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From Editor's Desk ...

This issue, as the last one, was delayed because of the editor having moved from Pune to Solapur and the pressures of work having prevented early completion of the task at hand. Apologies for the same are duly tendered. Both issues have been hence brought out in very quick succession. It is more by accident than by design that we received a couple of very good papers on the themes of values and ethics. Hence it was decided that this issue be devoted to examining that overall theme.

The first paper comes from Subhash Sharma, a mathematician who has brilliantly treaded the thin line between mind based thought and soul based thought in ethics when he speaks about future directions in management sciences. The second paper of Neetu Jain in manner expands on Sharma's work entitled *Anekantavada to Omega Circle Approach* where she argues that there can never be only one point of view. *Ekam Satya, bahuda Vadanti* i.e 'Truth is one; it is manifested in many forms'. The third paper narrows down from the philosophy of ethics to its practice when Shamira Makekar's research paper is aimed to understand how companies are getting pro-active and hence incorporating various trends in the training and development programs; one of such innovative trends being the "Whistle blower program" (WBP). The fourth paper by a behavioural scientist, Jayashree Sadri takes the view from Voltaire's works and brings debate from the corporate to the national level linking liberty and repression of thought to the national developmental growth and the consequent rise of a national ethos. The question of developmental growth is further taken up by an economist, Jai Shanker Tiwari when he handles the very sensitive issues of reservation and his argument predicated on rational values is directed to professionals and scholars in the filed of people management. The arguments of Jayashree and Tiwari for a national value system are encapsulated in the very brief study of Jadhav that is given as the sixth paper in this issue. . In the next paper Anita Sharma argues that sustainable development is a distinct possibility and not a rainbow. The paper takes up the concept of innovation and demonstrates some of the entrepreneurial efforts undertaken to transform the deprived society of the world which is popularly understood by C K Parhalad's concept borrowed from *Bottom of the Pyramid*. As if to summate the ongoing debate on values and ethics in India over the past three decades, a doctoral scholar and statistician M S Bagwan brilliantly sums up the rationalist perspective in his penultimate paper thereby allowing Sadri to take off on a philosophical tongue- in- cheek critique of the macro reality in India's political economy.

The nine carefully selected papers, of the seventeen originally received, in this issue began with an examination of values and ethics, took up separate manifestations thereof, pleaded for a national ethos and sustainable development, concluded with a redefinition of rationalist ethics based on published literature and a re-examination the Hegelian dialectic keeping in mind the reality of post 1950 India..

Dr Sorab Sadri



Future Directions in Management Thought*

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Abstract

Traditionally there are two schools of thought in business ethics. The first is the soul based school headed by S K Chakraborty of Kolkata and the other is the mind based school headed by Sorab Sadri of Pune. Their paradigms are well defined and pretty well known. These two schools were preceded by the borrowed wisdom from Raj Yoga and sometimes referred to as the body based view. The present author has tried to find a mid-path and posited the DEAN model which is introduced in this paper. The corporate world is undergoing a metamorphosis and the doing leader has to double up as a thinking leader and herein enters the notion of the Corporate Rishi who must adopt the DEAN approach to thrive on the cutting edge of competition. To that extent it could be argued that Plato's philosopher king has been adopted to the modern technology driven business environment.

*This is a revised and extended version of paper presented at the Fifth International Conference, India in The Emerging Global Order, organized by Academy of International Business –India in association with Xavier Institute of Management Bhubaneswar (XIMB), Jan. 29-31, 2007. Revised Nov. 2008.

History of management thought over last hundred years can be broadly categorized in terms of three eras viz. 'scientific' era, humanistic era and the new age era. During the 'scientific' era, management thought was deeply influenced by Taylorian approach to management. It took nearly fifty years for humanistic era to evolve and influence management thought with the ideas of Maslow, McGregor and other humanistic thinkers forming the background. During recent years, new voices are being heard taking us beyond the humanistic approaches, towards a new age of management. Voices arising from Zen, Vedantic and other spiritual traditions are influencing management thinking in terms of new movements such as spirituality in management, spirituality at work place, 'art of living' etc. Yoga, Meditation and Spirituality (YMS) are making inroads into corporate world not only as stress management tools but also to improve interpersonal relationships. In addition new concerns such as environmental issues, gender issues, business ethics, work life balance issues are acquiring centre stage in the field of management. Thus, a new era of management is on the horizon influenced by post modern thinkers, new age thinkers and meta thinkers interested in a new integrative approach to business, society and human development. In future management theories and management thought will have to give space to such new concerns. To some extent this is already happening through ideas such as triple bottom line based on profit, people and planet approach. The ideas of corporate social responsibility and good governance have already become part of the 'received knowledge' in management thought though its practice is yet to take deeper roots in the corporate world.

The shifts in management thought can also be captured in terms of the following phrases:

- I. From 'Scientific' management to Spirituality in Management
- II. From 'Management by Objectives' (MBO) to Management By Higher Objectives (MBHO)
- III. From principles of management to ethics and values in management

These shifts also indicate that concept of management is a changing, dynamic and evolving concept. In the following discussion we suggest some integrative frameworks that are useful in understanding above indicated evolution of management thought and its future directions.

Framework I:

DEAN Approach to Management, Leadership & Good Governance

By 'DEAN' we imply, 'Direct Enlightenment, Awakening & Nirvana'. This definition represents an integration of three 'streams of consciousness' or three intellectual traditions, unfolded in human history through three historical processes viz. 'Western Enlightenment', 'Eastern Awakening' and 'Many Routes to Nirvana'. These three processes have been influencing management, social and ethico-spiritual thought in many different ways. In 'DEAN' approach, these three traditions of thinking find a new integration. They have been existing without much dialogue between them like three independent rivers without much connectivity. Now there is a need for interconnecting these giant rivers of thought.

'Western Enlightenment' with roots in reason, rationality and 'head', led to development

of science and technology. 'Eastern Awakening' with its roots in intuition and 'heart', has found expression in many movements such as Bhakti movement, India's freedom movement and many 'new age' social movements including ecological movements. In fact India's liberation from colonialism led to liberation of many nations. This 'Eastern Awakening' was in many ways far more revolutionary than the violent revolutions highlighted in world history. The thought system of 'Many Routes to Nirvana' is rooted in exploring, in many different ways, 'Universal Spiritual Consciousness' (USC) to reach the ultimate truth. While ancient religions and ancient wisdom traditions and revelations represent many old routes, many new routes have been discovered or rediscovered as indicated by emergence of many 'new age' spiritual movements e.g. ISKCON, TM (Transcendental Meditation), Vipasana, Brahma Kumaris Raj yoga movement, Art of Living etc. In future new routes may also be invented. The idea of 'many routes' creates a spirit of tolerance as against the idea of 'only one route' and opens up the possibilities for future experimentations.

In contemporary context, we can identify three important aspects of human existence viz. Market, Society and Self. These aspects are reflected variously in terms of management thought, social thought and ethico-spiritual thought. When we reflect on the influence of three historical processes discussed above on management thought, social thought and ethico-spiritual thought, we can infer that all the three processes viz. 'Western Enlightenment', 'Eastern Awakening' and 'Many Routes of Nirvana' have influenced these thoughts in many different ways. To analyze the same we can

prepare a 3x3 matrix (vertical side of the matrix representing Western Enlightenment, Eastern Awakening and Many Routes of Nirvana and horizontal side representing Management, Social and Ethico-spiritual thoughts) and trace the specific influences. This matrix provides us a holistic view of impact of above identified three historical forces on contemporary organizational and social contexts leading us to a new perspective on management and thereby management thought.

Framework II:

Schools of Ethics & A New Corporate Model

Broadly there are three schools of ethics viz. teleological, deontological, virtue ethics. In addition Prof Sadri has suggested the praxis school and he has also classified various schools in terms of 'Body' based, 'Mind' based and 'Soul' based. 'DEAN' approach suggested earlier provides us a conceptual model for integrating these theories through BMS (Body, Mind and Spirit) integration. It argues that 'Body', 'Mind' and 'Spirit' should get united for any holistic development. Hence, this approach points to a new integration of teleological, deontological and virtue ethics approaches broadly in tune with 'Western Enlightenment', 'Eastern Awakening' and 'Many Routes to Nirvana' traditions.

An integration of different schools of ethics thinking, leads us to new conceptual foundation for a 'New Corporate Model'. In this model, profit, social responsibility and good governance find due recognition. While teleological approach provides justification for profit, deontological approach provides justification for social responsibility that may

find expression in CSR (Corporate Social Responsibility) and virtue-ethics approach provides justification for good corporate governance. Fig 1 presents this new corporate model based on integration of various schools of ethics.

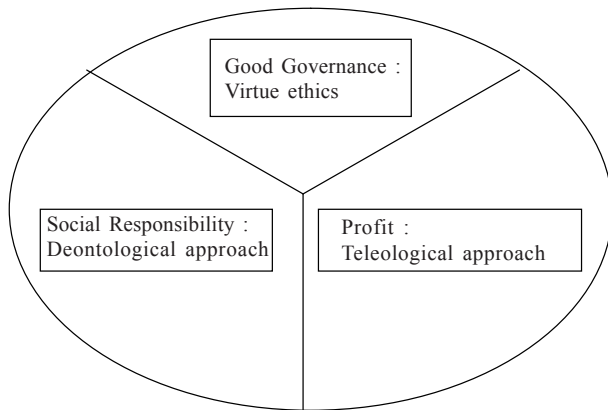


Fig 1: New Corporate Model based on Integration of Various Schools of Ethics

This new corporate model has found acceptance in the corporate world as a model of ideal corporate. It provides a new philosophy and a new perspective for management thought, management theory and management practice. Teleological approach favors ‘survival of the fittest’ world view in the social contexts, deontological approach argues for ‘duty of the fittest’ as well as ‘empowerment of the weakest’ and virtue-ethics approach favors, ‘arrival of the best to lead the rest’.

Framework III :

Towards Corporate Rishi

The ‘New Corporate’ would be driven by ‘Corporate Rishi’, who makes use of the ‘DEAN’ approach to develop an ideal corporate combining the profit approach, social responsibility and good corporate governance. Such a leader is essentially

‘Corporate DEAN’ who in a Praxis (Philosophy, Reality and Action to change the axis of the organization) manner combines teleological, deontological and virtue ethics approaches in his / her corporate strategies. The ‘New Corporate’ is no more a mere utopia but a necessity for holistic development of society and its institutions.

It may be indicated that ‘Corporate Rishi’ combines the qualities of King-Philosopher and Raj-rishi. Hence, he /she is King-Philosopher-Rishi (KPR) representing a new combination of ‘Western Enlightenment’ and ‘Eastern Awakening’ combining the Greek and Indian approaches to leadership .

It may also be indicated that the model suggested above is also applicable in personal contexts. In case of an individual, teleological approach is reflected in terms of prosperity/ wealth creation, deontological approach is reflected through the idea of ‘My Social Responsibility’ (MSR) and virtue ethics approach is reflected through ‘Self Governance’ as well as ethico-spiritual development i.e SRI (Self Responsible Individual) approach. Further, this model also provides us a new social and political vision of ‘sacro-civic society’ based on Prosperity, Justice and Peace (PJP) achieved through an integration of teleological, deontological and virtue-ethics approaches, wherein teleological approach is for prosperity, deontological approach implies justice and virtue-ethics approach implies peace.

The three interrelated frameworks presented above, viz. DEAN approach to management, leadership and good governance, schools of ethics and new corporate model and the corporate Rishi model, provide us new directions for future vision and evolution of management thought, wherein management thought is not restricted to merely

earning profit but it also addresses the concerns of the society and people. In the era of ‘holistic globalization’ wherein forces of market, State, spirituality and people are in a continuous state of dynamic interaction, horizons of management thought should expand beyond the profit approach. It implies a shift towards Corporate HOPE (Higher Order Purpose of Existence) manifested through MBHO (Management By Higher Objectives), Spirituality at work place to achieve a better work life balance and redefining the concept of management as ‘joy of living’. This implies need for a new convergence of three historical processes and forces viz. ‘Western Enlightenment’, ‘Eastern Awakening’ and ‘Many Routes to Nirvana’ and recognition of their influences on organizations, society and individuals.

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- Social Responsibility** : Deontological approach
- Profit** : Teleological approach
- Good Governance** : Virtue ethics



FROM ANEKANTAVADA TO OMEGA CIRCLE APPROACH

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Anekantavada, a distinguished feature of Jainism, is the doctrine of manyness or multifaceted nature of truth. It offers systematic, logical explanation for understanding the multifarious aspects of the truth behind statements, human perceptions, knowledge and the nature of the self. It implies that there can never be only one point of view. **‘Ekam Satya, bahuda Vadanti’** i.e. ‘Truth is one, it is manifested in many forms’.

The principle of Anekantavada is the best means of arriving at the truth or of ascertaining fundamental principles. To comprehend the full aspects of a thing, one must take into account several points of view.

The Conditional Holistic Principle¹

To understand the Conditional Holistic Principle, let us consider the following example:

“There are six blind men who want to know what kind of object an elephant is. Each touches a different part of the elephant (see Fig.1). The one who touches a leg says, “It is a pillar”, the one who touches the trunk says, “It is a pipe”, the one who touches an ear says, “This is a winnowing fan”, and so on. Thus, each opinion differs. Hence, if we wish to understand what kind of object the elephant is, we must look at it from all sides. (The story seems to be popularized first in the West in a poem by J.G. Saxe (1816-1877); Mardia (1991) quotes this poem in full.)

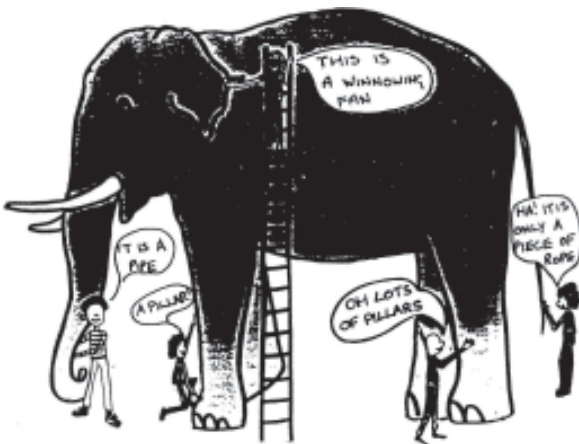


Fig 1: A description of Jain Holistic Principle: Elephant and six blind men (five shown)(Mardia,1996:97)

This illustrates the Jain Holistic Principle of Anekantavada which is also explained by the following verse

te.ksx/kEe.kks oRFkq.kks] rnals p
lOoifMoÙkhA

va/k Oo x;ko;os rks] fePNkfifVB.kks
ohlqAA

Those, who treat some one portion or aspect of a thing as a whole thing, have a wrong understanding like those blind persons who treated some one particular part of an elephant as a whole elephant².

Anekantavada & Syadvada-: Philosophy of Multiple Perspectives:

Syadvada aims to unify, coordinate, harmonise and synthesise the individual viewpoints into a predictable whole. In other words, the Syadvada, like music, blends discordant notes so as to make a perfect harmony.

This notion highlights the role of relativity in all human thinking. This is the best means of arriving at the truth or ascertaining fundamental principles. Anekantavada fosters a mindset that says: Things are not always as they seem; that contradictions abound in our everyday perceptions.

It points out that true nature of a thing can not be explained in absolute terms. It also maintains that a thing is possessed of many attributes and we express the thing only in one or more of these attributes. The relationships between the thing and that attribute cannot, however, be fully stated in an unmodified statement. The same thing appears to be of a different type from a different stand point. To comprehend the aspect one must take into account several standpoints or views.

Anekantavada describes the world as manifold, an ever-changing reality, infinity of view points depending on the time, place, nature and state of the one who is the viewer and that which is viewed. It also means multifaceted viewpoints and states that truth is relative to different view points (nayas).

What is true from one point of view is open to question from another. Absolute truth cannot be

grasped from any particular view point alone. Absolute truth is the sum total of all the different-view points (more than one point of view)³.

TOWARDS OMEGA CIRCLE :

Before discussing Omega circle approach, it is crucial to refer to the author of the approach. Prof. Subhash Sharma, an eminent researcher in the field of Indian Management has consistently pursued academic work on a continuing basis in this direction. Deriving managerial insight from ancient Indian wisdom, he developed a number of models which combine Indian Thought with Management concepts. His two path breaking books i.e. “Management in New Age : Western Windows Eastern Doors (WWED) and New Mantras in Corporate Corridors: From Ancient Roots to Global Routes, are making their way into corporate corridors.

A humble effort has been made in this paper to assess the influence of ‘Philosophy of Anekanatavada’ on his concepts and models.

First Chapter i.e. “The Reality Out There”⁴ of the book, WWED⁴ starts with the following exposition:

*“There are different routes to reality,
Science, art, religion and spirituality,
These are different ways to capture,
The actual functioning of nature.”*

This exposition clearly reflects the influence of “The Principle of Anekantavada”. According to this Principle same thing appears to be of different type from a different stand point. He elaborates that there are multiple views about reality and different actors involved in the drama experience it differently.

This is further reflected in his book, “Arrows of Time” (2001), wherein principle of Anekantavada is captured through ‘Prism of Ism’ reflected in the lines,

“Ism, ism, ism, ism,
We see the world through many
prism” (p.92)

Chapter 5 of WWED, “M-form Management in Multi-dimensional Reality⁵” is based on theory of Anekantavada & Syadvada. “M-Form societies” means societies which are characterized by multiplicity of diverse ideological, structural cultural, and regional characteristic i.e. a high degree of heterogeneity and existence of multidimensionality. Managers operate under situations of multiple pulls, because of multidimensional nature of such pulls, from multiple layers of society. Therefore, it supports the Theory of Syadvada which also means multiple view points or multiplicity in any thing.

Different traditions indicative of the different Indianic thought system were identified.⁶ Syadvada (Multiple perspectives) tradition finds a place in the same.

OMEGA CIRCLE VIEW OF TRUTH⁷:

Prof Subhash Sharma in his recent book, New mantras in Corporate Corridors (2007) has defined the concept of Omega Circle in following terms:

“Truth can be viewed in many different ways. If we represent Truth as T, then T can take many forms e. g. Inverted T represents the dialectical opposite of truth. It has been said that Whatever is true, its opposite is also true. The spokes in a wheel represent various Ts. Thus, they represent various views about truth. In fact, a wheel can be viewed as ‘omega circle’ wherein various spokes represent various approaches to truth. We refer to this view of truth as ‘Omega circle’ (p. 471)”.

This interpretation suggests that the philosophy of anekantvada can be explained through the idea of omega circle. It is indeed heartening to know that the above concept of omega circle has been given a physical manifestation at Indian

Business Academy (IBA), Greater Noida and Bangalore where a circle has been named as omega circle to make students aware of many dimensions of an issue or a problem. It also provides a lesson on tolerance towards viewpoints of others and to take a holistic perspective. Thus, the philosophy of anekantvada has been translated to its practical relevance. In most managerial decision making situations such an approach is needed as such situations require multiple perspectives and their synthesis and integration.

Omega circle concept is a useful tool for decision making and problem solving in organization contexts. It facilitates consensus building as well as team building as it brings into discussion various viewpoints and perspectives on issues of importance to the organization. It may be indicated that this concept also has linkages with ancient concept of Chaupal. Prof Subhash Sharma in communication to this author has indicated that he has tested this tool in his Corporate Reach-out Programs for Executives and found it useful at the strategic and managerial levels to create participative culture.

CONCLUDING COMMENTS :

The concept of 'omega circle' is an illustration of creative and scientific interpretation of the Anekantvada for its relevance in contemporary corporate context. This author in her research on Jainism and Management has found that many concepts and models given by Prof Subhash Sharma, have been directly or indirectly influenced by Jain tenets and philosophy. In fact such creative re-interpretations help in retrieving ancient wisdom and bring it to the mainstream domain of management and thereby it expands the thought horizons of managers and the corporate world.

It may be indicated that omega circle

concept has implications for strategic level and managerial level decision making and problem solving in contrast to quality circle which is a useful tool at operational level. It can also prove to be a very effective O.D tool to create a participative culture. Thus it is not only a philosophical concept but also is a useful practical tool for the corporate world.

Note: This paper is a revised and extended version of the paper presented at International conference on "Expanding Horizons of Indian Business and Indian Management" organized by Indian Business Academy, Greater Noida on Feb 19-20,2008

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5. *ibid*, p.35
6. *ibid*, pp. 74-79
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WHISTLE BLOWER PROGRAMS : TRENDS IN TRAINING AND DEVELOPMENT

●—————●
Ms. Shamira Malekar

Abstract

The research paper is aimed to understand how companies are getting pro-active and hence incorporating various trends in the training and development programs. One of such innovative trend is “Whistle blower program” (WBP). A WBP is one that ensures that employees are given enough security and freedom when they take an initiative to expose malpractices occurring in the company. The WBP can be introduced in training and development, as this would ensure that employees have no misconceptions about the policies. In addition, the employees can be moulded into effective and alert employees, which would be done by creating a very transparent and employee friendly environment. In addition, this research paper aims in helping to understand the various repercussions of whistleblowing, benefits of WBP, legal systems in our and other countries to protect whistleblowers, etc. The paper also includes the opinion of various experts who are in the field of human resources since a long time, belonging to different industries. They share with us their view on the viability of this concept. This research paper would be useful for HR professionals, employees, researchers and policy makers in a company.

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1. Introduction :

The idea behind taking up this topic came after witnessing what has recently happened in the terror attacks that happened in Mumbai on the 26th of November 2008. It is also realized that all this could have avoided if everyone would have been very strong on their ethics and would have taken timely action. For instance, the fishermen (whistleblowers in this case) had raised their voice about suspicious behavior in their locality. This case made us realize that, sometimes organizations need to be proactive and should introduce some systems that would not only train an employee to be alert all the times but will also ensure that they feel very secured about the fact that their job, health, liberty, etc. is not at stake when they raise their concerns.

In India, an attempt to mandate whistle blower protection was scuttled by the corporate sector with the argument that it would only empower disgruntled employees to harass the management. However, gone are the days when management used to feel that employees would use WBP just to remove frustration on the management?

In fact the following quotes can help us to understand that the WBP can be helpful for the companies. Kumar (2008) has stated "If companies incorporate a coherent whistle blower policy as part of its corporate governance norms, it can indeed be beneficial. In fact, if companies heed their internal whistle blowers, they can at times, even protect their core interests." MacBeath (2008) stated that privately held businesses can greatly benefit from introducing measures to accommodate potential whistleblowers within their organization.

Gandhi told his followers "*to be the change you want to see in the world*". Taking inspiration from this quote, we decided that the organizations, if they want to change the patterns of malpractices like corruption; they will have to change

their mindset. Once that is done, they can change the mindset of employees and make them more ethical and alert, which can be done through WBP.

This research aims to cover the scope of the viability of the integration of the concept of WBP and T and D.

Objective of the research paper:

- To understand the concept of WBP
- To understand the problems, consequences, benefits and practicality of WBP
- To understand the role that WBP play in curbing the organizational frauds like corruption, bribery.
- To understand the practicality and applicability of the WBP in training and development.

1.1 Training and Development (T and D) :

Humans are an organization's greatest assets; without them, everyday business functions such as managing cash flow, making business transactions, communicating through all forms of media, and dealing with customers could not be completed. Humans and the potential they possess drive an organization. Today's organizations are continuously changing. Organizational change impacts not only the business but also its employees.

Human resource management is responsible for how people are treated in organizations. It is responsible for bringing people into the organization, helping them perform their work, compensating them for their labors, and solving problems that arise (Cherrington, 1995). There are seven management functions of a human resources (HR) department that will be specifically addressed: staffing, performance appraisals, compensation and benefits, training and development, employee and labor relations, safety and health, and human resource research.

Definition of training: According to Nadler and Wiggs (1986), training focuses on learning the skills, knowledge, and attitudes required to initially perform a job or task or to improve upon the performance of a current job or task, while development activities are not job related, but concentrate on broadening the employee’s horizons.

1.2. Objectives of Training are to :

- Recruit individuals who don’t have formal training or experience in the industry and provide training in the field.
- Maintain employee interest in their advancement by providing tuition assistance reimbursement.
- Manage performance by giving employee’s

freedom to grow within their roles, provide feedback and input.

- Encourage employee’s to do more and strive to be better by continuously learning and improving on weaker skill sets.
- Provide orientation and ongoing training and support to new hires.

Training focuses on the current job, while development concentrates on providing activities to help employees expand their current knowledge and to allow for growth.

According to Cherrington (1995), training and development can be used in a variety of ways, including :

Table 1 : Types of Training and Development	
Training	Development
Orientation and informing employees	Mentoring
Developing desired skills	Career counseling
Preventing accidents through safety training	Management
Supplying professional and technical education and	Supervisory development
Providing supervisory training and executive education	Job training

1.3. Benefits and importance of T and D :

Development of Human Resources – Training and Development helps to provide an opportunity and broad structure for the development of human resources technical and behavioral skills in an organization. It also helps the employees in attaining personal growth.

- Development of skills of employees – Training and Development helps in increasing the job knowledge and skills of employees at each level. It helps to expand the horizons of human intellect and an overall personality of the employees.
- Team spirit – Training and Development helps in inculcating the sense of team work, team

spirit, and inter-team collaborations. It helps in inculcating the zeal to work within employees.

- Organization Culture – Training and Development helps to develop and improve the organizational health culture and effectiveness. It helps in creating the learning culture within the organization.
- Organization Climate – Training and Development helps building the positive perception and feeling about the organization. The employees get these feelings from leaders, subordinates, and peer.
- Healthy work-environment – Training and Development helps in creating the healthy

working environment. It helps to build good employee, relationship so that individual goals align with organizational goal.

- Health and Safety – Training and Development helps in improving the health and safety of the organization thus preventing obsolescence
- Training and Development aids in organizational development for example Organization gets more effective decision-making and problem solving. It helps in understanding and carrying out organizational policies.
- Training and Development helps in developing leadership skills, motivation, loyalty and other aspects those successful workers employees usually display.

2. The recent trends in T and D :

1. Performance Consulting :

Human Performance Technology or performance consulting is changing the face of the traditional training department forever. Few training organizations offer trainer-led, generic classes as the only, or even major, solution to organizational challenges and opportunities any more .Alternatives to training offered by progressive human resource departments include coaching, organizational development or planned change consultation and interventions, facilitated planning sessions and large group processes. The training that is provided is often custom-designed with stated outcomes congruent with the direction of the business.

2. Web Based Training (WBT) :

WBT moves ahead of traditional training that manual-based course. WBT means training that is delivered with the help of the technological advances like internet, Compact

Discs, etc.

*** Whistle Blowing (WB) as a trend in T and D :**

As mentioned in the background of the study, we wanted to understand the possibility of the companies' being pro-active by introducing WBP as a program in T and D. This trend can be very useful for the company, as it will ensure that the employees know that company is serious about whistleblowing and is willing to protect employees and their interest to whatever extent possible.

Without sufficient measures in place, whistleblowers can be victimized as informants or traitors rather than a valuable early warning system, which can save lives, money and reputations. The other, and perhaps greater and more prevalent, risk is that they remain quiet or leave the organization and the underlying issues remain undetected.

Psychologists have studied the “bystander effect” and other theories of why people who are aware of wrongdoing fail to intervene. Passivity, it seems, is epidemic, cutting off oxygen to corporate consciences everywhere. Managers and executives generally have the right “values”—that is, they know what they should do when circumstances call on them to take a stand or make a hard choice. If managers acted on those values, and if they applied the same skills they draw on when making a tough sell or marshaling resources for a new business venture, then the misconduct might never escalate to the point where heroic whistle-blowing is required.

But people usually don't act on their values, our research shows, because they don't consider such action to be part of their jobs. Business people view moral and ethical dilemmas as exceptions—and human beings don't deal with exceptions terribly well. In extensive interviews with dozens of managers who had confronted ethical quandaries, we heard repeatedly how they considered such questions—

even the classic ones case studies often address—to be “extraordinary” or an “intrusion.” They talked about being derailed by these issues, not because they felt morally ambivalent but because dealing with these sorts of problems is simply not what they do.

Such conflicts are greatest for employees who define their jobs narrowly: as simply closing the next deal or making the numbers. Managers who view their professional purpose in broad terms—delivering customer value, say, or building a sustainable enterprise—have an easier time with ethical questions, our research suggests. The broader scope encompasses more kinds of decisions, more types of concerns, and so ethical questions can become just another part of the landscape. As a result, those employees are less likely to lay low or obfuscate or even lie to avoid a tricky situation.

Most organizations want workers who don’t just think the right thing but also do it. Managers have a responsibility to help employees over their mental hurdles. Leaders who act ethically themselves are necessary but not sufficient—they must also make clear that correctly resolving ethical and moral questions is part of everyone’s job and that time spent doing so does, in fact, serve the business. And they should make it easier for employees to seek mentors who will guide them across difficult terrain and to build coalitions among like-minded colleagues willing to share the journey. Some companies are having success with programs in which people practice arguing ethical positions in front of respected leaders and peers.

3. More data on Whistle blowing :

The term ‘whistle blowing’ is a relatively recent entry into the vocabulary of public and corporate affairs, although the phenomenon itself is not new. It refers to the process by which insiders ‘go public’ with

their claims of malpractices by, or within, organizations — usually after failing to remedy the matters from the inside, and often at great personal risk to themselves (Perry, 1998).

According to Starke (1991), a whistleblower discloses information he or she reasonably believes evidences a violation of any law, rule, or regulation, or mismanagement, a gross waste of public funds, an abuse of authority, or a substantial or specific danger to public health or safety.

- such disclosure is made in the reasonable belief that this information demonstrates that there had been such misconduct;
- the person making the disclosure acts in good faith, without malice;
- the disclosure is made in the public interest with a view to ensuring that the community has an effective civil service; and
- The disclosure is not specifically prohibited by law, or considerations of national security or defence would not preclude it being made.

It is this willingness to stand up for a principle and court risk openly that distinguishes whistleblowing from such related practices as in-house criticism, anonymous leaks, and the like. The whistleblower is considered a hero or a traitor, a do-gooder or a crank, a role model or a non-conformist troublemaker—depending on one’s point of view. Whistleblowing is a universal phenomenon. India has also had its share of prominent whistleblowers from V. P. Singh to M. Prabhakar to P. Dinakar to S. Dubey.

3.1. Types and ways of whistleblowing :

The Government Accountability Project, US lists four ways to blow the whistle:

- Reporting wrongdoing or a violation of the law to the proper authorities.

- Refusing to participate in workplace wrongdoing
- testifying in a legal proceeding
- leaking evidence of wrongdoing to the media

According to Kumar, these are the most common types of whistle blowers:

- *Internal whistle blowers* report misconduct to another employee or superior within their company or agency.
- *External whistle blowers* report misconduct to outside persons or entities. In these cases, depending on the severity and nature of the wrong-doing, whistle blowers may report the misconduct to lawyers, the media, law enforcement or watchdog agencies, or to other local, state, or federal agencies. Ideas about whistle blowing vary widely.

3.2. Examples of WB and the consequences :

Whistleblowing has always stayed in the world though not with the exact name. Hence, various examples can be cited from history. To make the examples more relevant, let's classify them on two levels.

- Indian level
- International level

3.2.1 Indian level

Indian level can be further classified into:

- Corporate whistle blowing
- Historical whistle blowing

i. Corporate whistle blowing :

Whistle blowing is not easy. Some times a person has to pay heavy for it. Let us discuss the most famous and turn around examples, which brought in a change in outlook towards whistleblowing:

A. S. Dubey – A Project director at the National Highways Authority of India (NHAI),

Dubey was assassinated in Gaya, Bihar in 2003 for fighting corruption in the Golden Quadrilateral highway construction project. In fact, this issue was seriously taken by media, which resulted in formation of SK Dubey foundation, a consumer forum that protects whistle blowers.

B. A. Bhatia - A Former bureaucrat had to face 13-year departmental inquiry for exposing the floor space scam in India.

C. Y.P Singh - IPS officer Y. P. Singh was denied a promotion for exposing the wrongdoing of his seniors in several cases.

D. S.K. Nagarwal - An Executive Engineer, working on the Eklakhi-Balurghat New Railway Line (in West Bengal). On reporting corruption in this project to his superiors (including the Railway Board), the letter of complaint was leaked to the contractor mafia who have threatened to eliminate him and his family. He was transferred many times and his bosses tarnished his Annual Confidential Reports. Finally, he was murdered for reporting corruption.

E. Manjunath – He was an MBA from Indian Institute of Management - Lucknow. While working for the Indian Oil Corporation (IOC) in Lucknow, he had ordered two petrol pumps at Lakhimpur Kheri sealed for selling adulterated fuel for three months. When the pump started operating again a month later, Manjunath decided to conduct a surprise raid around November 19, 2005. Having not heard from his son for three days, his father had sent an SMS: “How are you?” There was no reply because that very night, during his inspection, Manjunath had been shot dead. His body, riddled with at least six bullets, was found in the backseat of his own car, which was being driven by two employees of the petrol pump.

ii. Historical Whistleblowing :

Whistleblowing is just a modern name, but the act has always remained as the root of Indians. Let's explore the example taking reference of: Vibhishan (Ramayana): Vibhishan was the youngest brother of Ravan and showed an inclination to a righteous life from a very early age. It was he who protested against the kidnapping of Sita. Hanuman also owed his life to Vibhishan's timely intervention because Vibhishan reminded Ravan that a messenger could not be killed. Vibhishan kept on trying to get Ravan to return Sita to Ram, but was constantly rebuffed. Finally, he was exiled by Ravan and ordered to leave Lanka else he would be put to death.

Thus, it is clear that Vibhishan was devoted to the path of truth from a very early age. Throughout his life in Lanka, he tried to steer his brother to a righteous path and opposed his cruel and unjust actions. It was only when he was ordered to leave the court and threatened with death, that he decided to leave Ravan and join Ram. (Verma, 2001)

Thus, it can be very well said that because Vibhishan went against his brother's wish he was asked to leave Lanka or else he would be put to death.

Whistle blowers re-manifest this myth in the real world when they blow the whistle on the corrupt practices of their organizations, often at great expense to themselves. At a time when our nations are riddled with cliques and social groups are mired in their own selfish pursuits, the significance of Vibhishan is clear. In this context it is ironical that a person following the 'traitor', Vibhishan actually becomes a nation builder by working to rid the nation of malcontents and promoting the well being of the people.

3.2.2 International level :

A. Watkins, Enron – She was the Vice President of Corporate Development at the Enron Corporation. She is considered by many to be the whistleblower that helped to uncover the Enron scandal in 2001. She wrote a concerned internal email message to Enron CEO Kenneth Lay warning him that there were misstatements in the financial reports.

B. Cooper, WorldCom - She was an internal auditor and consultant best known for being the whistleblower who exposed massive accounting fraud at WorldCom in 2002. Cooper worked as the Vice President of Internal Audit at WorldCom. After conducting a thorough investigation in secret, she informed the audit committee of WorldCom's board that the company had covered up \$3.8 billion in losses through phony book keeping. At the time, this was the largest incident of accounting fraud in U.S. history.

3.3 Treatment given to whistleblowers in India and western countries:

Let us understand this by taking the following two instances (Datta, 2004)

* In November 2003, contract killers murdered Dubey. His fault — he was an honest and upright officer who refused to follow the diktats of the powerful local construction mafia. His murder had drawn widespread condemnation from all quarters.

* Just two days after Dubey's murder thousands of miles away in Australia, Wilkins was being presented with the Whistleblower of the Year Award at the Legislative Assembly by the United Nations Association of Australia. He also received a \$5,000 cheque from an anonymous donor. All this came to him for the courage he showed when he resigned from Australia's top intelligence assessment

agency, the office of National assessment, in protest against the government justification of its war with Iraq.

The contrast is clearly visible. In Australia, Wilkins is being rewarded for exemplary courage provides an impetus for others to act in the same way. The West rewards its brave men in civilian clothes. In India, the way Dubey was done away with, will discourage thousands who will gulp down compromise and keep quiet. Whistleblowers are our soldiers not in uniform. They are our real heroes. They die twice if no one acknowledges their bravery or learns from their sacrifice. Public protest is not enough.

3.4. Legal protection abroad

- UNITED STATES:
 - a. Lloyd-LaFollette Act of 1912 - The first U.S. law adopted specifically to protect whistleblowers was the Lloyd-LaFollette Act of 1912.
 - b. NO FEAR Act, 2002 - Notification and Federal Employee Antidiscrimination and Retaliation Act of 2002"
 - c. Whistleblowers Protect Act of 1989
 - d. Sarbanes-Oxley Act, 2002
- United Kingdom: The Public Interest Disclosure Act, July 1999.
- New Zealand: Protected Disclosure Act, Jan 2001.
- Australia: Protected Disclosures Act, 1994
- South Africa - Protected Disclosures Act, 2000
- Countries such as Canada, South Korea, Argentina, Russia, Slovakia, Mexico and Nigeria have enacted or are in the process.

3.5. Legal protection in India :

While the government still has to bring out a comprehensive whistle-blower policy, the Securities and Exchange Board of India (SEBI), the market regulator, included guidelines for companies in an

amendment to Clause 49 of the listing agreement in 2003. These guidelines were implemented on the recommendations of the Sebi Committee on Corporate Governance chaired by N.R. Narayana Murthy. (Gupta, 2007)

Under the guidelines :

- An employee wanting to report a fraud or malpractice in his organization has direct access to his company's audit committee and can approach it without seeking the consent of his superiors.
- The company will send a circular or other correspondence to all its employees informing them that they enjoy this right; it will also protect them from harassment such as termination of services or otherwise discriminate against them
- The company will confirm that it has adhered to the above practice in its annual report, in the Board report on Corporate Governance

Loopholes :

The guidelines have since been made non-mandatory, following reservations on the part of several companies, which cited that the policy could be used to report a number of frivolous cases. There was also the argument that the insertion did not deal adequately with what constituted evidence and what didn't. So today, we have a Clause 49 that simply calls on companies to merely "establish a mechanism" to enable employees to report misconduct.

As it is visible that no proper legal protection is available to a whistleblower, this increases the need for a company to have a WBP.

4. Is a legal protection reliable?

This question can be answered by understanding the following quotes:

- The efficacy of any legislation can only be gauged by its enforcement. As it is, India has a

weak record in law enforcement.

- Even though laws are supposed to protect whistle blowers from retaliation, people who feel threatened by the revelations can ostracize the whistle blower, marginalizing or even forcing him or her out of public office. (Nadler and Schulman, 2003)
- Former state chief secretary J.B. D'Souza (2003) stated that India has had few whistleblowers because there little legal protection available to them.

Now let us understand the repercussions of these quotes. These quotes in a way, try to convey that the legal system cannot be fully relied upon. Thus, the company needs to take an initiative to make sure that the whistleblowers in their organization fell secured. Hence, a company needs to introduce a WBP.

4.1. What is WBP?

A WBP is a program, which allows employees to report violations of the law to a government agency or a superior without fear of retaliation. Many nations have such programs to ensure that workers feel comfortable about reporting violations. Some companies also have whistleblower policies in place to encourage their employees to speak up about problems in the company. These programs appear to be highly beneficial for employees and society in general, since employees may notice problems, which could become serious issues if they are not addressed.

Under a WBP, an employee who reports a workplace violation such as unsafe working conditions or sexual harassment can do so without the fear of retaliation. A company may not fire or lay off a whistleblower. Whistleblowers also cannot be penalized with reductions in wages, short hours, or denial of benefits. If an employer does penalize a

whistleblower, it may face serious legal consequences.

After T and D, WBP program can be followed up, reminded and encouraged through the following options:

- Post WBP information on the intranet sites, bulletin boards
- Provide annual reminders
- Toll free phone lines
- Fax options
- Facility of an ombudsperson
- Anonymous Emails

4.2. What stops employees from being a whistleblower?

- The courage and loneliness of the whistleblower is even more striking when one considers the opportunity cost of being righteous. For one, the whistleblower becomes a marked man, and if his target is a powerful entity, he puts his life, limb and liberty on the line when he chooses to speak up. Given the prevailing standards of morality in public office the world over, the risks of being righteous when you have nothing to gain, and the rewards for lying low, it's fair to say that selfless whistleblowers themselves are a dying breed. (Venkatesan, 2005)
- According to H.Kanfman, a well-known whistleblower: if you have God, the law, the press and the facts on your side, you have a fifty-fifty chance of defeating the bureaucracy. (Qusqas and Kleiner, 2001)
- According to Dyck (2007), 230 fraud cases in US were studied between 1996 to 2004, researchers determined that whistleblowers are the best tool for fighting corporate fraud. One unfortunate, but not surprising, finding was that of whistleblowers whose identity was revealed, 82% of them were either forced from their

position or quit under duress.

4.3. “Why are employees afraid to speak?”

What would one think if one overhears an employee confiding in another, “If I tell the director... what customers are saying, my career will be shot”? We actually heard this, verbatim, in the course of our research on communication in a leading high-technology corporation. Our study suggests that this type of self-censorship is common, from the rank and file right up through senior management.

We set out to systematically identify the factors that cause employees to bring ideas to their bosses—or withhold them—by interviewing nearly 200 individuals from all levels and functions of the company. The firm had many formal mechanisms, such as an ombudsperson and grievance procedures, for encouraging people to speak up about serious problems, yet half the employee respondents in a recent culture survey had revealed that they felt it *was not* “safe to speak up” or challenge traditional ways of doing things. What they were most reticent to talk about were not problems but rather creative ideas for improving products, processes, or performance.

While it’s obvious why employees fear bringing up certain issues, such as whistle-blowing, we found the innate protective instinct so powerful that it also inhibited speech that clearly would have been intended to help the organization. In our interviews, the perceived risks of speaking up felt very personal and immediate to employees, whereas the possible future benefit to the organization from sharing their ideas was uncertain. So people often instinctively play it safe by keeping quiet. Their frequent conclusion seemed to be, “When in doubt, keep our mouth shut.”

Sometimes, employees told us they feared speaking up because managers had been genuinely

hostile about past suggestions, but this was relatively rare. More often, they were inhibited by broad, often vague, perceptions about the work environment. A culture of collective myths proved chilling—for example, stories of individuals who had said something in a public venue and then, as one R and D director put it, were “suddenly gone from the company.”

Our findings suggest that encouraging speech, therefore, isn’t simply a matter of removing obvious barriers, such as a volatile leader or the threat of a summary dismissal. Nor is it a matter of putting formal systems in place, like hotlines and suggestion boxes. Making employees feel safe enough to contribute fully requires deep cultural change that alters how they understand the likely costs (personal and immediate) versus benefits (organizational and future) of speaking up.

Therefore, as we see in the above case study that the employees want to speak up but they do a cost-benefit analysis. They try to compare the cost of whistleblowing in terms of losing their job, losing support from friends, alienation, threat to life, etc. with the future benefits of whistleblowing in terms of incentives, appraisal, and support from management, etc. Hence, if the environment of the company is employee friendly and whistleblower friendly, chances of high.

It can also be said that once the proper environment is created, the following scenarios will prevent whistleblowing:

- Employees do not know who to contact
- Employees don’t want to complain in open
- Immediate supervisor is suspect

The above situations could be overcome successfully by introducing WBP while imparting T and D. This would ensure that employees have the basic information about what to do in the above

situations. It is evident from these case studies that whistleblowing is not for the faint of heart. Instances of the whistleblower being fired, demoted or punished in other ways while the organisation denies, ignores or quietly buries the disclosure are universal.

4.4. Is WBP worth the efforts?

Whistle-Blower Programs have shown to have both qualitative and quantitative benefits. In general, the importance of WBP can be highlighted keeping in mind the following benefits:

a. Anti-corruption instrument :

- The United Nations Convention against Corruption (UNCAC) has highlighted the importance of whistleblowing as an anti-corruption instrument. Article 33 of UNCAC says that:

Each state shall consider incorporating into its domestic legal system appropriate measures to provide protection against any unjustifiable treatment for any person who reports in good faith and on reasonable grounds to the competent authorities any facts concerning offences established in accordance with this convention.

- Whistle blowing is actually the reverse of corruption in terms of cost-benefit incidence. Whistleblowers absorb the personal costs and other risks associated with whistleblowing when they expose and report corrupt practices. In the meantime, organizations and the society benefit from the whistleblower's act of reporting a wrongdoing that pose serious harm to the organizational or public interest.

- According to a survey conducted by Transparency International (2008), a Berlin-based group that monitors global corruption trends, India has fallen from the rank 67 in the year 2005 to the rank 85 out of 180 countries in 2008. Moreover, it concluded that Indians pay more than \$5 billion a year in bribes. Thus, if companies have good WBPs

and if proper training about this is imparted, and then this cost can be avoided.

b. Fraud detection:

- According to "Who Blows the Whistle on Corporate Fraud" study conducted by the New York-based National Bureau of Economic Research, it was found that of the 230 fraud cases that occurred between 1996 and 2006:

- 19% were revealed by whistleblowers
- media uncovered 14% of the frauds
- Auditors detected only 14%
- short sellers and other shareholders detected 9%
- Securities and Exchange Commission detected 6%
- Lawyers less than 2% of the fraud
- Stock exchanges, banks - nothing

Thus, the highest % of frauds was detected by the whistleblowers.

Insiders may be the best informers: internal whistleblowers. Employees and third parties should be encouraged to report their suspicions of fraud or other corrupt practices. To encourage any reporting, whether anonymous or otherwise, a fraud hotline may be set up – perhaps run by a third party. Its existence should be well publicized and its role in deterring or detecting fraud should be made widely known. Thus, here the WBP in T and D can serve the same purpose

c. Change agent -

As an instrument of change, whistleblowing helps reform systems, procedures, and people. It contributes to the formation of positive values by raising standards in the organization and society. It promotes the value of responsible citizenship, improves morale in people, and empowers them with hope.

d. Promotes trust and transparency -

Some stakeholders interviewed have concrete notions of the benefits of whistleblowing for organizations and the society. Whistleblowing promotes transparency and prevents misconduct, graft, and corruption. It generates strong and convincing evidence that help ensure successful prosecution of perpetrators of wrongdoing.

The benefits of a good WBP can be summarized following points:

(Whistle-Blower Program Activities, 2007)

- Support the Administration's Code of Conduct and ethical behavior by employees through the provision of a 'safe' way to voice these concerns.
- The identification of occurrences of fraud and waste and the initiation of corrective action.
- A deterrence of unacceptable by increasing the perception that this behavior may be detected.
- The identification of administrative control weaknesses and recommendations for improvement. These improvements will help to reduce the likelihood of future losses.
- The Whistle-Blower Program reports will include recommendations to address concerns in, to prevent future losses.

4.5 Companies using WB Programs :

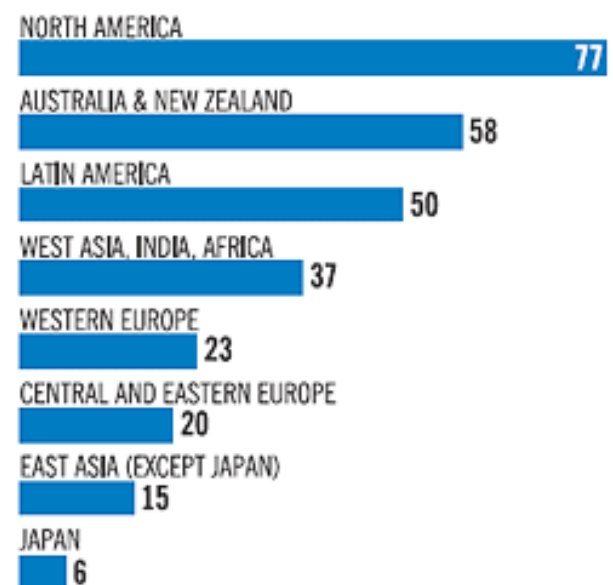
International scenario :

According to the Grant Thornton International Business Report (2008): 45% of privately held businesses support whistleblowing globally have measures in place to accommodate potential whistleblowers, Regionally, Latin America has the highest percentage (68 per cent) of businesses with support for whistleblowers, while with 29 per cent of businesses reporting positively,

East Asia (excluding mainland China) has the lowest percentage.

According to a world wide survey by Ernst and Young : Global Fraud survey 2008 :

The figure denoted the percentage of companies in a particular country believed that WBP helps in detecting frauds.



Figures denote percentage of companies replying in the affirmative
Source: E&Y 10th Global Fraud Survey, 2008

Indian scenario : As we see in the above two global studies that Asia is lagging behind as far as WBP is concerned. Nevertheless, the situation is changing. Now, many companies have started introducing the concept of WBP. Some of the examples of such companies are as follows:

- Infosys had formalized a whistleblower policy some time back to sensitize its employees. The company learnt the hard way — it realized the need for the policy after a sexual harassment case was filed against its former director P. Murthy. Infosys formulated a whistleblower policy in April, 2003.
- Wipro - In 2003, Wipro also informed its employees of its policy called 'Ombud

processes. Wipro's policy, states : Employees are the first to realize that there may be something seriously wrong within the company. This policy is being introduced to enable employees to raise concerns about any malpractice, impropriety, abuse or wrongdoing at an early state and in the right way without fear of victimization, subsequent discrimination or disadvantage. Even if the concerns or the issues raised are found to be untrue it says that if the employee is acting in good faith, it does not matter if one is mistaken.

- c. Dabur also has incorporated whistleblower policies to ensure transparency in the organization.
- d. ICICI Bank Ltd has put into practice a 'whistleblower policy.' A whistleblower policy provides protection to all employees who come to know about the unethical or inappropriate practices and approach the company's audit committee without informing their immediate supervisors.

5. Expert Opinions :

To understand the practicality and the effectiveness of the concept of WBP in training and development, we decided to take expert opinion for the following industries:

- Service industry (ITES) – Mainly due to unique demographics of employees involved
- Manufacturing sector – Mainly because of semi skilled and unskilled manpower involved.
- Government – Mainly because whistleblowing programs are most required here.

5.1 Service Industry - ITES (KPO)

Name of the expert – D. Tilak

Designation – Talent Engagement Specialist

Name of the Company – Sterling Information

Resources Pvt. Ltd

Number of years in HR industry – 5 years

View about the practicality of WBP:

Tilak felt that the concept of whistleblowers is much needed in the Indian scenario, especially because many fraudulent cases do happen. However, at the same time she also felt that it is a very risky process and hence it is very difficult for motivating and employee. Introduction of WBP can be considered of a great help but the employees' tenure in the company will make a difference. For example, if a newly recruited employee is introduced and trained about the WBP of the company in the initial stage itself, for example, at the socialization or orientation stage, the said employee will be very enthusiastic and excited about the program and hence will be positive about it. This happens because when a new employee enters an organization his perceptions about the company are not yet formed, so he is more receptive to the information given and hence he can learn easily.

Views about the feasibility of WBP in T and D in KPO industry:

Certainly, according to her, this concept will be very effective in KPO industry where usually employees are of a young age ranging from 18-25. This is because, since they are quite young, so they do not have preconceived notions about the policies. Hence, they can be moulded easily. She also feels that the young generation has a very revolutionary approach, so the results of the program can be positive. Overall, she feels that the introduction of WBP in T and D is a very promising concept.

5.2 Manufacturing Industry :

Name of the expert – E. D'silva

Designation – HR Manager

Name of the Company – Heldex Pvt. Ltd

Number of years in HR industry – 5 years

View about the practicality of WBP :

D'silva feels that the concept of whistleblower is very relevant to the existing situations, especially after the recent intelligence failure. Therefore, he feels if there is proper mechanism to counter such failures, then major mishaps can be avoided. In addition, talking about WBP in organizations, the concept is practical enough as it provides an opportunity for the company to build a trustworthy relation amongst the management and the employees.

Views about the feasibility of WBP in T and D in manufacturing industry :

When it comes to manufacturing industry, he feels that the WBP can be extremely helpful. This is because even one small fault in the production process can render the entire production useless. For instance, if the worker who processes the raw material realizes that the raw material is of a substandard quality and if he doesn't raise his voice and blow the whistle, we won't realize about the problem until the entire production process is done. And, at this point it will be too late to rectify the fault which ultimately results into cancellation of the entire batch. Thus, a heavy loss would be suffered. Hence, WBP would be crucial for us.

However, he feels that the problem comes in delivering the program, unlike other sectors; the majority of the workforce is semi-skilled and even unskilled. Therefore, the programs have to be made in such a way that should be easily understandable even by illiterate employees.

Talking about introduction of WBP in T and D programs, he feels that it can certainly be a fruitful move as the workers will come to know that this is a part of their duty, hence they will take it seriously.

5.3 Government Sector :

Name of the expert – A. Dani

Designation – HR Manager

Name of the Company – Sah Petroleum's Ltd.

Number of years in HR industry – 4 years

View about the practicality of WBP:

Dani feels that when it comes to government sector there is a huge occurrence of frauds and malpractices to be faced by the employees, thus it provides a huge opportunity for WBP. She feels that this is really a very important trend essential to be provided to the employees as they are the important part of an organization and frauds that are happening within the organization can be detected with their help.

Views about the feasibility of WBP in T and D in government sector:

On the other hand, she feels that since most of the employees have a long tenure with the company, they have rigid mindsets and many a times they block external information. So, changing their perceptions is a challenging job. But yes, it can be achieved with the help of T and D. At the end of the day, government has a bad reputation because of the corruption and bureaucracy, so such WBP can come to rescue. Its not just a single person responsible for such frauds but there is a big chain from top level to bottom level so a person whose not able to raise his voice as he is suppressed down. So, if such a whistle blowing training is provided to him he will be able to freely expose such malpractices.

6. Conclusions and Recommendations :

- It can be concluded that without the whistleblowers, we may not get to learn about problems until it is time to mourn the consequences. As it happened in the Enron case, where problems were discovered after the

company had collapsed.

Hence, proper training should be given to the employees to speak up at the right time in order to avoid mishaps like Enron and World com.

- It is unreasonable to expect employees to sacrifice their jobs and their future in order to protect the public interest; a few brave souls may do it but the vast majority of employees will not.

Hence, the organizations have to ensure that a favorable atmosphere is created for them where they can blow the whistle fearlessly and if companies can include WBP in T and D then it would make sure that employees think not only is the company concerned about transparency but also about their security.

- In trying to protect whistleblowers, we are actually trying to protect ourselves, as their very existence will deter government and corporate wrongdoings to a considerable extent. Many employees may be afraid to speak out even with the legal protection, hence, the WBP become a crucial part in stepping up the confidence of the employees.
- The majorities of employees who become aware of individual or corporate wrongdoing never report or disclose their observations to anyone for fear of the impact it will have, not only on their professional life, but their personal life as well.

Thus, in order to encourage employees to blow the whistle, organizations need to:

- a. Encourage employees to communicate internally
- b. Make employees believe that their concerns will

be taken seriously

- c. Make employees feel that they will not suffer any retaliation for their action.
- Most of the employees believe that whistleblowing is not a part of their job and responsibilities that is why they ignore it.

Hence is the company is introducing WBP in the socialization process or in T and D, this will make employees feel that whistleblowing is their duty and that the company is serious about the WBP.

- Usually employees' do not have specific details as to who to contact, what to do when immediate boss is the suspect, etc. So, necessary WBP information should be posted as frequently as possible.
- Employees usually do a cost benefit analysis to understand what weighs more the cost or the benefit of whistleblowing. Hence, sometimes, monetary benefits become essential.
- Every thing said and done, if an employee, recognizing the inherent risks of whistleblowing, decides to blow the whistle, most companies do not show required protective attitude towards the whistleblower which creates a mindset that companies do not care and it passes as grapevine within the organization.

So, if an employee is bearing all the risk and blowing the whistle, following actions should be taken by the company to ensure fairness and security of the whistleblower:

- Ensure that no compensation-related problems are created for whistleblowers
- Whistleblower's rights and benefits are taken

- care off properly
- Legal remedies against retaliatory actions
- Penalties are given for harassing whistleblowers
- Penalties for discriminatory behavior towards whistleblowers
- No alienation of the whistleblower
- No work transfers
- Assurance of confidentiality

Scope for further research :

The training and development arena is gaining momentum in the recent years. Several studies are being conducted on various aspects of whistle blowing, but there are a number of upcoming areas to uncover. There is a lot of scope for further research based on the future trends affecting whistle blowing. Some of the future areas in whistle blowing as trend will be like use of new technologies for helping employees to keep their identity safe in whistle blowing which will increase them to raise their voice against faults. An empirical study through surveys could be done to understand the dependence of effectiveness of WBP on the T and D programs of the company in the future when the awareness of the concept increases.

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LIBERTY AND REPRESSION OF THOUGHT (TOWARDS A NATIONAL ETHOS)

● ————— ●
Prof. JAYASHREE SADRI

Man is born free but everywhere he is in chains.

Jean Jacques Rousseau

ABSTRACT

This is a value centred critique of the state of liberty and repression of thought in India. The author takes a position from the perspective of radical political economy using the methodology of critical social science. The paper examines the contradictions within the citadels of learning as well as within the corridors of political power. In the process it undertakes a critique of the state policy that has abrogated the Constitutional provisions in respect of liberty and repression of thought. The author argues that political (vote bank) expediency and short run vision overshadows long run commitment to progress. The paper raises some awkward questions and challenges the value judgments of our policy makers. It ends by (a) pointing towards a possible national ethic and (b) giving a rather detailed bibliography to help the research scholar.

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The poor state of intellectual liberty and opportunistic repression of thought as well as moral policing is legion, although we in India are no way near the catastrophically low levels found in several Asian, African and South American countries. India won its freedom on 15th August 1947 but as I put finger to keyboard, India is still fighting for its independence. We have come a long way, but there is a longer way ahead for us to travel as a nation where *unity amongst diversity* should be (but is not) our calling card. This alludes to the independence of thought and expression that was guaranteed by the Constitution and which has been sidelined conveniently in the interest of keeping the vote bank happy and in the process, developmental growth is damned. When writing the 'End Note' in the *Theory and Practice of Managerial Ethics* (1999), I had remarked that "a spectre is haunting India, the spectre of mediocrity." This was an extension of the logic that mediocrity is a self-perpetuating phenomenon that is actively encouraged by those insecure persons at the higher rungs of a hierarchy. A lot of water has flowed from under the proverbial bridge and a good many words have been written since then. The greatest threat to Indian civil society today, I opine, is not from AIDS, SARS, or Bird Flu but from *intolerance* and *religious fundamentalism of the anti-national variety*. Let me explain further.

India claims to be a secular country but it has a uniform criminal code alongside of a diversified civil code. The British colonial legacy of divide and rule is still prevalent as long as this anachronism persists. Terms like the "majority community" and "minority community" have become convenient instruments to play vote bank politics. At the same time I question whether or not these terms are an oxymoron if secularism is an accepted state policy. We cannot forget that we are a thriving democracy and are not living in Franco's Spain, Hitler's

Germany, Mussolini's Italy, Stalin's USSR, Idi Amin's Uganda, Pinochet's Chile, or Zia's Pakistan.

In a country of 1.2bn strong population and an avowed secular society India is ruled by public sentiments on religion, cinema and cricket. Coming to cinema there has been a slew of "bans". There is the official ban when the appropriate government passes an order officially declaring a movie as having been banned as in the case of *Parzania* in Gujarat, *Black Friday* and *Aaja Nachle* in Uttar Pradesh, *Jodha Akbar* in Rajasthan etc. There is the unofficial ban when interest groups act as moral police and "claim" that sentiments are hurt provoking them to endanger lives and property as a form of protest leading to the state government banning a movie. When the Cinematograph Exhibitors Association of Gujarat pulled the plug on *Fanna*, when conspiracy theorists prevailed on the state government in Goa and Meghalaya to ban *Da Vinci Code* or the SGPC objection to *Jo Bole So Nihal* in Punjab are instances when (unnecessary) moral policing was visible.

When a lecture is in progress in some institutes and some students arbitrarily get up in the midst of it and walk out purportedly to say *namaz* on Fridays, a serious question is raised. This is not liberty but a misuse of tolerance. When a cricket match is in progress between India and Pakistan and prayers are chanted for the victory of Pakistan in a local place of worship within Greater Mumbai, it is not an exercising the right to religion but a wilful affront to nationalist feelings bordering on treason. When forty odd Hindu temples are destroyed in the Jammu-Kashmir region the fourth estate is muted supposedly because it is politically wise to do so. But when the Babri Masjid is demolished the same fourth estate suddenly wakes up. Without taking away even an iota of the nun's greatness, why has no social scientist or journalist ever observed that

only a covert agenda of proselytizing could cause a Church of Mother Teresa to exist in close proximity to a Hindu temple? This is especially so when post Vedic Hinduism predates Christianity by several millennia. Our blinkered vision will be our undoing unless we realise our folly.

Let me now examine what happens in some citadels of learning. When lecturers are told to pursue research, it is a legitimate UGC/AICTE/AIU directive governed by the need to improve the quality of management education. As per internationally accepted norms, a third of an academic's time at work should be devoted to pedagogy and andragogy, a third to research and consultancy and a third to academically related administration. Does this happen in most B Schools barring the top thirty? In some B-Schools public relations exercises take precedence over academics and students are treated as customers when in fact they are the products with the real customers residing in the corporate world. Persons have been known to reach the apex of academia by becoming Directors of B-Schools without ever teaching a full subject offering or publishing a research paper during their lifetime. The insecure mediocrity (below) looks up to them while the non-academic trustees (above) swear by them!

There has been a sizeable expansion in the number of B Schools during the past three decades but the moot question is how much path breaking research has emanated from them? Precious little, I would say. Now suppose a Director in a B-School says that he must approve all faculty research or that all such research must be conducted *only after* working hours (which begin at 11:00 am and end anything between 7:00 and 8:00 pm) what can be concluded? So too is the case of a Director in a B School who says that faculty can attend conferences only when classes are not in session. In each case that Director can be rightly accused of not only

exposing his own ignorance of academics but also becoming an obstacle to intellectual progress and impeding the liberty of academics in his Institute. Disagreement is the spice of academics and contradiction is the basis of all research since no new thought can ever come up without debunking an older thought. If liberty and tolerance do not exist in academia where else can it be expected? Nobody has a moral right to stifle either. The question then arises: what exactly is liberty and what exactly is tolerance?

Liberty in the highest tradition of Voltaire is seen as the right of one to exercise his wish only as long as it does not impede the right of another to exercise the other's wish. For instance nobody prevents students in a hostel from having night long parties with loud music blaring and damaging ear drums *provided* it does not deny the inhabitants of the locality from having a peaceful night's sleep. Only because it destroys another's right to rest is it banned.

But what is the position of society on social dissent and tolerance? A great deal has been said in recent times and a lot less is being reported because the fourth estate considers it politically proper to do so. Even in political parties this trend surfaces itself blatantly. Once upon a time Rajendra Prasad, Govind Vallabh Pant, Abdul Kalam Azad, and Firoze Gandhi publicly criticized Jawaharlal Nehru and yet remained within the Congress Party with their dignity in tact. Can the same thing happen today, except perhaps in the left wing parties where Budhadeb Bhattacharya and Jyoti Basu openly disagree on SEZ and yet walk shoulder to shoulder. Do political leaders except a handful walk their talk, as did E M S Namboodripad when he gave up his ancestral wealth for the cause of the Party or Gulzarilal Nanda who gracefully retired to his farm after his political innings were over? The moral strength required to tolerate legitimate social dissent is woefully absent.

Let me take up a few cases by way of illustration only.

- We look upon Jawaharlal Nehru as a true Gandhian and yet when it came to Kashmir he discarded the Gandhian alternative of choosing arbitration and instead took up the case at the United Nations calling POK a “disputed territory” instead of a usurped part of Indian territory, much to the chagrin of a logical Sardar Patel.
 - We (rightly) lay claim to Kashmir being an integral part of India and yet do precious little to reinstate the Kashmiri Pundits dislodged from their homes by Pakistan sponsored fundamentalist forces; a situation accepted by an Indian Government that believed in a policy of appeasement.
 - We call ourselves a secular democracy and although we have a unified criminal law our leaders do not have the moral fibre to enact a unified civil law.
 - The Justice Srikrishna Commission that looked into the race riots in Mumbai but turned a Nelson’s eye to the Mumbai Bomb Blasts, (because it was not within its brief), that preceded the riots and in a way caused them.
 - The Government was quick to clamp down on Praveen Togadia or Balasaheb Thakray for supposedly sectarian remarks but was mum when Imam Buhari made derogatory speeches from the pulpit of Jama Masjid.
 - The Parsi clergy try to ban inter-caste marriage and denounce those who dare to do so, but in the same breath eulogize J R D Tata in spite of the fact that he had married not only outside his clan but also outside his country. When reformists held a public meeting to discuss the issue of free conversion to the faith, the conservative mediocrity disrupt it as they did in Mumbai some months ago.
 - The Mullahs talk of the majority community (read Hindus) enforcing its will on the rest and stifling the right of minorities to express their views. And yet when Prof. Imtiaz Ahmed of JNU questions the right of the Muslim Law Board to speak on behalf of all Muslims on the Ayodhya Issue, the scholar gets murderous threats from the very same Muslim community.
 - The victims of the Godhra carnage were not interviewed but the victims of the Gujarat riots that followed it were aired incessantly on TV channels, in the name of preserving democratic traditions and equity.
 - The Bohri community is considered to be the least violent of Islamic sects and yet each time Asghar Ali Engineer speaks up for reforms, he is physically assaulted.
 - When Prof. Devendra Narayan Jha, a noted historian of Delhi University found as a part of his research that beef eating was once a part of the ancient Indian diet, book burning sessions and death threats from the Hindu fanatics followed.
 - To show our secularism, insisting that a float during the Republic Day Parade in New Delhi shows Prithviraj Chauhan carrying a tricolor instead of the saffron flag may just be politically correct but historically stupid and logically ridiculous on the part of the Government in Delhi.
 - Can any civil society actually call itself secular in one breath and speak of a majority community and a minority community in another?
 - The Aligarh Muslim University gets central government funding boasts of being secular and
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yet claims minority community status? Is it logically sustainable?

- Instead of asking for 94,000 square kilometres of Indian Territory illegally usurped by China successive Prime Ministers of India have encouraged bilateral trade thereby conveniently attempting to forget what happened in 1962. Patriotism and the sacrifice of our soldiers, in the process, is consigned to the trashcan of history.
- Banning books, plays and films, ransacking research centres, burning movie theatres, blackening the face of intellectuals and changing school curricula in the name of sentiment is well known. The authorities turning a deaf ear to this social inequity in the name of being politically correct rather than being empirically and ethically sound is well known to all academics. And extreme tendencies across the globe in both the ideological left (like Mao) and the ideological right (like Mobutu) are guilty of this. Indians are quick to emulate this!

The list is indeed unending. The point to be made is this. A society that has to progress must allow intellectual dissent and eschew intolerance. This censorship is only permissible when national security is jeopardized. But one needs to be realistic. Citizens cannot take photographs in civilian airports but Google Earth has ready access to all strategically located sites in India. What will it take to convince the government that if intolerance and suppression of dissent is taken to ridiculous limits then all fresh-thought will be stifled? Silence is deemed to be politically wise and voices that are raised against inequity are silenced in the name of peace, harmony and, of course, secularism! Unless we have the gumption to speak up and the wisdom to listen to legitimate dissent, we shall produce a nation of mediocrity who will forever say “yes sir, yes sir, three

bags full sir”.

India has made a transition from a centrally planned economy to a market driven one albeit both of a retarded variety. Since business organizations and academic institutions are a part of the larger civil society, this intolerance will now all the more raise its ugly head within management and academic circles. Once that happens we can kiss goodbye to creativity, innovation and progress. The moot ethical question is: will history and subsequent generations pardon us for doing so? Unless the culture of academic tolerance, a scientific temperament, an inquiring mind and rational thought is imbibed in the country’s youth, we do not have a cat’s chance in hell of achieving progress. Therefore, this is the *first issue*, I opine, which Indian ethos in management should seriously address in the years to come and the ball lies squarely in the court of the academia.

The *second issue* according to me is that the Indian ethos in management should address is that of water conservation. As against anything between 3% and 8% of drinkable water being wasted in Europe we waste up to 42% of the drinking water in India. Theft and squander of electric power is high enough even in urban India but it is nowhere near the level of theft and squander of water. The availability of drinking water is fast depleting and with global warming the situation can only deteriorate. Perhaps future wars will not be fought over possession of land and territory but over drinking water!

The *third issue* for me is that must be addressed relates to the environment and engulfs issues like depletion of forests, acid rain, climatic changes, the cooling and heating of El Nino, melting of glaciers, expanding deserts, drying up of lakes, the greenhouse effect and the termination seed. Are we ethically justified in the wanton pillage of Mother Earth in the name of development and is this world

not being held by us only in trust for succeeding generations? Recently the criminal dumping of waste to cover up existing water bodies by civil contractors with the assistance of the municipal body in the name of developing the area and claiming that the map does not show the water body's existence is another case in point.

In order to ensure that the above three questions are addressed I opine that there must be a rise of professionalism at all levels and therefore a code of professional ethics must be formulated and implemented. Of course, *a professional is anyone who promises to deliver and delivers as promised without giving up his or her values*. This code must have teeth and cannot be a wish list. The Medical Council and the Bar Council have already made headway into this and other professions must follow. The academic community is conspicuous by its silence on this score at least in the B-School circuit. Moreover, in framing these codes sufficient provision for governance must be made with the enforcing authorities having punitive power as well as being accountable. This is the *fourth issue* on the agenda of developing the new Indian ethos that I consider important.

The greatest historical tragedy of India undoubtedly (as Sadri often points out) was that Subhash Bose and Vallabhai Patel exited the Indian political scene too early while some lesser mortals exited too late. That notwithstanding a robust national ethic is the need of the hour and crucial issues in this regard have been highlighted prior to pointing a way out. Without the intellectuals and the fourth estate becoming the vanguard of change, a robust national ethics is a pie in the sky. Academicians usually shun politics, perhaps since they have neither the money nor the muscle to enter the fray let alone the gumption to speak up and be counted. Planet M has replaced the portals of an institution where

stalwarts' like Girilal Jain made history. History expects that the fourth estate rises to the occasion and instead of eulogizing the page three girls, taking politically skewed positions and talking mainly about the social glitterati and tinsel town we need people who have both a conscience and gumption. What is needed are some more leading lights of journalism (at all levels) like Rusi K Karanjia, Prem Shanker Jha, Bibek Debroy, Dom Moraes, Barkha Dutt, Sanjaya Baru, Tarun Tejpal, Rajdeep Sardesai, Sucheta Dalal and in my opinion, it is *NDTV 24X7* and *the Hindu* that are carrying aloft the torch for professional journalism these days. Many others have fallen for commodity fetishism where the market has been transformed from a concept where exchange takes place into flogging the wares of those who can pay the piper the highest.

To sum up the argument, there is no doubt that we need a new Indian ethos in management, which prefers meritocracy to mediocrity, promotes innovation and encourages divergent opinion, allows constructive criticism and has a truly futuristic perspective. This means that real time support from the lawmakers must be forthcoming and we, as a people, must first talk of academic freedom before we speak of religious freedom. Parliamentary democracy after all is difficult to practice on an empty mind and an empty stomach. In addition, we have an abundance of both! So how do we actualise this national ethos?

To have the desired Indian ethos in management within a system of secular parliamentary democracy we need the following political-economic policies to be firmly in place with complete accountability and professionally ethical conduct on the part of the persons involved at all levels:

- An allocation of at least 10% of the Central Budget to education and a system that prevents

siphoning of these funds and plugs leakages so that universal education is no longer a pipe dream.

- A politically independent and non-corrupt judiciary and education system.
- An effective public distribution system for agricultural produce and cooking gas.
- Un-interrupted supply and availability of power to fuel the engines of economic growth.
- A strong and quality based manufacturing sector that can compete globally and give gainful employment to varying talent locally.
- A service sector mindset, which will convert a recalcitrant bureaucracy into a proactive facilitative one.
- Devoting the talents of the 15% intellectual elite in the urban sector towards developing the life of 85% population living in relative squalor within the rural and urban sectors.

In addition to the above seven requirements there is a eighth, which can best be explained in the form of a little anecdote involving an interlude between J B S Haldane and Jawaharlal Nehru. When the politician-statesman asked the erudite and scholarly biology professor what he should do to bring about development of the Indian masses, Haldane replied that if every Indian had boiled drinking water, a great improvement in the quality of life would take place. Today, more than half a century later safe drinking water has been a mirage. This is the eighth issue that the new Indian ethos in Indian management must seriously address and find solutions for, since this is what holds the key to an improvement in the quality of human life. In addition, how is this eighth concern going to be actualized?

Here is what another intellectual luminary named

John Prabhu of XLRI had to say to me in 1994: “Start with improving the ethos and economic lot of the individual family, and the community will cumulatively benefit. Then if many communities cumulatively benefit the society as a whole will surely benefit and Net Economic Welfare will necessarily take place”. This is perhaps a bit utopian and only possible when the environment within civil society assists the pursuit of liberty while eschewing repression in all forms. The author would leave the readership to dwell upon and cogitate at leisure on this powerful thought.

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RESERVATION AND PEOPLE MANAGEMENT

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J. S. Tiwari

Abstract

Reservation is a delicate and sensitive subject often dubbed as a dirty word, a jarring note to some but music to others. It is equally a combative term dividing its proponents and opponents into two warring adversarial and warring camps. There has been endless controversy and acrimonious debates through the decades about the value and validity of reservation. The recent pronouncement by the government of India's HRD Ministry regarding 27% reservation in higher education in technical and professional institutes like IITs, IIMs, AIIMs, etc has once again ripped open the old issue bringing the entire student community as well as civil society close to an explosive precipice, and prompting the apex court to intervene in an effort to defuse the situation. In this paper we offer to explain the concept in detail. As such, this paper is directed to professionals and scholars in the field of people management.

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INTRODUCTION :

Continuing with the endless controversies on reservation, it is, therefore, the most opportune moment to mount a comprehensive conspectus on this topic” says Prof. B.K. Dey of Kolkata in his article in *Personnel Today* April-June 2007. The judgment of the Supreme Court bases itself on two lines of reasoning. First, it says that there is some indeterminacy and confusion over the OBCs’ share in India’s population; the number estimated by the Mandal Commission may be too high; and the government is wrong to reserve 27 percent of admissions unless it first determines the size of the OBC population on the basis of the “objective criteria” of backwardness.

Secondly, however, it raises fundamental questions about quotas and reservations as a measure of affirmative action. If the true rationale of the judgments it cites and its own reasoning are considered, the second argument is far more important than the first one, centred on numbers. The first merely provides a cover for the second.

“Nobody can avoid reservation, as it is going to be a national policy. Nobody can prevent an idea whose time has come”, said Prime Minister, Dr. Manmohan Singh while addressing the industry shoguns in Mumbai sometime back, with particular reference to job reservation in the private sector. Sorry, Prime Minister, you seem to be somewhat off-the-mark. Reservation had all along been the national policy of the Central Government since the time of *tryst with destiny*’ and its time came way back in 1943, certainly in 1950 when the Constitution of India was promulgated, though one cannot be

too sure if the ‘time has come’ for private sector reservation. It is no doubt true that the Congress-led United Progressive Alliance (UPA)’s Common Minimum Programme (CMP) includes reservation in the private sector as one of its priorities in its agenda. The Congress party also has been making frequent noises about reservation. Reservation for women has also become politicians’ hobby-horse whipped up whenever it suits them, but none is seemingly serious about it, despite some verbal rhetorical outbursts. It is continuing to be a part of ‘non-transactionable business’ in the Lok Sabha.

However, two of the none-too-distant reservation actions, not only juridically controversial but also constitutionally void, relate to Andhra Pradesh Government’s reservation for religious minorities and the Maharashtra government’s enactment of a law on reservation in the private sector – both without doubt done with the sole object of expanding political vote bank. The Constitution’s Article. 16(4) – the mother article and the fountainhead of reservation since 1950 does not, provide for any reservational discrimination on religious grounds or for the private sector, as the same speaks only of “backward class of citizens” as the beneficiary target group and in appointment or posts under the State, not posts of private sectors.

THE VARNA SYSTEM :

There is no doubt that there existed an unsavoury history of the caste system – deriving its authority from the fourfold ‘varna’ system (e.g. Brahman, Kshatriya, Vaishya & Sudra) sanctified by its divine origin in the Vedas, Upanishads and Puranas. The four Varnas owed their origin, traced back that is, to Vedic ‘Suktas’ and the Srimad

Bhagwat Gita where Lord Krishna says: “Chaturvarnyam maya srishtam guna karma vibhagashaha.” (I have created these four varnas on the basis of occupational functions and physical/mental faculties).

Through all these years though may be, not in the beginning, the ‘varna’ system has been manipulated to exploit, oppress and suppress, deprive and discriminate, and apartheidise the lower castes, the lingering fallout of which have forced them, even to this day, to a pathetic state of social, educational and economic backwardness. They perhaps answered most appropriately T.S. Eliot’s description of ‘hollow man, the stuffed man’. Reservation has been considered to be a remedy to the malady of backwardness – a sort of “remedial or compensatory justice” – which the Supreme Court, in a comparatively recent case, termed also as “historical compensation for the lingering effects of past discrimination”. The protagonists of reservation would even say, “reservation is for reservation of these handicapped sections of Hindu society, whom destiny has dumped into the dustbin of history”. Yes, sympathies are well deserved, tears are well shed for these hapless victims of axis of social evils. But, at the same time, it cannot be forgotten also that today’s society consists of a larger segment of other people who also do need to be treated fairly and justly.

The Constitution of the country provides the most authentic and authoritative framework for ensuring justice, liberty and equality for all citizens on a universal basis, without any discrimination whatsoever on grounds of religion, caste, race, sex etc. The Preamble to the Constitution and Articles

14, 15 and 16 enshrine all the cultural ethos and ideological philosophy of the new nation – after independence, securing to every individual citizen of India the fundamental right of equality and in matters of public employment under the State. Against this background, (reservation denoting a pre-determined earmarking of something (e.g. benefit, privilege, concession etc.) for somebody exclusively, withholding the same for anybody else) would appear to offend – if not negate – being anti-equalitarian and a manifestly discriminatory practice – the claimed and proclaimed principles of equality and non-discrimination of the constitution.

The Constitutional Position :

Just to save this fraud on the Constitution an exception had to be made, and has, in fact been made in Article 16(4) which states:

“Nothing in this article shall prevent the state from making any provision for the reservation of appointments or post in favours of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state”.

The reading of the above article makes it abundantly clear that it is an enabling provision, not mandatory, casting no obligatory duty upon the state to provide for reservation. It is an exception to the basic principle of equality of opportunity as in Article 16(1) and discretionary in nature; reservation, if that be the option of the state, can only be extended only to “any backward class of citizens” and not to anybody else, although who constitutes the backward class or what are the criteria for determining ‘backwardness’ have not been defined

in the Constitution; even reservation to the backward class is contingent upon the condition that they are not adequately represented in the government services, though, again, adequacy or otherwise of representation or its quantitative or qualitative levels have not been specified in this article.

To investigate the conditions of “socially and educationally backward class of citizens” as also to determine the parameters of backwardness, the state i.e. the government can constitute, and rely upon a commission- popularly known as Backward Classes Commission to be set up under Article 340; but, for adequacy of representation of backward classes in government services, opinion of the State is good enough and adequate.

The conditionalities apart, there are certain ‘hidden’ hinds as regards objects of drafting this sub-clause as an exception to the main provision of equality of opportunity for all as in Article 16(1) and they are economic up-gradation of the backward-class members (since 16(4) is about job reservation in the government); giving them some higher social status as government servants through increased representation in public services and widening the window of opportunities for those who were earlier administrative apparatus of the government, to have a share in the exercise of state power.

Nobel goals! Reservation protagonists would even affirm that, far from violating the principle of equality, reservation expands the rectangle of equality for the backwards and the disadvantaged through a strategy of equalization – as, without it, they would always remain deprived, and unequal in a society of graded inequality. For, as the Supreme Court said, “treating the unequal as

equals is to perpetuate and aggravate inequality”. Reservation as a jack-up system, restores a semblance of equality to those “handicapped sections of humanity” by providing a kind of handicap in their race for better life, a sort of “crutch” to get over their social handicaps.

Other Grounds:

Other arguments in justification of reservation that have been advanced are : it partakes the character of compensatory justice”; it is a “repayment of generational debt”; atonement for the acts of omissions commissions of forefathers”; attempt at ending “social apartheid”: elimination of economic subjugation; “empowerment of the backward”; harbinger of social change’ enabling them to participate in administrative affairs of the state. Towards development of the backward/SC/ST, Articles 15(4) and 46 have also been drafted. While many of them might be true and politically correct at some particular stage of socio-economic development, they cannot be held to be eternally right. Indeed, the rationale for reservation is that reservation it must grow within itself the seed of own termination. Since the end of reservation cannot lie in its immortality. But when? That is less a socio-economic issue, more a political question.

Let us look at history. In a bid to rid the sociological pathologies of those “peripheral people”, the marginalized and ostracized, those known as Scheduled Castes (SC) and Scheduled Tribes (ST) , the Government of India adopted a number of affirmative actions, the most important of them being job-reservation. First initiated by the colonial Raj administration in 1943, S.C. reservation was pegged at 8½ % which was raised to 12 ½ %

in 1947, to be further increased to 15% in 1970, to correspond to what has come to be known as ‘population correlation principle’. ST reservation, however, was first introduced in 1950, 5% after the coming into force of the Constitution, which was enhanced to 71 ½ % 1970 again on the similar principle of population correlation. (Quantum of reservation has been related to the percentage of SC or ST population to the total population the country or a region or a state). To effectuate the scheme of reservation for SC/STs. it was thought imperative, indeed unavoidable, to constitute a package of special concessions and privileges such as increase in the upper age limit and number of chances, relaxation in education qualification standards and experience qualifications, relaxation in standards of suitability and evaluation, and a host of other exemptions.

The Latest Dispensations :

Some of the relatively new dispensations about reservation have been a ban on the de-reservation, which means that a vacancy reserved for SC/ST cannot ever be converted into an unreserved vacancy, even if suitable SC/ST candidates are not available at all in the employment market. Earlier, the rule was that in case of non-availability of SC/ST candidates of requisite standard or quality, the reserved vacancy could be ‘dereserved’ and treated temporarily as a general vacancy and filled up by a general candidate but the lost reservation of that year would be carried forward for three more recruitment years and retained for SC/ST. This de-reservation and carry forward was particularly beneficial for the government and administration which could avoid manpower

shortage by this method, without causing any loss to SC/ST. But now, with a ban on de-reservation and carry forward, the vacancy will remain unfilled till SC/ST candidates are available, without bothering as to what happens to administrative efficiency and service to the people. (Let the hospital ‘go without a surgeon, railways without station master, laboratory without a scientist, or a project without an engineer! In the larger scheme of things, it does not matter!).

The reserved quota now will be filled up only by relaxed (i.e. sub)standard SC/ST candidates and if there be any meritorious—provided that is possible!—SC/ST candidates, they would be shifted and transferred to the general merit list. Since under the mandatory government regulations, SC/ST candidates must have to be provided with all the special privileges and benefits of age, number of chances, relaxation in educational standards/experience, relaxations in all standards of suitability, separate interview for them so that SC/ST candidates must not be considered in comparison with the general candidates but chosen from only amongst themselves, the question of their being adjudged meritorious by normal i.e. general standards would never arise since their standards are not only separate but have to be compulsorily relaxed! This new dispensation obviously offers double benefit to SC/ST while causing double jeopardy to the general candidate. Heads I win, tails you lose!

As a sequel to Supreme Court’s judgment in the Mandal Commission’s case (India Sawhney vs. Union of India) in 1992, which decreed reservation in promotion as ultra-vires of the Constitution and also unjustified and untenable on many other grounds, the government had to order a

complying suspension as constitutionally permissible limit for all reservations temporarily but ultimately the Constitution itself was amended through Constitution (77th Amendment) Act 1995 making an enabling provision equality of opportunity for public employment, as in Article 16(4A) to provide for reservation in promotion for SC/STs only.

The Supreme Court similarly ruled that lowering of qualifying marks in examination and standards of evaluation relaxation would not be permitted in promotion. The government had in fact issued necessary orders withdrawing these benefits through order dated 22.07.1997. But later, the government wilted under pressure from the reservation lobby and amended the Constitution itself (Article 335) in 1999 to reinforce those earlier benefits of lowering of marks in examination and standards of evaluation and relaxation in promotion. Another Constitutional amendment seems imminent. The Supreme Court ruled that the “creamy layer” among the SC/ST should not be given reservation in government jobs. Political parties of all hues have ganged up to thwart this apex-court ruling – a monumental, manipulative surrender to vote-bank politics! The message: Judiciary, hands off reservation, please!

To comprehend the comprehensive of the sweep and the fullness of the depth of reservation one need to just look at the fact-card as stated below:

Target Category	Quantum Reservation
Schedule Caste	15%
Schedule Tribe	7½%
Other Backward Class	27%
Physically Handicapped	3%

Ex-servicemen	20% in Group 10% in Group C
Outstanding Sportsmen	5%*
Compassionate Appointment	5%*

(The last two may not officially be called ‘reservation’ but in so far as they are also a direct charge on relevant recruitment vacancies and from which they have to be carved out in favour of these special categories of people, they partake the character of reservation. Call them ‘add-on’ reservation, if you like).

The scope and applicability of reservation make interesting reading. Reservation in prevalent in:

1. Government sector (e.g. ministries, departments, attached and sub-ordinate offices etc.)
2. Public sector undertakings
3. Statutory and semi-government bodies under the Central Government
4. Autonomous bodies/institutions receiving grants-in-aid from the government including municipal corporations, cooperative institutions, universities etc.
5. Voluntary agencies receiving grants-in-aid from the government.

Reservations in all these government and government related organizations have been introduced/extended through executive instructions, not legislations which the Supreme Court held have the force of law. Reservation exists in all state governments also, though some of them have framed

appropriate laws / Acts for the purpose.

Direct recruitment on an all-India basis

1. By open competition
2. Otherwise by open competition

Direct recruitment to Groups C and U Posts /Cadres

1. Posts filled by promotion
 - i) Through limited departmental examination in Groups B,C & U.
 - ii) By selection from Group B to the lowest of Group A.
 - iii) On the basis of seniority subject to fitness in all grades/posts (Group A,B,C & D).

Reservations also apply to the industrial workers in industrial establishments of government. It also applied to appointments made to scientific and technical posts upto and including the lowest grade of Group A. Thus, it is abundantly clear that there is very little scope for any organization connected with government to be out of the ambit of reservation. Educational institutions under the control of the government-aided institutions have reservation for SC /ST, including IIT / IIMs and other techno-professional institutions. Extension of OBC reservation 27% to the institutions of higher learning (IIT/IIM/AIIMs etc) has created problems lately, encountering fierce opposition the intelligentsia!

Govt. of India seems now determined to bring private sector, including unaided private educational institutions, under the umbrella of reservation. It looks as through it is well-nigh impossible to escape the dragnet of reservation for anyone within the territorial limits of this country. And if reservation means- as it unfailingly does-relaxation

of standards of education, experience, suitability, lowering of marks in examination, interview, evaluation standards etc., it is not difficult to gauge what its effect is going to be on efficiency, quality, excellence delivering system of the administration and all techno-professional bodies which function as the engine of growth. Human Resource Management is going to be the hardest hit. Let there be no doubt about this.

It will be revelent to bring on record here the very pertinent point made by the Chairman himself of the first Backward Class Commission (set up by the Govt. of India in 1953) Shri. Kaka Saheb Kalekar: “ I am definitely against reservation in government services for any community for the simple reason that the services are not meant for the servants, but they are meant for the service of society as whole. (He felt) “ the remedies we suggested (i.e. on the castle limes) were worse than the evil we were out to combat”

In this connection, I cannot resist the temptation of quoting from the letter Pandit Jawahar Lal Nehru, the first Prime Minister of India, wrote to the chief ministers of the various states (dated June 27, 1961). He said:”I dislike any kind of reservation, more particularly in service. I react strongly against anything which leads to inefficiency and second-rate standards. The only way to help a backward group is to give opportunities for good education. But if we go for reservation on communal or caste basis, we swamp the bright and able people and remain second rate or third rate. It has amazed me to learn that even promotions are based sometimes on communal or caste considerations. This way lies not only folly but disaster, let us help

the backwards by all means, but never at the cost of efficiency.”

Can there be a better and more brilliant exposition and sum up on reservation than this? It was no prophetic! What Nehru write in 1961, the Supreme Court wrote exactly that in 1992, and both on Backward Classes Reservation, the former in connection with the first Backward Classes Commission Report and the latter on the second. How one wishes, the present day Prime Minister (and also the HRD Minister) could imbibe a bit of the spirit of Nehru by whose ideology they swear! If the first PM would die for reservation, and his government speaks for what Nehru described as second or even third raters and what he thought to be the “way to disaster!” That is what perhaps is known as that is, squaring the circle!

There is no doubt that we are in a mess today on reservation and the mess would be darker if the current trend is permitted to continue. In spite of reservation stage very limited, negligible and low potential to improve the overall lot of SC/STs – its track record of 60 years on even the adequacy of representation against reservation percentage in qualitative terms, indicates just that- there is competitive radicalism political personae to espouse that cause. The most unsatisfactory part of reservation jarring note and its flipside is that no side – neither the beneficiary nor its adversary – is happy with it; the general community thinks, they are not getting its due share on basis of merit & excellent performance, in fact getting less & less when their “dil mange more.” Reservation has been a cause for dissatisfaction throughout for all the people, all the time!

It would be pertinent to quote here that “government is shooting for double digit GDP growth, but its own labour ministry is busy setting up booby traps. As things stand there’s the famous chapter 5(b) of the industrial Disputes Act, which makes it almost impossible for firms with a hundred or more employees to retrench workers. Now the labour ministry proposes to add another layer of bureaucracy to the process. Any firm with 20 or more staff will have to set up a grievance redressal committee, with equal representation from management and employees, which will mutually decide on issues relating to termination of services. After deliberations, the case can be passed on to a labour tribunal, a tool of statist intervention which in any case generally refuses to lay off workers. What’s going on?” says Times of India editorial dated 6th Aug.07.

If the existence of the largest number of labour laws is a hurdle to GDP growth, does the reservation not becomes a hurdle in quality and meritorious manpower for the country?

Today, unlike before, the entire reservation quota, through a directive in 1989, has to comprise only relaxed (call it sub0 standard candidates. That in the emerging scenario of open-frontierism and vicious competitiveness, unleashed by the acronym LPT (Liberalization, Privatization and Globalization), cannot bode well for our country, society and the nation which must ensure for itself a secure place in the global market. ‘Mantra’ for success in the globalised world is quality, excellence, merit and a continuous quest for all that is best, and not worshipping in the temple of casteism and tribalism.

What then do we do now and how? The answer to 'what to do' is comparatively easy – do away with it! But 'how' poses a problem – being one of methodology, that is, the strategy of action. There can be at least two alternatives- one, "one shot" and two, "phase-wise", by stages. My realistic response to alternative one is no! Pragmatically speaking, the transition to zero-reservation stage should be reached in phases. Concretely, my suggestion is: knock off 1/3 of the percentages of SC/ST/OBC reservation of 15%, 7½% and 27% every 3 years, that is to say, slash down by 5%,

2 ½% and 9% of these reservations, after every block of 3 years so as to be able to live in a reservation free society after say, 10 years. These intervening 10 years, that is, the decade to come, should be utilized wholeheartedly for the purpose of educational development, skill generation, professional up-gradation, vocational training, intense coaching for examinations for higher technological and administrative cum management career.

In short, prepare them for a better life, quality living with dignity. Once it is announced that the earlier special 'freebies' are off in ten years and none would be treated thereafter as 'most favoured citizens or clients', the SC/STs themselves should energetically focus on real preparation, both at physical and psychological levels, for reservation-free social life in which backward birth would neither be blessing nor boon nor bonus, the old reservation policy of 'reservation first, preparation later' must be done away with and the sequence has to be reversed in future.

EFFICIENCY :

Efficiency is measured as value of output divided by value of input expressed as a percentage, and its steady erosion in reservation is an undisputed fact that was tacitly recognized even in our Constitution in 1950. Article 335 says "Claims of the members of the Scheduled Castes and Scheduled Tribes shall be taken into consideration, consistently with maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of the State".

By making maintenance of efficiency of administration, a necessary condition for taking into consideration the claims of SC/ST members, the Constitution was giving a signal which the supreme Court reiterated more expressly, as under:

"It cannot be ignored that the very idea of reservation implies selection of a less meritorious person". And a less meritorious person, by assumption cannot be a more efficient person. However, efficiency dilution is one aspect of the pathology of reservation whose other dyfunctionalities also would be a legend. Reservation is discriminatory as a concept and 'antimeritarian' as an end-product. It is, moreover, anti-equalitarian, violative of fundamental rights in its excesses. It is divisive- socially fragmentative, opposed to aggregation and national integration. It breed 'casteist canker' and perpetuates, as well as accentuates casteism of the earlier times. That is, it does not allow the society to forget and cast off the old caste system it condemns. Reservation is nothing but penalisation of the new generation for the acts of omissions and commissions of past generation –

a patently unfair and unjust retributive action. Acting as a bonus and a boon for the birthmarks of backwardness, reservation develops a vested interest in backwardness, generating complacency, lack of effort, initiative and will to improve amongst the backward castes.

Politicians try to camouflage this over-drive for reservation by using the now fashionable term “affirmative action” for the development of the Dalits without knowing that ‘affirmative action’ in the land of its origin, USA (whose President, John F Kennedy was the father of this expression and pioneer of this programme), does not create a separate quota for the blacks, does not entail a preference for unqualified individuals, does not result in ‘reverse discrimination’, and does not have to continue after the purpose has been achieved. The recent US Supreme Court judgment on the Michigan University case states that “policies which are based on quotas are undesirable because they insult the individual from comparison with all other candidates”, and emphasizes the need to have a ‘logical’ end to race-conscious affirmative action policy that is a deviation from the norm of equal treatment of all racial and ethnic groups”. India routinely violates all these features.

It is wise to appreciate that times have changed, the world has changed. We have also to keep pace with the new reality characterized by discontinuity, uncertainty, and imponderability; in short, what Alvin Toffler described as ‘Future Shock’ and ‘Power Shift’. Future has, willy-nilly, features like

technology invasion, information explosion, communication – revolution to which we must adapt. Failure to do that will mean we lose out in the global race and court doom. To stand up to such stiff challenges from a ‘cruel’ world, we need to nurture the best brains and harness the fittest minds in the country – develop an ambience of innovation, vision and mission together with a dynamised or vibrant professional – entrepreneurial movement. When the option is “dynamise or die”, where the choice is “professionalize or perish”, and the alternative is “skill or kill” (yourself), the answer should be obvious and the decision loud and clear.

I am confident that I am not hurting any one of our so-called ‘backward’ brothers as many of them are not comfortable with reservation. How many days should they walk with the help of ‘baisakhi’ of reservation. They are to stand with full dignity and individuality among their other brothers for the social and national development. In fact, it be their demand to the nation to scrap the reservation and one and all.

Reservation has had its innings – let it now go back to the pavilion. Reservation’s ultimate aim should be that it would not be required *ad infinitum*; to continue it eternally would be a sure proof of its utter ineffectivity!

If there has to be any reservation, let it be a reservation for merit, merit and merit alone and nothing else! And herewith I rest my case from a national ethical viewpoint without ideology of any sort involved.

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**SOCIO-ECONOMIC DEVELOPMENT OF THE
SCHEDULED CASTES WITH SPECIAL REFERENCE TO
AGRICULTURAL LANDLESS LABOURS
IN NANDED DIVISION (M.S.)**

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Abstract

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INTRODUCTION :

The scheduled caste for historical reasons remained socially and economically backward. Since ancient period they faced problems such as untouchability, social and economic discrimination, inequality and poverty. Thus, this deprived social groups do not have enough economic opportunities to earn for livelihood through gain full employment and do not have social, educational and political status in the society. In absence of this they become dependent on the better off sections of the society particularly rural landowning elites viz. Landlords, zamindars and remain neglected in the economic and social spheres. In the rural economy, land is the pivotal property both in terms of income and employment, around which the socio-economic privileges and deprivations revolve poor land ownership position of the scheduled castes, it accounts largely for their socio-economic backwardness.

Dalit agricultural labours had been exploited socially and economically on a large scale by Jamindars, landlords, rich farmers. Thus, land reform became a necessary part of the National Planning for the emancipation of scheduled caste. In order to improve deteriorable conditions of Schedule Caste landless agricultural labour idea of distributing uncultivated land for cultivation to landless agricultural labour was put forward by social reforms in India, and as a result of entering efforts, movement led down by social reformers the historical government resolution was passed of distribution of land to landless agricultural labour on dated 27th Dec. 1978, July 1979, 18th Nov. 1991. Thus, present study is an attempt to assess the impact

of State Govt. policy regarding changes brought out in the socio, economic conditions of Schedule Caste landless agricultural labour in Nanded Division.

Origin of Schedule Caste :

While understanding the origin of Schedule Caste we find evidences of it in pre-historic period i.e. stone age metal age and after this Sindhu Culture had been invented and in ancient period Sindhu Culture had been extended to all over Sindhu, Punjab and upto Baluchistan and it had been evidently said that Dravidians were the inventors of Sindhu culture and some scholars had said that Dravidians, who were non-aryans i.e. Schedule Caste may be the inventors of Sindhu culture. In rig veda period these people were know by the name Dasu/das and in the same period, they had been classified as 'Shudra and allotted the work of providing service to all people.

Thus in ancient period three types of varna were present viz. 'Kshatriya, Brahamin and Vaishya' and were recognized on the basis of accupation, besides this in vedic period Schedule Caste were recognized on the basis of colour i.e. black. Caste system was developed on the basis of hierarchy and Schedule Caste were regarded as lowest cast in the rang of caste system following the religious rules regarded Schedule Caste as backward caste.

Historical background of landless agricultural labours :

In India majority of population lives in rural area out of total population 70% people livelihood depends upon agricultural occupations. Thus majority of Indians basic occupation is farming.

In ancient period proportion of land was

adequate one and, comparatively to its population was less due to this situation problem of land holding was totally absent during that period and land was regarded as social property and every individual has equal rights on the land but gradually as the population increases problems related to land emerged. Later due to socio-political implication, system of common property right on land was changed to individual property rights.

Agricultural landless labour percentage in India has increased from 1981 to 1991. In 1971 it was 54.67%, in 1981 it was 46.84% and in 1991 it raised to 48.08%.

The Schedule Castes accounts for nearly 17% of total population in India. Over 45% of working population of this group are agricultural labours. About 81% of the Schedule Caste population resides in rural areas. In Mah. 77% of Schedule Caste are landless. According to 1961 Census the incidence of illiteracy among the SCs is more than other social groups.

As per below poverty line survey conducted in Maharashtra in the year 1997 below poverty line percentage in general population was 35% as against that the percentage of scheduled caste is high as 52% and thus it is obvious that there exists wide gap of poverty status between general population and the Schedule Caste population.

Thus stating the real situation of Schedule Caste landless agricultural labour class Dr. Babasaheb Ambedkar stated that Dalit landless agriculture labour has been exploited by Jamindars, Socially and economically on a large scale and most of the people in society has to live their life as slave and thus we must say that, "In India land holding

system is against democracy and socialism if proper planning in land holding system is not done, the rich farmer will exploit the poor farmer and capitalist farming system will develop." The idea of distributing land for cultivation to landless agricultural labour was put forward by Dr. Babasaheb Ambedkar, Mahatma Phule, Punjabrao Deshmukh, Archarya Vinoba Bhave and Dadasaheb Gaikwad as thousand of acre land was kept aside uncultivated and thus demand for utilization of such land was put forward by social reformers and National leaders in India.

While taking a review of land holding system in India during pre-independence period it was basically divided into three types viz. Zamindari system, Mahalwari system, and Rayatwari system, under these systems rich class farmers make unable the poor farmers, landless and tenants farmers to pay the land tax otherwise which they were not allowed to cultivate their land.

This system gave birth to tenant exploitation and was responsible for farmer's deteriorable conditions. Besides this during British period at the end of 18th century : Britisher's gave right to Zamindars to collect taxes of land and system of collecting land taxes from the landless and poor farmer was started along with this Kayamdhara system was who started by Lord Cornwallice due to this system farmers has pay fixed taxes though land had not been cultivated this gave rise to indebtedness and farmers who were owners of their land were came to know as landless farmers.

Major land reformation in

Post-Independence period :

During Vedic, Mughal and British period the legislation made for farmers has not been fruitfully

utilised for the benefit of farmers and thus in order to make land reformation, stop exploitations in tenants act, to remove social inequalities, to follow the policy such as 'those who cultivate will hold the land', and to develop the uncultivated land major land reformations were made. Among them prominently are irradiations of land holding system. Impact of such land reformation system was that the relationship between tenants and Govt. become more strong and healthy and thus they started to pay their taxes to the Govt. according to tenant property right Act 16.10 lakh tenants gets on 77.87 lakh hector land and many such acts has been passed out for the irradiation of land lord system.

Besides this tenancy act had been passed and with the help of tenancy reforms about 20 million tenants had vested with property rights and brought out into direct contact with the State Govt.. In Maharashtra 1.492 million tenants were declared owners of land on 2.512 million hectores land.

Again in order to make ceilings on land holding and thereby to give social justice by minimising exploitation made by landlord and to make limitation on their land holding. Govt. has passed and implemented ceiling on land holding act in 1961. The new ceiling law was given retrospective effect from 24th January 1971. Due to improper implementation of such act by the Govt the landless agricultural labour didn't get land holding right and it fail to gave them social justice in true sense.

In British period movements of agricultural labour begins in India, many social reformers had made revolutions for getting land ownership right to the landless agricultural labour among them Vinoba Bhave, Dadasaheb Gaikwad, Mahatma Phule were

prominent one, besides this Mopala revolt in Kerala, Gomang movement in Bengal, Armed revolt in Telangaana act were undertaken by farmers against landlords and mediators and thus the idea of making utilization of uncultivated land came into true sense by passing an resolution, during the period of Ministry of Govt. of Vasandada Patil, Sharad Pawar this historical resolution to meet their basic livelihood need was passed of distribution land to landless agricultural labour.

Significance of the study :

The importance of the subject, under study, is that, though land has been distributed to the S.Cs. landless agricultural labours by Govt. resolution, their problems has not been solved yet at present, also problems of landless agricultural labours are prevailing in our society because cattle grazing land, masura, Devthan, Gavthan, Hadki, Hadola all such lands were under the ownership of rich farmers, but such land was not in use. It were totally barren, neglected and encroached and thus,, there was no peace in villages and quarrels always take place, for the cause of land.

And for the sake of landless agricultural labour, Dalits and backward class labour and, for their livelihood, Govt. resolution of land distribution was took place. Thus,, in the present study, such subject has been selected to study and evaluate the types of changes occurs in the life of landless agricultural labours by State Govt resolution.

Objectives of the study:

- 1) To study the social & economic conditions of Schedule Caste landless agricultural labours.
 - 2) To study the changes occurred in the life of Scheduled Caste landless agricultural labours.
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- 3) To evaluate the results of Govt. resolution land distribution policy.

Hypothesis :

- 1) Whether changes occur in life of Scheduled Caste landless agricultural labours.
- 2) Whether changes occur in economic, educational and social condition of S.C. landless labour due to ownership of land.
- 3) Scheduled Caste landless labour might have been benefited by State Govt Policy.

Methodology :

In Nanded region land was distributed to the S.Cs. landless agricultural labour by Govt. resolution policy. In the present research project, such beneficiaries will be selected as sample for the study. In Nanded region, there are total 06 Talukas and, in every taluka beneficiaries were get benefited by such Govt. resolution but out of 06 total talukas 03 taluka has been selected by using probability sampling method and lottery technique.

By using lottery technique, 6 village has been selected from each taluka and again 05 samples has been selected from each village in this way 90 sample has been selected for the study.

To evaluate and compare the conditions and changes occur in the life of beneficiaries, by land distribution policy comparative, analytical, and descriptive research design will be used.

In the present research project, primary and secondary source will be used in the collection of Data. Secondary source, such as list of land distributed beneficiaries from tahsil office of

concerned talukas and observation, interview schedule as primary source will be used for collection.

Scope of the study :

The present study covers the economic changes brought in the life of landless agricultural labour by the gov. land distribution resolution policy. It analyze changes brought out in their role as an slave, landless to land owner and migrant to settled.

The study highlights, how landless make use of gov. distributed land for cultivation and, hereby, fulfilling their livelihood needs. It assesses the results of gov. land distribution resolution policy, in the context of economic changes, its effects on their life i.e. living standard, livelihood needs and their roles.

CONCLUSION :

India has been called as a agricultural country majority i.e. 70% of people in India depend upon agriculture and agricultural occupations. In spite of this, the hard worker known as agricultural labour, farmer. Landless agricultural labour as an important asset since ancient period, they has been deprived from many important and basic needs and rights. Scheduled caste landless agricultural people accounts in large proportion since ancient period, they remain dependent on the better of sections of the society, particularly, on the rural land owning elites viz landlords, zamindars, rich farmers and remain neglected in the economic and social spheres, due to their poor land ownership position scheduled castes accounts largely for their socio-economic backwardness.

Thus, with the object of promoting their educational and economic interests and removing their social disabilities, constitution of India, under article 14, 15 and 16 provides certain protective measures and safeguards for scheduled caste.

Thus, in order to improve the detiorable conditions of scheduled caste, landless agricultural labour a revolution decision had been taken by Govt. of Maharashtra and, passed a Govt. resolution policy on dated 27th December 1968, 27th June 1979, 18th December 1978, 1st February 1983 and in the year 28th November 1991.

This decision had been taken to give social justice to landless agricultural labour by providing land ownership rights to meet their basic and livelihood needs.

Thus, present research study is an attempt to study and assess the impact of Govt. land distribution policy. The changes brought out in socio, economic and educational conditions of scheduled caste landless agricultural labour.

Thus, at the end of the present research study it has been concluded that, before getting benefits of Govt. land ownership they were deprived of land holding rights to met their livelihood needs, they had to remain dependent on rich farmers. Out of total 90 respondents 88% landless agricultural labours livelihood need were not meted through the annual income they generate, they were living a life with low social status and denied dignity, and worth due to migrant nature of life in search of work, there was no access to education along with this, they

had very limited participation in local self Govt., i.e. out of total 90 respondent, 94% of S.C., landless agricultural labour didn't had participation. After getting Govt. land and ownership rights, drastic changes has been brought out in socio, economic, political and educational sphere of life of S.C. landless agricultural labour. They got land ownership rights they started to cultivate their own land and now 39% of respondents are able to meet their livelihood needs adequately. They used to take winter season (rabi crops) along with cash and monsoon craps by using own irrigation facilities such as canal, bore-well etc.

They started, to live a life having social status dignity and worth their relationship with other villages are built-up, due to land ownership right they have active participation in local – self Govt. and hold positions such as sarpanch, member of gram panchayat, women's participation in political sphere of life and, in self – help group also has been seen to some extent.

Changes has been seen in their house structure, waste land has been brought out under cultivation by the effort of landless labour and, they have been living a stable and settled life.

Thus, it can be concluded that, the above changes has been brought out in the life of landless agricultural labour and, their rights has been safe guarded by Govt. resolution policy of distributing land to landless agricultural labour.

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SUSTAINABLE SOCIAL DEVELOPMENT THROUGH INNOVATIONS : (UNDERSTANDING INDIAN CASES)

Anita Sharma

Abstract

“Humanity has the ability to make development sustainable”. This area demonstrates the entrepreneurial efforts undertaken to transform the deprived society of the world which is popularly understood by Parhalad’s Bottom of the Pyramid. Innovation is not just breakthrough in space science, satellite communication, etc. but offering a value proposition than past; when comes the idea of society it provides the sustainability to innovation in the future instead of striving to be right at high cost, it will be appropriate to be flexible and plural at a lower cost. Social entrepreneurs stand at the nexus between development, business and government. They open new markets for the bottom-of-the-pyramid, innovate programs, empower the people they serve, multiply resources and demonstrate their tangible effects for government and other bodies to replicate. The article focuses on various cases and examples of social innovations and entrepreneurs like SELCO, Mann Desi Mahila (MDM), JANARTH and SAATH, which show how innovation and entrepreneurship at the very heart of economically sustainable solutions. And, is an ultimate solution for sustainable social development.

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Introduction

In 1972, the then Prime Minister of India, Mrs Indra Gandhi emphasized at UN Conference on Human Environment at Stockholm, that the removal of poverty is an integral part of the goal of an environmental strategy for the world. The concepts of inter-relatedness, of a shared planet of 'global citizenship', and of 'spaceship earth' cannot be restricted to environmental issues alone. They apply equally to the shared and interlinked responsibilities of environmental protection and human development. History has led to vast inequalities, leaving almost three fourth of the world's people living in less-developed countries and one fourth below the poverty line. The long term impact of past industrialization, exploitation and environmental damage cannot be wished away. It is only right that development in this new century be even more conscious of its long term impact. The problems are complex and the choices difficult. Our common future can only be achieved with a better understanding of our common concerns and shared responsibilities.

Any serious attempt and reducing poverty requires sustained economic growth in order to increase productivity and level of income in developing countries. Sustainable development requires not just for economic growth but also to environmental and social issues. More current estimates suggest that 2 billion people will be added to the world population over the next 30 years and another billion in the flowing 20 years. Virtually all of this increase will be in developing countries. In these countries 2.5 billion to 3 billion people now live less than \$2 a day. The core challenge for development is to ensure productive work and a better quality of life for all these people. This,

ultimately require substantial increase in productivity and incomes in developing countries.

An Innovative Action by Social Entrepreneurs: For Sustainable Development :

In countries like India with 700 million bottom-of-the-pyramid consumers at varying levels of income the need for innovations is now becoming obvious. Several breakthroughs are taking place now, in a global industry that is otherwise plagued by higher costs, stultified traditions, a variety of regulators, and reputation as an exceptionally difficult venue for innovation. C. K. Prahalad, author of "The fortune at the Bottom of the Pyramid", suggests that 'we need to connect the poor through entrepreneurship, which enables wealth creation through transparent and legitimate means'. He focused on simple yet revolutionary proposition: if we stop thinking of the poor as victims or as a burden and start recognizing them as resilient and creative entrepreneurs and value conscious consumers, a whole new world of opportunity will open up.

Four billion poor can be the engine of the next round of global trade and prosperity and can be a source of innovations. Serving the bottom of pyramid customers requires that large firms work collaboratively with civil society, organizations and local governments. Furthermore, market development at the entrepreneurs at the grass roots level. The innovation 'sandbox' is felt at the bottom-of-the-pyramid, but any industry, in any locale, can generate innovation breakthrough.

The process of designing any breakthrough innovation started with the identification of the following conditions- all which difficult to realize, even when taken one at a time:

- The innovation must result in a product or

service.

- The innovation must achieve a significant price reduction
- The innovation must be scalable.
- The innovation must be affordable at the bottom of the economic pyramid, reaching people with the lowest levels of income in any given society.
- The innovation must be sustainable.

Prahalad firmly believes that the bottom of pyramid (BPO) is a major source of innovation. In an effort to show how innovation and entrepreneurship are at the very heart of economically sustainable solutions to global poverty, Social Entrepreneurs stand as the nexus between development, business and government. They open new market for the bottom of the pyramid, innovate programs, empower the people they serve, multiply the resources and demonstrate their tangible effects for governments and the other bodies to replicate.

Social entrepreneurs have created historic growth opportunities for human civilization. Florence Nightingale revolutionized the field of nursing in the 1850's. Mahatma Gandhi gave the world 'Satyagraha' that redefined civil resistance and the global human rights movements. The microfinance industry was pioneered by Mohommad Yunus over 30 years. Dr. Adinarayan Roa, Dr. Harish Hande, Pravin Mahajan and Chaetna Gala Sinha work with the country's most marginal and excluded people.

They are creating 'disruptive' technologies, products and services that position the poor as intelligent stakeholders. Their innovative techniques have fundamentally altered conventional development and business logic. They 'profit' by generating large scale impact in communities. They have achieved sustainability through user fees, public-private partnerships, advocacy and business logic that puts community first.

Understanding Sustainable Development

Sustainable development is meeting today's needs of development without compromising future generations' ability to develop. The linkage between environment and development was globally recognized in 1980, when the International Union for the Conservation of Nature published the *World Conservation Strategy* and used the term "sustainable development." The concept came into general usage following publication of the 1987 report of the Brundtland Commission — formally, the World Commission on Environment and Development. Set up by the United Nations General Assembly, the Brundtland Commission coined what was to become the most often-quoted definition of sustainable development as development that "*meets the needs of the present generation without compromising the ability of future generations to meet their own needs.*"

This definition is not operational and has created much antagonism and cognitive dissonance. This arises because sustainability is often taken to refer to processes that can be maintained indefinitely. This is, of course, not the case for economic growth and development, just as the world's exponential population growth is unsustainable. Development is thus *unsustainable* in this sense. If it were to mean *development of sustainability* rather than *sustainability of development*, there would be no contradiction, but sustainability is clearly being used as an adjective here. The issue is resolved when it is realized that 'sustainable' has a different meaning in this context; something like 'that which meets the needs of the present without compromising the ability to meet the needs of the future.'

The field of sustainable development can be conceptually broken into three constituent parts:

environmental sustainability,
 economic sustainability
 social-political sustainability.



Figure 1: Scheme of sustainable development: at the confluence of three preoccupations

In other words, sustainable development is a process of change in which the exploitation of resources, the direction of investment, the orientation of technological development and institutional change are all in the harmony and enhance both current and future potential to meet human need and aspirations.

Role of Social Entrepreneurs to make Development Sustainable :

Sustainable development embodies the vision of an equitable and prosperous world where environmental and socio-cultural resources are also cared and enriched. For achieving the goal of sustainable development these social entrepreneurs have following planning objectives which they pursue vigorously:

- Conservation of critical environmental and social resources during the wealth creation.
- Efficient resource use (eco friendly).
- Intra- generational equity (insuring sustainable livelihoods for all people especially weaker and poorer sections of society)
- Integration of social progress, ecological balance/ regeneration and economic development (as far as feasible).
- Inter-generational equity (insuring adequate resources for future generations).

Conventionally, the business, environmental and social development sectors have been separated

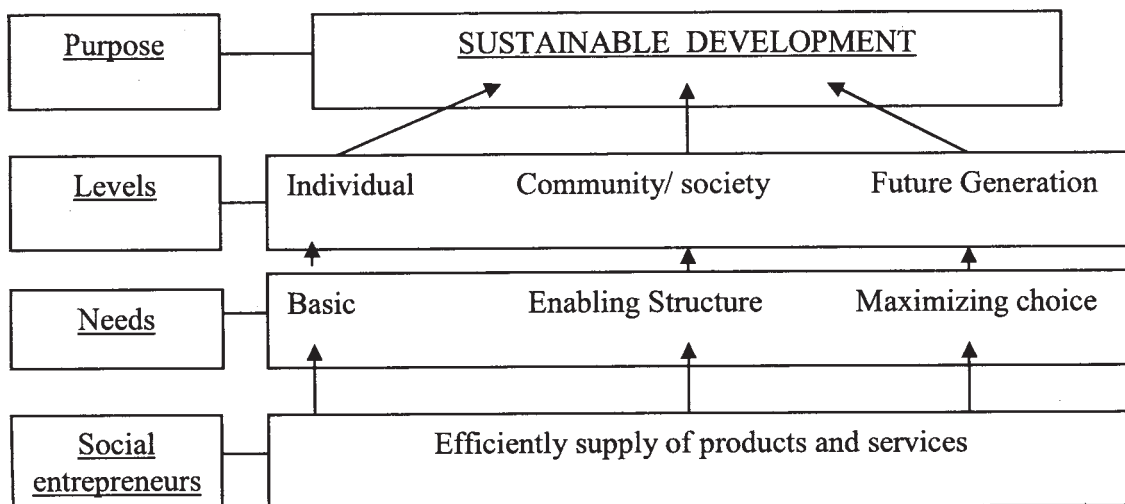


Figure 2: An operational model of the contribution of social entrepreneurship to sustainable development

from each other. Even the scholars in these sectors have rarely interacted with their counterparts in other sectors. This isolation has often led to formation of tunnel visions in different sectors and dearth of opportunities for cross-fertilization of ideas for pursuing sustainable development. Consequently, the opportunities for using synergies between these sectors are often missed out. Some examples of such promising opportunities are: businesses at the bottom of the pyramid and sustainable livelihoods businesses, businesses for bridging the digital divide, businesses dealing with green technologies and micro-finance services.

However, there are several situations where business interests are in conflict with social and environmental interests (at least in the short term). Such situations call for better technologies and management approaches for sustainable development.

Some common precepts in sustainable development field are:

- Think globally, but act locally.
- Plan for the long term, but act in the short term.

Keeping in view the complexity and multi-dimensionality of the sustainable development goal, there is need for carefully examining the areas of convergence between social entrepreneurship and sustainable development, and formulating methods and tools for an effective contribution to the goal.

Fig.2 graphically presents an idealized view of potential contribution of a successful social entrepreneur to sustainable development process. It is important to emphasize here that the social entrepreneur should formulate his or her social vision before conceiving a business vision.

Across the world social entrepreneurs are

demonstrating new approaches to many social ills and new models to create wealth, promote social well being, and restore the environment. They are innovating for social impact. In this perspective, attention is given on innovations and social arrangements that have consequences for social problems, often with relatively little attention to economic viability by ordinary business criteria. Social entrepreneurs are focused on social problems. They create innovative initiatives, build new social arrangements, and mobilize resources in response to those problems, rather than in response to dictates of the markets or commercial criteria.

Still others see social entrepreneurship as a way to catalyze social transformation well beyond the solutions of social problems that are the initial focus of concern. From this perspective, social entrepreneurship at its best produces small changes in short term that reverberate through existing systems to catalyze large changes in longer term. Social entrepreneurs in this tradition need to understand not only immediate problems but also the larger social system and its interdependencies; this understanding allows for the introduction of new paradigms at critical leverage points that can lead to cascades of mutually reinforcing changes that create and sustain transformed social arrangements. Sustainable social transformations include both the innovations of social impacts and the concerns for ongoing streams of resources that characterize the other two perspectives on social entrepreneurship. They also lead to major shifts in the social context within which the original problem is embedded and sustained.

More specifically, this article focuses on social entrepreneurship that creates innovative solutions to immediate social problems and also mobilizes the ideas, capacities, resources and social

arrangements required for long term, sustainable, social transformation through social innovations. Rather than exploring a large number of social entrepreneurship cases that vary in location, size and focus this article emphasizes on small group of cases to give some initial data with which hypotheses can be generated.

These cases of social entrepreneurs are selected on the stringent set of characteristics like:

1) Innovation :

The entrepreneur has brought about social change by transforming traditional practices through:

- An innovative product or service
- The development of a different approach or
- A more determined or rigorous application of known technologies, ideas or approaches.

What is characteristic of a social entrepreneur is coming up with a pattern-changing idea and implanting it successfully.

2) Reach and Scope

The social entrepreneur's initiative has spread beyond its initial context and has adapted successfully to other settings in the country or internationally, either by entrepreneur him or herself, or through others who have replicated or adapted elements of the initiative.

3) Replicability

The initiative can be adapted to other regions of the world to solve similar problems. It is scalable (can continue to grow and expand rapidly).

4) Sustainability

The entrepreneur has generated social conditions and/ or institutions needed to sustain the

initiative and is dedicating all of his/ her time to it.

- If set up as non profit, the organization is achieving some degree of financial self sustainability through fees or revenues or is engaged in creating mutually beneficial partnerships with business and/ or the public sector. There is a clear difference from traditional charity and move towards community based empowerment and sustainability.
- If set up as for profit, the orientation toward social and environmental value creation predominates financial returns treated as secondary means to an end, rather than an end in itself.

5) Direct positive social impact

The entrepreneur has founded, developed and implemented the entrepreneurial initiative directly, together with poor and marginalized beneficiaries and stakeholders. Impact manifests itself in quantifiable results and testimonials and is well documented.

6) Role model leadership

The entrepreneur is an individual who can serve as a role model for future social entrepreneurs and general public.

7) Mutual value added

There must be a clear opportunity to provide further legitimacy, networking and resource mobilization opportunities that strengthen and replicate the entrepreneur's initiatives. Entrepreneur must demonstrate an interest in building a national and international network of social entrepreneurs that stimulates and support one another.

Table 1 provides brief overview of various social entrepreneurs and a short introduction of

organization, its innovation and their impact on the society.

Social Entrepreneurship Cases with respective innovations :

SELCO Solar Lights Pvt. Ltd.

The Entrepreneur Dr. H Harish Hande, MD and co- founder of SELCO- India. He is an engineering graduate of the IIT Kharagpur and he earned his Doctorate in energy engineering (with a solar specialty) at the University of Massachusetts. Harish originally started his PhD. thesis in heat transfer. When visited the Dominican Republic, he saw areas with worse poverty than India that were using solar energy and decided to shift his academic focus. Upon returning to Massachusetts, he flung his heat transfer thesis into the river. He then started anew in solar electrification in rural areas and conducted much of his research in India, Sri Lanka and the Dominican republic. He is widely recognized as an expert in the field of renewable energy and has received the Ashden Award for sustainable energy in 2005.

The Organization Harish Hande has pioneered access to rural solar electrification for below poverty line families through a combination of customized lighting systems, innovative doorstep financing, and an understanding of market needs of different user groups. To further the effects, he has created SELCO entrepreneurs who distribute solar powered lights to low-income communities. His company SELCO pioneers linkages between technology, financing, energy services, income generation and the quality of life for its customers.

The Innovation SELCO's innovations rely on three tenets: the poor can afford sustainable technologies; the poor can maintain sustainable

technologies; and it is possible to run a commercially viable venture serving the needs of the poor. SELCO creates low-cost customized lighting solutions for the poor. Its core business is the sale of photovoltaic (PV) solar-home-systems (SHS) that provide lighting but also are suitable for radios and fans. A system is customized and installed by a SELCO technician to meet the needs and budget of a customer. A standard four light SHS costs approximately INR 18,000. To bring this technology to Bottom of the Pyramid communities, SELCO works with banks and local MFIs to develop innovative doorstep financing for its customers. For example, a user will pay a small down payment and then pay monthly installments of INR 300 to 400 over five years. The user can pay from extra income generated through additional work made possible with the solar light and through savings from eliminating costly kerosene (as much as INR 420 a month). Collection schemes are also fitted. While farmers prefer to pay annually after their crop cycle, street vendors choose to pay INR 10 a day instead of INR 300 a month. SELCO has forged partnerships with nine regional rural banks, commercial banks like Canara and Syndicate Banks, rural farmer co-operatives and nine NGOs to develop financing solutions. In addition, SELCO creates livelihoods by creating 'business associates'. More than 22 business solar entrepreneurs purchase 40 to 160 solar kits on a five year loan from banks. They then lease these batteries and the light fixtures to local night vendors who sell their wares in open markets (for example, vegetable and fruit sellers). The vendors normally spend INR 14 a day for kerosene. But the solar vendor is able to secure more business due to better lighting under safe conditions for only INR 12 a day. Recently, SELCO entered into a partnership with SEWA Bank to innovate

products for its 300,000 women clients. The products developed for SEWA members include a miner's cap that is rechargeable with solar power. The response has been tremendous, especially from rose cutters, masons, and midwives who work at night and/or pre-dawn.

The Impact SELCO has reached 80,000 clients across Karnataka and Kerala and has recently moved into Gujarat. 65 to 75% of the organization's clients are small farmers earning between USD 2–4 a day, and individual households earning USD 3–5 a day. The other 10 to 15% of clients are more middle income at USD 8–13 a day. Solar electrification has led to better education outcomes for children who can now study at night, and increased livelihoods of night-time vegetable vendors. The reliability of a PV system is a major benefit where electricity normally fails an average of four hours a day. Another benefit is the avoidance of dirty and dangerous kerosene lamps. For the environment, the 80,000 systems deployed avoid emissions of approximately 24,000 tones of CO₂ equivalent per year that would have been released by the use of kerosene lamps.

SAATH :

The Entrepreneur Rajendra Joshi initially started his professional life in the private sector. He went on to become an educationist in the slums of Ahmedabad and was influenced by a Jesuit priest Ramiro Erviti. In 1989, Rajendra created Saath. Initially, he organized youth as change agents and to gain their trust, did simple things like playing volleyball. He soon realized the needs for interventions around sanitation and in 1993, the Integrated Slum Development Program was created. Rajendra operates with single-minded focus on accelerating impact for his stakeholders. He is

always ready to drive change but takes a backseat when it comes to recognition to all partners and his team.

The Organization Saath is enabling the urban poor to access the financial and livelihood opportunities available in globalized cities. Based in Ahmedabad, Saath equips residents of poor urban settlements to become willing customers of basic services and access schemes for livelihoods. It aligns the urban poor, the Ahmedabad Municipal Corporation and private companies in win-win partnerships. As a result, the government receives more taxes from the urban slums, the residents come away with better services and private companies report higher profit margins through services developed for the urban poor.

The Innovation Saath was set up by Rajendra Joshi in 1989. It operates in 500 slums of Ahmedabad through Urban Resource Centres. Urban Resource Centres work on three premises: they ensure slum dwellers information and access to existing services and schemes; they innovated new methods of service delivery; and they position the poor as intelligent consumers and partners of governments and private companies. Saath works with the Ahmedabad Municipal Corporation (AMC) to ensure that slum residents receive basic sanitation, water and drainage services at the household level and paved roads and street lights at a community level. In exchange, Saath creates mechanisms through which the urban poor can save and pay the user charges. They also monitor the quality of government services with feedback loops. To build trust in the services being provided, the Ahmedabad Municipal Corporation has guaranteed non-eviction to Saath slum residents. Saath is also demonstrating models of public-private partnership where the

urban poor are key stakeholders. For example, it tailored profit-based solutions for electricity supply in Ahmedabad's slums by altering the user fee, increasing business volumes and bringing in government contribution. As a result, 200,000 slum households today pay for electricity with the business house, Torrent Power, reporting a 30% increase in profits. The Urban Resource Centers (URCs) of SAATH serve as conduits for other service providers to reach the poor more efficiently. For example, companies like Tata AIG may want to connect to slum residents for financial security products or the government may need a centralized method of distributing voting cards. In the latter case, the government paid Saath INR 10 per voter card distributed. The URCs also have a steering committee with a station ward officer so the government and other important stakeholders have a vested interest. SAATH runs inventive housing, health and education and micro-finance solutions to ensure integrated social security systems to slum dwellers. It has pioneered UMEED, an initiative that increases the employability of disadvantaged urban youth through trainings in service skills, English language proficiency, and life skills to manage wages and improve life. With an 80–85% placement rate, UMEED is now being linked to the JN Urban Renewal Mission and will be scaled to reach 100,000 young people across Gujarat.

The Impact Saath serves some of the most marginalized groups in Ahmedabad. 85% of the stakeholders are Dalits, with the second largest group being Muslim slum dwellers. It has created access to basic services to 71,900 households and directly impacted 22,500 individuals. The transformative impact is clear. A new migrant visits the Urban Resource Centre of SAATH to determine where he

or she may start looking for employment and shelter. The migrant can start learning employable skills through UMEED. Upon employment, the stakeholder purchases a small housing unit with electricity, running water, and sanitation for a small user fee. After collecting more earnings and microfinance loans, residents purchase upgraded low income housing structures, develop a savings mechanism or access capital for launching enterprises all this outside of the net of exploitative money lenders. Thus, after a couple years of arrival, migrants or slum residents have the financial mobility to go where they please. On a macro-level, the slum residents have an increased self-esteem and pride in their neighbourhood.

JANARTH

The Entrepreneur Pravin Mahajan has applied 20 years of experience in grassroots transformation to develop the Sakhar Shala initiative. He worked in different capacities in organizations like OXFAM and Action Aid India before launching Janarth in 1986. In 1998, he set up a chain of agriculture service centres in partnership with farmers which now report annual sales turnover of INR 10 million. In 1995, he pioneered an agri commodity marketing initiative—the first successful effort in the Indian Civil Society Sector. Pravin has also been engaged with the agro commodity processing sector since 2000.

The Organization Janarth is innovating education solutions for children of distress seasonal migrants. Janarth reaches 12,000 children in seven districts of Maharashtra who migrate every year to sugarcane factories with their parents. Janarth's interventions cover the full cycle of migration, with 'Sakhar Shalas' or sugar schools at sugarcane factories and hostels in the villages from where

families migrate. Recognizing that every year in Maharashtra alone, 650,000 families with 200,000 children migrate to sugarcane cooperatives, Janarth is lobbying the state government to develop incentives and schemes for their education, protection and rights.

The Innovation Janarth was launched by Pravin Mahajan in 1989. The signature innovation of Janarth is the ‘Sakhar Shalas’ or sugar schools that run on the site of sugarcane factories. They operate for six months before marginal families return to their villages. Evaluations by education experts have given Sakhar Shalas high ratings on innovation, quality and the learning outcomes of students. Sakhar Shalas ensure one classroom and teacher for 25 students. They have laboratories and playgrounds and deliver learning that is relevant to the context of students. Janarth has been authorized by the state education department to ensure re-admission of students in their village schools upon their return. All schools are fitted with preprimary centres. 46% of students enrolled in Sakhar Shalas are girls. Through a Sakhar Shala scheme, sugarcane cooperatives receive financial incentives from the government to set up on-site sugar schools. Factories allot space and a labour officer to oversee the running of their schools. The factory education board is represented by parents, the district education officer and senior factory officials. Since migrant families are contracted by mukadams (contractors), they do not always return to the same factory every year. Children may end up at different Sakhar Shalas, or worse, not at any at all. Thus, Janarth is developing seasonal hostels in villages, to arrest the migration of children in the first place. Seasonal hostels are driven by village ownership. The infrastructure is provided by the village. Janarth recruits, trains and

places caretakers and a cook. Each hostel caters to 30 students. Parents are discouraged from leaving livestock behind for children to attend. Hostellers co-manage their hostels and participate in a carefully aligned series of developmental activities, games and fun. Their time at the hostel leads to high academic performance, better health and sharp life skills. Empirical reports confirm that they perform better at school than day boarders. Increasingly, children of non-migrant families are signing up for the hostel activities to fill up their after-school hours. Linkages between the village hostel and the government schools are pushing the latter to be more quality driven and accountable. Janarth also leverages existing government schemes and lobbies state departments for new policies for children of migrant labourers. Advocacy with the government has yielded:

A Sakhar Shala scheme—perhaps the first government provision for distress seasonal migrants in the country.· Mid-day meal schemes for Sakhar Shalas and village hostels (typically, mid-day meal schemes are reserved only for schools under the Sarva Shiksha Abhiyan).

A declaration by the State Education Minister to make Sakhar Shalas mandatory in all sugarcane factories.· For the first time, the government of Maharashtra conducted a survey in 2006 to count potential child migrants in all districts of the state. The survey declared that 1,50,000 children of school going age (6–14 years) were at risk of distress migration every year.

The Impact Janarth has successfully turned the spotlight on seasonal distress migrant communities; communities that traditionally find no space in the government’s planning agenda. 102 Sakhar Shalas are operational in 33 factories.

Teaching is transacted through 480 teachers. Janarth runs 15 village hostels and plans to launch 80 more in 2007. Parents are now demanding contractors to be taken to factories with Sakhar Shalas—a demand that can be bypassed only at the risk of losing the labour force. More than 40,000 children have benefitted from this initiative. Janarth is now spreading its solutions to two other states in partnership with local organizations.

Mann Deshi Mahila (MDM)

The Entrepreneur An economist, farmer and activist, Chetna Gala Sinha was born in Mumbai. In the 1970s she was active in the Jayprakash Narayan student movement through which she worked intensively with rural and marginalized communities. After her marriage to a farmer and rights activist in the Mahaswad area, she decided to pursue a career in farming. This was when Chetna experienced, firsthand, the challenges of rural women—lack of access to financial services leading to debt. The design and development of the MDMidea has emerged organically from her personal life trajectories. Chetna was awarded the 2005 Janakidevi Bajaj Puruskar for rural entrepreneurs and was selected for the first class of Yale University's World Fellows Program in 2002–03. In addition, she and Mann Deshi have received a clutch of awards like the Ashoka- Change makers Social Innovations award.

The Organization Mann Deshi Mahila (MDM) combines financial products, business development services and the formation of new social networks to help rural women entrepreneurs succeed. It has enabled more than 62,000 women to build assets, own property, forge market linkages and emerge as key developers of their local

ecosystem. Chetna Gala Sinha is the founder and head of the Mann Deshi Mahila (MDM) group of social enterprises. The group comprises a bank (Mann Deshi Mahila Sahakari Bank—MDMSB), a not-for-profit (Mann Vikas Samajik Sanstha—MVSS) and a microfinance institution (Mann Deshi Mahila Bachat Gat Federation—MDMBGF). The three enterprises operate as independent entities. But taken together, they offer financial products, services and policy initiatives that interlock with each other to de-risk clients and set them up for success. 100% of MDM's clients are rural women with daily incomes of less than USD 1.5. More than 60% are traders and daily wage labourers. They live in the inaccessible, drought prone areas of Mahaswad in Maharashtra and North Karnataka.

The Innovation In 1997, Mann Deshi Mahila Sahakari Bank (MDMSB) won a hard-fought battle with the Reserve Bank of India to become the country's first rural cooperative bank. 500 illiterate, rural women mobilized shareholder capital of INR 600,000 to demonstrate that poor and asset-less women could launch their own financial institution. In 10 years, MDMSB's shareholder base has grown to 5963 with a total share capital of INR 10 million. 85% of MDM clients come from 'priority' or economically weak sectors. More than 45,000 customers and 4300 shareholders are members of backward castes. Together, they have grown the bank's assets to INR 120 million. In 2006, MDMSB announced dividends for all shareholders. In March 2007, it posted net profits of INR 2,31,000 and reported a loan recovery rate of 97%. (All figures as of March 2007) The Bank offers clients an integrated range of new and affordable financial security products: savings products, micro-pension funds, health and life insurance, and loans

to increase the liquid assets of women. With doorstep agents, limited paperwork (a tenth of what other banks mandate), quick loan disbursements and 95% female staff recruited from rural Mahaswad, MDMSB has emerged as the bank of choice for rural women. In 2006, MDM launched Udyogini, the country's first rural business school with classes held in the bank branches. Udyogini also travels to the rural interiors through a bus fitted to meet state-of-the-art classroom requirements. The curriculum and faculty are led by rural women entrepreneurs. MDM also provides rural women the citizenship entitlements and social networks that they need to run businesses and build assets. Through successful advocacy by Mann Vikas Samajik Sansthan (MVSS), more than 600,000 women in Maharashtra are now co owners of household property. The MDM Bank has also launched schemes to encourage families to keep their daughters in school.

The Impact Since 1997, MDM has directly reached 164,251 women and indirectly benefited 300,000 families. Its business development services has seeded and sustained 17,051 rural women entrepreneurs. In an impact study conducted in 2006, 100% of MDM's clients reported an average 80% increase in daily income (with 50% reporting 100–200% increases in family income). 61% reported a substantial increase in meal quality. More than 60% reported substantial increase in their confidence levels for being able to navigate through the commercial banking sector. A combination of these factors has led to a 40% drop in migration in Mahaswad and a proportionate decrease in drop out rates of girls going to school. Mann Deshi Mahila Bank plans to move operations to six new states in the near future.

Conclusion :

The purpose of this article has been to identify common patterns across a small set of successful social entrepreneurship initiatives. The difference lies across the four cases in the three forms taken by the innovations. The characteristics of the three forms are —building local capacity, disseminating a package, and building a movement— are quite different. And, these patterns have not been identified as clearly in other studies of social entrepreneurship.

Also these sample cases are well established organizations to define social entrepreneurs in an entirely different way as catalysts for social transformation. It suggests that leaders of successful social innovations need two types of skills

- the capacity to bridge diverse stakeholder communities, and
- long term adaptive skills in response to changing circumstances.

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MIND BASED ETHICS (A CRITICAL REVIEW)

M. S. Bagwan

Abstract

Since the last two decades an increasing number of HR initiatives have become value based and value driven. Consequently ethics has entered the curriculum of human resources management in a big way. Detailed literature survey shows that there has indeed been a lot of work done on ethics in India especially during the last three decades. However what emerged decisively by 2000 was the fact that there are two distinct schools of thought in the field of business ethics. One is headed by S K Chakraborty from Kolkata and is called the *soul-based* approach. He depends on the fact that the heart, soul and mind must work in unison and also uses the rich *Vedantic* philosophy to buttress his arguments. He uses values and ethics almost synonymously. The other is headed by Sorab Sadri from Pune and is called the *mind-based* approach. He discounts the soul from his calculus not because he is an agnostic but because it is empirically unverifiable. For him human beings are the beginning and the end of all analysis they are both the subject and the object of all social inquiry. Human beings thus must be *able* to act ethically and be *willing* to act ethically. This is the classic choice paradigm in microeconomics and Sadri relies on the *homo logicus philosophicus* (rational man). Hence to him values are a thought-based concept while ethics are an activity-based concept. Subhash Sharma from Bangalore uses Sadri's paradigm of praxis and converts it into soul based argument thereby treading a thin logical line between Sadri and Chakraborty with academic brilliance. This academic-review paper essentially looks critically at the seminal work done on ethics by the mind-based theorists in India. In my considered opinion, they deserve pride of place in the pantheon of scholars who have worked on ethics and so are singled out for treatment in this paper.

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Ethics has become a major current of academic investigation among management scientists in India especially after the first generation economic reforms were kicked off in 1991. It has drawn attention of scholars from several other disciplines as well and consequently a lot of fuzziness has crept in, requiring clarity. This task fell to the lot of scholars like S K Chakraborty of IIM Kolkata, Sorab Sadri of Bharati Vidyapeeth University, Pune and Subhash Sharma of Indian Business Academy, Bengaluru. This review paper attempts to take up one important variant of thought and remove some degree of fuzziness about the subject of ethics in the process. Laying down the fundamentals let it be made clear that whereas values and ethics are not to be used synonymously. *Values* are based on one's innate belief system and therefore it is a thought-based concept, *Ethics* are behavioural norms or patterns that spring from one's view of good and bad, right and wrong and so it is an activity-based concept.

Similarly, it is erroneous to use the terms business ethics and managerial ethics interchangeably. *Business Ethics* deals with strategic policy considerations founded on an organization's values and core beliefs. *Managerial Ethics* treats the managerial response at the time of decision-making and decision executing when faced with a dilemma, *a la* Jayashree 1996. Hence the latter is subsumed within and relies for its existence on the former.

When a person or organisation declares *these are my values* the term takes a subjective connotation and such a person or organisation is called *value based*. When an organisation declares *this is the quantum of value added* by a person, process or product then the term takes an objective connotation and such an organisation is called *value driven*. In the light of increased market competition organisations need to be both value driven and value

based and in such a case they are termed as being value centred. This is the precise point where ethics enters the paradigm of HR especially since Human Resource Interventions are increasingly becoming value centred.

Persons from all walks of life have spoken on ethics and professionals ranging from Justice Bakhtavar Lentin to the Mumbai Dabbawallas have their own take on ethics. However, fuzziness disappears only when one puts pen to paper or finger to keyboard. Writing on the subject of ethics is however; far more academically acceptable than facilitation of this subject, which has been given the short shrift for a variety of reasons, that is examined briefly below.

Human Resource Interventions are increasingly becoming value centred. Hence, concepts like values, ethics and governance must necessarily enter the business lexicon and be seriously taken up within academic requirements when lecturers facilitate the subject of *people management* at the postgraduate level. This author's research indicates that unfortunately there are three other variants, which fall short of the required rigour when the subject of *ethics* is taken up for academic treatment. (a) The subject is hijacked into a discussion of case studies where students open their mouth before engaging their brain into gear. Hence audibility takes precedence over substance and no real learning ensues as there is no theoretical foundation. (b) The subject is diverted into corporate governance, business excellence or managerial leadership behaviour not because of any causal relationship with ethics but because that is all that the lecturer knows something about and "somehow" links ethics to it. Hence fuzziness about the subject is enhanced making the task of research scholars all the more difficult, not to mention that the managers in waiting (students) are ill equipped

to use their learning when they finally enter the world of business and industry. (c) Ethics is equated to or treated synonymously with religion, (rather than spirituality), and separate treatment of morals, for instance according, to the Hindu Code, the Islamic Code, the Buddhist Code, and the Christian Code ensues. Often metaphysics takes a back seat when religious ritual becomes the *locus standi* for the discussion on ethics.

This critical review is divided into two parts. The first particularly concerns the pre WTO era and the second looks at work done (published) in the post WTO era. During the first era three scholarly texts that came out in quick succession and where the principal author as the same academician. The books primarily reviewed are: (1) Sadri, Sorab, Sinha, Arun Kumar and Bonnerjee, Peter (1998): *Business Ethics: Concepts and Cases*, Tata McGraw Hill, New Delhi, (2) Sadri, S., Dastoor, D. S. and Jayashree, S. (1999): *The Theory and Practice of Managerial Ethics*, JAICO Publishers, New Delhi, (3) S Sadri (2005): *Human Resources Management: a case study approach*, Himalaya Publishing House, Mumbai.

Let the reader first realize that the first two books are diametrically opposite to one another in their appeal and method. The first is using the medium of the *short story* for sociologically analyzing real life situations from Eastern India. Here the method used is the *Harvard Case Study* method of experiential learning. The second is using the findings of an all India study to posit a Theory of Managerial Behaviour. Here the method used in the *Hegelian Dialectic* whereby a critical sociology of managerial ethics has been created. The principal author is Sorab Sadri, who is an internationally known academician. He is a J N Tata Scholar and a product of both the Xavier Labour Relations Institute and the London School of Economics and Political Science. Sadri is

an economist by avocation and a specialist in human resources management by vocation, presently based in Bharati Vidyapeeth University, Pune.

Both Dastoor and Jayashree adopt Sadri's position in their later individual works. Judging from the published work Jayashree's is more student-friendly and she provides the back up to his argument. She takes pains to define her position in the highest tradition of Voltaire whereas Sadri concentrates on method and measurement mainly from a rationalist perspective. Sadri operates on a stratosphere above cloud nine while she is firmly rooted on *terra firma*. This is witnessed in S Jayashree (2005) *What Every MBA Should Know about HRM*, Himalaya Publishing House, Mumbai.

During the second era, three books were produced. (1) Sadri S and Jayashree S (2008) *Business Ethics and Corporate Governance: towards organizational excellence*, Universities Press, Hyderabad. (2) Sadri Sorab and Guha Bijoy S (2008) *Business Excellence: concepts, criteria, confluence and commentary* (forthcoming). Though the principal author is the same, the paradigms are so very different that a review is necessitated. (3) The third book is the second edition of *Theory and Practice of Managerial Ethics* by Jayashree, Sadri and Dastoor and published once again by Jaico.

Let me first examine the book co-authored by Sadri, then of XLRI, Sinha then of Eastern Spinning Mills (Barasat) and Bonnerjee then of TELCO (Jamshedpur). This book is a collection of 48 case studies taken from the industrial environment of Eastern India and put together in a cogent form. The cases 48, 49 and 50 are in fact a continuum and look somewhat like the corporate tussles in certain boardrooms not too long ago. In sum the collection consists of cases on *man management* viewed from a values and ethics perspective spanning

several important and specific managerial functions.

There is evidence enough of the wide grasp of the three authors and the general significance of their work. There is little doubt that the cases are culled from real life and camouflaged with artistry. The pen used seems to be uniform and could safely be ascribed to the scholastic style of Sadri. The data could only have gathered and assimilated by someone from industry and this is where Sinha and Bonnerjee have excelled. Also, the *Beliefs* are so much *unlike* Sadri's other works that it is very possible that either Bonnerjee or Sinha have authored that section of the book independently of Sadri. In fact, Sadri seems to have made a paradigm shift in this book from his well-known position.

However, this book *is not* about business ethics as such and the title could be quite misleading. Ethics, however, is built into each case with the central theme being the industrial human, his/her goal, role, accountability, desires and wisdom. The appeal is to the mind of the executive. Just as in Positive Economics, all choice is based on a subjective criteria (willingness) as well as the objective criteria (ability), so too is the case with ethical judgement. Mind based thought reduces management decisions in the face of an ethical dilemma to making a conscious choice that is based on the heart and the mind responses of the individual. The lucid prose used makes the book very easy to read and there is a real fear that the style may eclipse the message, unless the reader is alert. This book uses case studies to put forth a message: that in the long run managers and organizations that succeed are the ethical ones. The novice Corporate Facilitator is likely to be tempted to use some of these case studies in industry and unwittingly impart the wrong message unless he has been well tutored himself. Hence the publishers are under a moral obligation to market the book in a better manner than they are. The book is of

significance to any manager at any level who has a flair for the human side of enterprise. Management trainers in high-tech high growth industries would do well to imbibe and spread the message that business ethics is crucial for sustained business development. However, one needs to weigh the authors' words well and read a lot in between the lines to glean its essence. A Trainer's Manual was promised and awaited. All concerned must get their act into gear and publish the same without further ado. The title of the book could have been more appropriately *Value Based Studies in the World of Industry and Business*, since that is effectively what it is all about. The word Business Ethics in the title is somehow misplaced and I really wonder how it got there. If however, the word *ethics* was to be included then a longish introduction on the subject would have to be called for so that the readership was effectively led through the discourse with the help of cases. Now, without that scholastic - theoretical introduction the lay reader will be at sea.

So important is the issue of business ethics that it is hoped that another book of *value based case studies* is written very soon so as to cover the following fields missed out in this volume: Marketing, Finance, International Business, Stock Markets and Corporate Governance. It would then be interesting to see how these *Beliefs* unfold to envelop this larger canvas.

The first book makes good supplementary reading to a post graduate course while the second book is a primary text that, in many ways, furrows a path of scholarship, making it a very hard act to follow. This second book by Sadri, which is co-authored by Dastoor and Jayashree, is a tribute to high degree of scholarship for which both XLRI and LSE are justly famous. It cogently puts forward that strain of thought founded by Sadri in 1993-4 and called the *Praxis School of Managerial Ethics*.

Padma Bhushan Sorabjee Godrej, the doyen of Indian business and industry wrote the *Foreword* for this book. The authors could not have found a nobler and worthy person to kick off the debate, which this book has started, and for the paradigm the authors have expounded. This is because Sorabjee Godrej was not just an ethical captain of industry or a Gandhian who has made business history. He was *managerial ethics personified*. The book was published in 1999 and after three reprints was out of stock by 2004. On pressure from the publishers a second edition of this book is now in print and this is being authored by Jayashree, Sadri and Dastoor (in that order).

The first book is an example of clear prose; the second is an instance of brilliantly abstruse argument and intellectual abstraction. The distinction between *Values* and *Ethics* on one hand and between *Business Ethics* and *Managerial Ethics* on the other is important. Unfortunately, both are used synonymously in modern journalism, and while being aware of the fact, the authors do not clearly attempt to separate the two. The distinction must be gleaned by reading in between the lines since the authors (erroneously) assume that the reader is well aware of this difference between values and ethics. This moot distinction is important to understand if the reader is to fully comprehend the message of this second book. The authors seem to take the readership's innate knowledge on this score for granted and it is there that they erred. The Second Edition, due to efforts of Jayashree, addresses this lacuna substantially lending greater clarity to the overall argument. Coming to Sadri's (2005) book the visible influence of Jayashree's down to earth logic and style is unavoidable. These case studies are in fact an attempt at highlighting issues within Human Resources Management from a values and ethics perspective. What makes this book eminently readable and useful for the facilitator is the short

hints and pointer towards a possible solution given at the end of each case-let.

Coming to the formulation of the Praxis paradigm, Sadri gave the initial formulation of the paradigm in the form of an *Occasional Paper* for the JRD Tata Foundation on Business Ethics in 1994. Then Dastoor carried out the all India study as a part of her *Fellowship Thesis* in 1995. Finally, Jayashree, in her 1996 paper published by the *International Journal of Value Based Management* in USA, crystallized the paradigm and finally gave shape to the present position adopted. Jayashree (2003) later expanded the Sadri paradigm to say that *perception is the reality*. In the same work, she also linked ethic to governance and formulated a *strategic triad* arguing for the first time that when ethics and governance combine an organisation can possibly approach excellence.

Sadri is a Political Economist (of a radical variety), and his emphasis on bounded rationality can be well understood. His ideological leanings can be gleaned from the manner and respect with which he treats Lukacs, Gramsci, Marcuse and Sartre. The liberal mind comes to the fore when he retains a high degree of intellectual regard and personal respect for the two other leading scholars (who are on the ideological right) S K Chakraborty and Subhash Sharma. Sadri champions liberty and equality in the highest tradition of Voltaire and Rousseau having scant regard for fundamentalism of any sort while treating it as anti-intellectual and anti-social.

The Praxis Paradigm of Sadri makes him stand apart from the others decisively. Traditionally authors on managerial ethics have argued that when faced with ethical dilemma managers adopt either the consequential or *teleological* mode of response or the non-consequential or *deontological* mode of response. The first mode is born out of Jeremy

Bentham's *Utilitarianism* on the one hand and William Stanley Jevon's *Summum Bonum* on the other. The second mode is born out of Immanuel Kant's *Categorical Imperative* on the one hand and Georg Frederick Wilhelm Hegel's concept of the *minority of one* on the other. Based on an all India survey, Sadri *et al* found that the Indian Manager, when confronted with an ethical dilemma, largely adopts a third mode of response, which is the acceptance mode or the *Praxis Mode*. Managers do what is socially acceptable within the peer group so that they can discuss their decision openly. An open discussion, on certain decisions as those taken in many a political forum, the authors argue, does not *ipso facto* make them ethical. And it is here that the founder of the Praxis School consciously accuses that very strain of thought for India's moral decline. Demonstrating the high level of intellectual integrity of the authors, in the *End Note* (1999) Jayashree actually regrets the findings and hopes that they are proved false.

The authors lament the rise of the lumpen elements and the comprador classes. In fact, Jayashree categorically states in the End Note ... *a spectre is haunting us, the spectre of mediocrity*. The authors thus come to a fundamental conclusion, which explains the crisis of leadership in India. They argue the average Indian manager does not usually stand up for his convictions, put his money where his mouth is, or *walk his talk*. The uncertainty in employment conditions and an absence of a viable social security system may have a lot to do with this, they concede. But the presence of an ethical corporate culture could easily set this right.

In the craving need to conform and be accepted, what we are producing (they argue) is a persons who tow the line rather than those who blaze a trail. They state that the teleological manager rises high in life and is often a carpetbagger by nature.

The praxis manager is the mediocre man who is too busy saving his skin to do anything great. The deontological manager is the one who walks alone holding the torch alight and aloft for lesser mortals to follow. Unfortunately today the deontologists, the trailblazers, the true leaders are so few and far between that we are swamped by conformists who are too scared to rock the boat and mistake inertia for stability. It is no wonder, the authors suggest, that we have registered *development less growth* even half a century after being granted political independence. The moral crisis and corruption in the leadership in most fields can be attributed to the Indian manager's need to conform and the need to be accepted rather than the need to speak one's mind and stand by one's beliefs.

Ethical discourse can seldom be divorced from religion and culture. All major religions have been critically treated in relation to ethics and the inherent goodness in all of them has been brought out. They divide religion into philosophy which is metaphysics, and to which they pay great tributes, on the one hand. They delineate ritual, which they call organized religion or ideology on the other hand, and to that, they pay scant respect. This is a book that makes very heavy and yet interesting reading. It is definitely a book written by scholars to be read by scholars. One could err in diminishing its importance or overlooking its message because of its abstruse prose. It carries an important message that the country cannot afford to loose sight of. The authors argue for upholding ethical standards in all managerial actions and at all times irrespective of the cost or the trouble.

This (second) book (both editions) must find a place in the library of every citadel of learning and should be critically studied by every CEO and every top-level leader irrespective of his walk of life. Our respected leaders in parliament should especially

read it. Our parliamentarians should undergo a short course in ethics too. Somehow, knowing Sadri, I do not think that the last word has yet been spoken.

I am also sure Jayashree and Sadri are planning to take this school of thought further through active research in the years to come. Evidence of this assertion can be found in their forthcoming book *Business Ethics and Corporate Governance: towards organisational excellence*. However, it was Jayashree who had first argued that Business Ethics and Corporate Governance combine to take the organisation towards excellence in 2003. Sadri, Jayashree and Ajgaonkar, in fact, actualized this paradigm in their book, *Geometry of HR* (2002) Himalaya Book House. In fact, the two authors (Sadri and Jayashree) have authored a recent book *Business Ethics and Corporate Governance: towards Organizational Excellence: Business* (2008) and are working on *Ethical Concerns* (2009), the final draft of which was made available to the reviewers.

The publishers too deserve to be applauded for making public an important Indian School of Thought on Managerial Ethics. Now the time has come to take this message overseas. Perhaps some energetic young scholar will take up the gauntlet and globalize the *Praxis School of Thought* reaching new heights. Perhaps the publishers should begin by marketing the book overseas. The moot question remains, *can they really do so?*

Whereas Chakraborty stopped at Vedanta and yet charted a path for others like Sekhar, Mathias and Bonnerjee to follow, Sadri took positivistic rationalism into a new dimension while sustaining his left wing ideological inclinations. While these are the two founding fathers of ethical thought in India, Sharma's work provides a rich confluence of the two strands. The reviewer opines that if Chakraborty, Sadri (who is not prepared to give up

his rationality) and Sharma, (who has not relinquished his spiritualist roots), were to combine their intellectual energies something wonderful can emanate by way of management thought that is distinctly Indian and yet has universal relevance (even moving from holistic to cosmic platforms). After all, assimilation and synthesis have been essence of Indian civilization since times immemorial. The time is at hand for the mind based theorists like Jayashree and Sadri to join up with soul based theorists like Chakraborty and Sharma to table an Indian alternative to ethical thought very much like what Weber did in Sociology or Huntington did in Political Science.

Chakraborty (perhaps) remains the doyen of Business Ethics in India even though he has stopped at modern application of Vedanta and merely raised issues for posterity to deal with. He does not even bother to indicate where the answers will come from except for quoting Vivekananda, Aurobindo and the Vedanta. In comparison, Sadri remains at the helm of the Praxis school and is the epitome of a rationalist economist constantly describing managerial behaviour as his work on the medical profession (co-authored by Jayashree) demonstrated. His line of argument was later used to good effect in a forthcoming research paper co-authored by Jayashree Sadri, Nitin Nayak and Jayant Oke. The Praxis Paradigm has indeed come to stay. Sadri in a manner of speaking tries to find equilibrium between positive political economy on the one hand wherefrom he takes the concept of *bounded rationality* and social psychology on the other wherefrom he tries to describe to explain managerial response to the ethical dilemma. Whereas Chakraborty remains confined to India, Sadri traverses a huge domain of philosophy from Kant and Hegel to Mill and Bentham and from Vedanta to modern day perceptions of Hinduism. In his treatment of social reality Sadri swings from the

dialectic-materialism of Karl Marx to the welfare conditions imposed by Amartya Sen. Whereas Chakraborty eloquently describes his views, he does not take a definite stand nor does he go beyond the Vedas. The problem of Mathias was also the same except that Mathias did not go beyond the Bible. Compared to Chakraborty and Mathias, the work of Sharma is graphic and readable but does not say much by way of novelty. He uses soft systems methodology in a big way making his theme interesting but unfortunately his work lack Sadri's academic rigour. The reason is simple to comprehend. Sharma writes *for* the common man while Sadri writes *about* the common man. Sharma like Adam Smith is easy to read and is widely appreciated. The argument of Sadri like Ricardo is abstruse, very difficult to read, and while being widely quoted, he is not widely read. Once again, unlike Boatright and Valesquez the stand taken by Sadri is firm and based solely on logical argument. For instance, Chakraborty speaks of religiosity and spiritualism interchangeably. Sadri pays rich tribute to metaphysics of major religions of the world and dismisses religion as ritual at the same time. His praise worthy treatment of the Sufis is a case in point, which is apparent when he speaks glowingly of the Sufi Saints as well as of thinkers like Augustine, Aquinas and Spinoza on the one hand. Yet he is highly critical of the priests, mullas, pundits and dastors who he claims are making a profession by degrading a highly liberating metaphysics into religious fundamentalism. He treads on several corns in the bargain but goes on doing so nevertheless. He is clearly a man who "has something to say" and does not shirk in saying it. His task now is to actualise the praxis paradigm and test the 1999 and 2008 theses afresh using

doctoral scholars to do so.

Now let me conclude with the post WTO works. In the book co-authored by Sadri and Jayashree, the argument is simple but rigorous: business ethics and corporate governance combine to help an organisation to approximate excellence. In the second book co-authored by Sadri and Guha it is argued that excellence is not a finite point but rather a horizon that an organisation can move towards. Excellence then is a necessary condition but not a sufficient condition for an organisation to be aspiring towards. Excellence thus needs to be converted into business sustainability and that is the message Sadri and Guha forcefully and unambiguously let forth. On a more realistic research front perhaps other scholars too could look at business ethics and corporate governance combining to generate the basis for organizational excellence *a la* Sadri and Jayashree 2008 and converting the excellence into tangible issues of business sustainability *a la* Sadri and Guha 2008. Some future doctoral degree scholar ought to use empirical support to combine all these ideas to form the ethical basis for *transformational leadership* that India badly needs to maintain and sustain the engines of developmental growth while improving the quality of work life at the same time.

To sum up this critical review let me summarise. Quite candidly, three scholars are identified in India within the realm of business ethics and whose works can be intellectually reckoned with at the highest level. Each has his own slant and focus and so is relevant in the given context. Chakraborty relies on Vedanta and his appeal is to the *corporate manager* who wants to feel good and not think a

lot. Posterity has done all the required thinking already and encapsulated it in the Vedas and the Upanishads. Sadri relies on philosophy and critical social science and so his appeal to the *scholar and the deep thinker* on ethics and he does not write for the student. In fact, it is said “as a political economist Sadri writes *not for* the common man but eloquently discusses *about* the common man in a style and language which is so rich and so high that the common man will not understand.” The third scholar, Sharma, relies on making things simple but unless expert facilitation accompanies his pedagogy, he may be mistaken for being simplistic. His appeal is to *the student and the young teacher* trying to find his feat in this subject domain. This paper was concerned only with the second variant in the main while taking up issues with the others as and when needed.

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HEGEL WOULD HAVE DANCED WITH GLEE

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Abstract

Hailed as one of the greatest philosophers who walked the face of this earth, Georg F W. Hegel gave a twist to the Kantian Dialectic. Whereas Kant had divided the universe into the real world and the metaphysical world, Hegel chose to define the dialectic as a continuum of thesis, antithesis and synthesis. For Hegel one could understand reality only through contradictions and there was always a unity of opposites. Using that basic idea, this short paper looks at India's political economic reality from an impassioned and objective view point. The self-criticism is without apology and rests on the method used and developed by Voltaire, Marx and Marcuse' (in that order) The purpose of this paper is to demonstrate how political philosophy can be used to interpret and understand objective social reality.

This is an essay in self-criticism, (as and by an Indian), if you like or a peculiar manifestation of the post-modern one-dimensional man. In many ways, this piece is a reflection on what India's political economic priorities ought to be and adopts a neo-Marxist approach to socio analysis. The approach is, moreover, positivist since historicism is rather ineffective as a methodological instrument. Furthermore, the approach is polemical covering issues as wide ranging as law liberty and freedom of thought.

Two devout Christian scholars have charted two separate paths to arrive at logical solutions. The first, (I will consider), is Rene' Descartes, a mathematician by training, and as we all know, gave the first formal proof of logic in his masterpiece *The Meditations*. Aiming to reach totally secure foundations for knowledge, he began to attack all his erstwhile beliefs with sceptical doubts. What was left was the certainty of his conscious experience and with it of his (own) existence. He posited a form of *linear reasoning*, which began, with a set of syllogisms ending in a conclusion, the whole of which being called an argument. Basically, a syllogism is a form of reasoning wherein a conclusion is drawn from two given or assumed propositions (premises). He stated that a middle or common term is present in both premises and it may even be invalid and is not present in the conclusion. He began by stating *dubito ergo sum*, (I doubt therefore I am) since the beginning of all inquiry and hence knowledge is doubt. He went on to posit his famous *cogito ergo sum*, (I think therefore I am), since our consciousness and self-realisation determines who (we see) we are. He ends his thoughts with *sum res cogitans*, (I am a thinking being), thus justifying the veracity of his argument. In mathematics an *argument* is an independent variable determining the value of a function. For Descartes it symbolised either a reason advanced or the reasoning process itself.

The *moral brigade* in India (unwittingly and invariably) uses the Cartesian argument. The proponents doubt the bonafides of a given action or scholarship think and believe that their own position or interpretation is correct and justify it by saying "we are right" as the religion or the custom or the belief system has (somehow) ordained us to say so. 'The hell with freedom of thought guaranteed by the Constitution; if we do not like it we shall create a ruckus and the docile / insecure / accommodative government will fearfully ban it.' Salman Rushdie suffered in *Satanic Verses* because some clerics misunderstood his brilliantly authored book and the Government of India did not want to rock the vote bank and taking the lead banned it. David Laine and the Bhandarkar Oriental Research Institute (BORI) suffered a similar fate at the hands of the moral brigade for *Sivaji: Hindu King in Islamic India* more recently. To secure the vote bank, the Maharashtra Government raised its ante and banned the book. Years ago Dom Moraes could not publish his book since it carried a picture of the *Parsee Tower of Silence* and the self styled interpreters of Zoroastrianism made quite a song and dance about it.

We should thank heavens people like Prahalad Kakkar and Soli Sorabjee stood up and the Indian judiciary did not let the cause of scholarship down this time around. *Fatwas* and severe forms of protest, of course, will come thick and fast from the disgruntled moral brigade on all sides of the ideological spectrum (mostly from the right wing, the conservatives and the clergy). The level of social consciousness of the populace will no doubt determine the efficacy of any such fatwa.

The dictionary defines corruption as "a deviation from the norm". Who defines the norm but those in power within society often leading to class division and class conflict? In addition, what

kind of people issues these fatwas and who comprises that moral brigade? It is no doubt the insecure mediocrity leading me to reframe Lord Acton's famous dictum: "all power corrupts and absolute power corrupts absolutely." What is happening with the self-appointed social watchdogs is proof enough that "all power corrupts and it is the fear of losing power that corrupts absolutely".

Speaking about Mandira Bedi's sari flaunting the national tricolour below the knee, there is no doubt that all the hullabaloo, is a symptom of false consciousness and illusions of an epoch that is only worthy of contempt. In other countries, people use the national flag as a bikini. Are these foreigners any less patriotic or are they being disrespectful to their country or their flag? I seriously doubt it. Then why is all this brouhaha I wonder. Is it the moral brigade in a political garb that we see? All I have to tell those "whose sentiments were hurt" by the lady's sari is: for Heaven's sake please leave that lady alone! Concentrate on more important social issues like *unequal distribution of wealth and incomes* or the *uneven development of communities and sectors*. And if you feel that Indian (Hindu) culture is not liberated enough please start wearing a burkha or visit Khajurao temples. In either case, you will (hopefully) learn something.

Now we come to Georg Frederick Wilhelm Hegel (probably) the greatest German philosopher who walked the face of the earth. Immanuel Kant had in his masterpiece *Critique of Pure Reason*, and then in *Critique of Practical Reason* attempted to classify the world leaving behind an essential dualism (a) nature opposed to spirit (b) object opposed to, and (c) the outer world composed of isolated unrelated substances. He created the *real world* where he placed human beings and the *metaphysical world* where he relegated God. It

fell to Hegel's lot to reduce this duality to unity and he did this with majestic scholarship in *The Philosophy of History*. He posited a broad doctrine of freedom and saw two tendencies co-existing within objective social reality. Hegel saw this freedom through (a) *unity of opposites* (man usually marries a woman, a beautiful lotus blossoms in a dirty pond) and (b) viewed *reality through contradictions* (some are fair as others are dark; some are beautiful as others are ugly and some are tall as others are short). He consequently developed the dialectic further. The fact that the great Karl Max found Hegel standing on his head and proceeded to put him back on his feet is another matter, so we shall pass it by.

Hegel's logic or *dialectic* was fundamentally *circular* in contradistinction of Descartes' *linear argument*. The original thought was an idea, the most powerful thing (taking the queue from Voltaire). The opposition to it, as Hegel argued in *Phenomenology* was natural and finally (he prophesied) there would be a conclusion that is socially acceptable. In time this socially acceptable view would generate its own opposition and the cycle of thought (and action) would continue. Man, (the Bible says), was made in the image of God so for Hegel man was the original idea or *thesis*. Communal strife (man abusing his wife, wife beating the child, the child kicking the dog and the dog biting the neighbour) was the form which opposition to the original idea took and this was *antithesis*. This community had to be managed and Hegel's answer was the *modern republic*, the ultimate perfection that was his *synthesis*. As explained above, the thesis-antithesis-synthesis was a perpetual and cyclical phenomenon. We cannot forget that the republic of Thomas Hobbes was replaced by Abraham Lincoln's democracy.

Democracy has been famously defined by

Lincoln at the Address given at the Gettysburg War Cemetery as the 'government of the people by the people and for the people'. In a retarded peripheral capitalist economy we need to ask 'which people'? This is because practicing democracy on an empty mind and an empty stomach, (and we have plenty of those). Hence, this is often an unrealistic ask. The position of the bourgeois state is then rather precarious.

Let us now take the Indian Constitution that is the foundation stone for our democracy, the rights of man and the division of powers, as a case in point. Our Constitution is a truly brilliant set of ideas, systems and procedures with commensurating rights and duties, conceived by great minds like Bhim Rao Ambedkar and Bhulabhai Desai. Hallowed ideas were shelved in the name of political expediency when lesser mortals became lawmakers. Unwittingly and ill advisably successive political leaders have used it to create a *micro-nationalism* through the linguistic division of states and a *macro-racism* through a perpetual reservation policy. Be that as it may, the separation of powers between the legislature the executive and the judiciary, though often brittle, is still holding out admirably. (The era of emergency under Indira Gandhi was an aberration). Corruption, (defined as a deviation from the accepted norm), has not blunted the society entirely and we still have a few good men around who can and do make the difference.

However, let us not forget that the Constitution also creates a *unity of opposites* by bringing all religions under the banner of secularism. Yet it sees *reality in contradictions*, when sixty years after we gained our political independence, we still have a religion and caste based (rather than income based) reservation-quota policy! It is bemusing that politicians defend this while laying

claim to secularism. Hence, the first part of the Hegelian vision is actualised.

Now we come to the *Hegelian dialectic* of thesis-antithesis-synthesis. It is well known that political, social, cultural and economic decisions are taken with the vote bank in mind. Common good and with it the common man is sidelined at best and his interests are consigned into the trashcan of social history at worst. The *thesis* prior to 1945 was a unified India, which we now call the Indian sub-continent. The *antithesis* after 1947 saw the creation of India and Pakistan from the earlier geophysical mass. This *antithesis* continued up until 1971 when Bangladesh was created and liberated from Pakistan. Then we had the *synthesis*, with the creation of the ASEAN. This socio-political transformation could easily be envisaged as a feature of the development of capitalist system

How long and how well this new synthesis will last is moot point. I opine with the benefit of hindsight, that what happened in 1947 and the resultant disintegration of an undivided India in the light of what is happening today was a good thing after all. Beginning with Jawaharlal Nehru and the eviction of Kashmiri Hindus from the homeland, the policy of appeasement has continued unabated reaching ridiculous heights. What is happening, for instance, in Uttar Pradesh is alarming. The Muslims still want to be treated as minority in spite of the growing numbers and demographic volumes.

Let us now look the issue of division of labour on the lines of Durkheim. Had India been *undivided*, the populace from Bangladesh and Pakistan with the Indian Muslims would have swamped the polity and socio-economic policies (following the idea of appeasement) would have made the Hindus a minority in their own country! The Hegelian synthesis would have become the new

thesis for pseudo-secularism awaiting perhaps a (violent) antithesis to continue the cycle. Perhaps new Jihadi holocausts against the smaller minorities like the Parsees, the Jains, the Bohris, the Bahaiis and the Christians could have happened! (Hinduism is not a religion but a way of life that has tolerantly assimilated cultures and peoples from all over through time immemorial. Hence, even the very idea of a Hindu holocaust is an oxymoron.)

However, we cannot and should not rule out the negative aspects of regionalism and pseudo-nationalism as is being touted by certain myopic political elements. For instance, if the North Indians are chased out of Maharashtra there will be a vacuum in the labour market only to be filled by cheap labour – probably from Bangladesh. That would be a new form of divide and rule thus playing into the hands of certain unfriendly neighbours. Moreover, such an influx could turn into a serious security threat to our country as no doubt it would open a door for terrorists to sneak in. Hence, we should learn to reason in a *constructively unreasonable manner* as Bernard Shaw said or think in an *upside down fashion* as Charles Handy advocated. To do this well, we need to well honed in the Hegelian dialectic.

This argument is particularly relevant when we have unfriendly neighbours, the phantom of terrorism and a misguided policy of appeasement as the three value based pillars of our objective social reality.

Papa Hegel looking down on Mother Earth from Heaven, (for he was a devout Christian), would be dancing with glee when he would occasionally train his celestial binoculars on India, (after a tippie that he liked), and if only because this is one country that has proved the old philosopher to be indubitably correct after all.

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