
- e-mail: [ibajournal@iba.ac.in](mailto:ibajournal@iba.ac.in)
- [www.iba.ac.in](http://www.iba.ac.in)