

Authors.

1)- Dr. Abraham Sebastian , Principal , Gial.

Girideepam Institute of Advanced Learning(GIAL),

Bethany Hills, Vadvathoor P.O, Kottayam- 686 010.

Email:-saikara59@gmail.com .

Mob:-09447415193

2). Shailesh .Sreedharan. Nair- Associate Professor

Girideepam Institute of Advanced Learning,

Bethany Hills, Vadvathoor P.O,Kottayam- 686 010.

Email:- neelakanton@gmail.com

Mob: 09447355231

METAMORPHOSIS IN CSR -

(A Synonym For Spiritualism And Socialism)

An organization is an absolutely indispensable and integrated constituent of any society ..And 'Man' is a product of its 'environment'. If the reasons for one's development is society and environment , Undoubtedly one is equally accountable and responsible for the progress and prosperity of the society and environment ,where one lives in. The relationship is mutual and relative. To survive and sustain in the competitive environment, CSR has become a constructive tool, a vehicle and a medium . For any sector- primary , secondary and tertiary ,and also **Spiritual Organization(they too have transformed into "Corporates" now)**- CSR is inevitable ,essential and relevant .From Times immemorial ,pre -historic stone age to Monarchy to Modern democracy & in rapid urbanization , CSR has been implemented and

practiced. Even in Marxist and Socialist philosophy , though not directly but the stress on CSR is very much evident and emphasized . The *class-conflict* advocated by Karl Marx is nothing but apathy , ignorance, indifference towards social development and working class and vehement desire for wealth maximization.

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No question more urgent arises in the human mind and disturbs our heart so deeply as the question of what is right and what is wrong . Choices to do or not to do are thrown upon us at every step of our lives .The absolute sovereignty to take a decision is left solely left to us, *“to be selfishly deliberate or otherwise to be selflessly natural”*.

The moral conscience of a society and its individuals is determined by the prevailing religion or philosophy .What we formulate as the ultimate purpose of existence determines the foundation upon which we build our definitions of *“responsible action or irresponsible actions”*. Good and Bad , right and wrong are defined in relation to an end goal , to our concept of the highest possible aspiration.

The responsibility of an individual or organization to behave in a manner that are righteous and constructive , for the prosperity and profitability of oneself and for the environment in which they survive and live . Just like a small flower , beautifying itself and simultaneously making the environment pure by its radiant fragrance. This Dual duty is a ‘call’ for every living organism .Our actions or *Karmas* have two fold objective –satisfying or fulfilling our needs and at the same time taking care of the society –the cause for his /her success or the platform on which the person /organization blossoms and flourishes. Without society or environment no entity or person can survive . “ Man is the product of its environment”.

Corporate Social Responsibility(CSR) has always existed , but the way it is practiced has changed fundamentally. The term “Corporate” had been coined during post –

industrialization era and ever since , silently and gradually gained importance along with the growth of modern scientific management .

Evolution of CSR in the west and in India.

I. Contribution of the West

It was the **SOCIAL THINKERS AND PHILOSOPHERS** in the west (Europe) , who glorified and stressed vigorously the importance and inevitable need of Social responsibility . The crude form of CSR was not advocated by any businessman or merchants but by the Sociologist , who were the harbingers for the disciplines like Anthropology, Psychology and Management. The fact cannot be ignored that “ CSR is the offspring of sociology”

Augustus Comte , Herbert Spencer , Emile Durkheim , Marx Weber and Karl Marx, and many other great social thinkers and social philosophers and personalities , emphasized the significance of Man and Society and their inter-dependency .The mutual influence and development , a natural process between man and environment .

Comte with his sociological concepts stated that sociology could promote social justice at turbulent times and accelerate the social justice and social development .The basic condition of social reforms is intellectual reform . It is not by accidents of a revolution nor by violence that a society in crisis will be reorganized but through a synthesis of all useful knowledge or synthesis of science , for the welfare and progress of mankind and environment .

Comte's Positivism is a scientific doctrine which aims at continuous increase of the material, intellectual and moral-well-being of all human societies, and to avoid corruptions

and disorders . The responsibility for growth and development depend upon clubbing and balancing of scientific and religious (ethical) temperament . The constructiveness of theocracy and sociocracy –the two fundamental types of society –state and government. And development relied on reasoning and proper planning are bound to create a social order. Positivism influence the growth of ‘Democracy’. In the positive sociocracy of the future , each one have acquired positive knowledge of what is good and evil, would firmly hold men to their collective duty and would help quash and overpower any treasonable , destabilizing and subversive idea of inherent rights and responsibilities. As Comte said:-

*“Love as its principle ,
order as its basis and
progress as its aim”.*

The egoistic propensities to which mankind was prone throughout previous history would be replaced by altruism , by the command ,LIVE FOR OTHERS. In other words Comte’s dictum was selfishness is Sin ,service(selflessness) is salvation. These qualities are *very relevant and zealously* needed in today’s corporate scenario.

As the population increased , society grows simultaneously .Social responsibility increases when ,“a change from a state of relatively indefinite incoherent , homogeneity to a state of relatively definite coherent , heterogeneity”. From isolation to organic(in groups) solidarity , from self-sufficiency to inter-dependency , each person’s and organization ‘s social responsibility increases . According to Herbert Spencer social development takes place with an increasing responsibilities of various institutions or social system like:-

1. Domestic Institutions .

- 2.Ceremonial Institutions.
- 3.Political Institutions.
4. Ecclesiastical Institution.
- 5.Professional Institutions.
- 6.Industrial Institutions.

When there is mismanagement and irresponsibility in the system , revolution takes place . Peaceful or violent ,it all depends upon the attitudinal resistant might of either parties – ruler and the ruled. The French Revolution started with a noble cause but culminated in violence, plundering ,ransacking and killing.

It was with the Industrialization , the actual issue of social degradation and social inequality was brought forward. The man , who vigorously blamed the negativity and fearful consequence of Industrialization on society was none other than , Karl Marx. His impact on the present century has probably been greater than that of any other single individual. His doctrine on “Class Theory” and the economic exploitation “of the many by the few” is nothing but “Corporate Social *Irresponsibility (CSIr)*”. Ever since human society emerged from its primitive-savage and relatively undifferentiated state it has remained fundamentally divided between classes who clash in the pursuit of class interests. But when population exploded , the state of self-sufficiency paved way for inter- dependency , for survival and growth. Industrialization created a new battlefield , the factory- the prime locus of antagonism between classes-between exploiters and exploited, between buyers and sellers of labor power-- rather than of functional collaboration. Had been the importance of Social responsibility and welfare measures ,sincerely initiated and implemented by the Corporates and Industrialist , no such issues on social indiscrimination and inequalities would have arouse .Because of the

eventual growth of commerce (and of human populations), feudal society began to accumulate capital, which, along with the increased debt incurred by the aristocracy, eventually led to the English Revolution of 1640 and the French Revolution of 1789, both of which opened the way for the establishment of a society structured around commodities and profit (i.e. capitalism). In such a society, the proletariat (working class) is fooled into believing that he or she is free because they are their labor. In fact, the transformation of labor into an abstract quantity that can be bought and sold on the market leads to the exploitation of the proletariat, benefitting only the capitalist. The working class thus experiences *alienation* since the members of this class feel they are not in control of the forces driving them into a given job. The reason for this situation is that someone else owns the means of *production*, which are treated like *private property*¹.

Marx's criticism against religion and its institutions are equally important. He charged that Christianity of his day encouraged the bourgeoisie way of life. Today every religion is striving for supremacy, in fact they have transformed into a "Corporate". They all have become more secular and materialistic rather than sacred. Every religion has their own institutions and agencies and are striving for the maximization of wealth, not to help the society but make them even stronger and expand their empire – the art of war through the religious/spiritual expression. The reason for Marx's alienation and atheism is due to this fact that religious institutions are misusing and are becoming (have become) political in nature – "the politicalization of GOD". Alternatively, Marx came up with "Dialectical Materialism", - It involves a transformation in the religious philosophy of mankind, stressing and giving importance to reasoning. "Man has made religion and not the other way round.

If we study and analyze Marx's social approach in a **non-political way** and

¹ <http://www.cla.purdue.edu/english/theory/marxism/terms/meansofproduction.html>

giving humanitarian consideration, the relevance of CSR is very much evident. Because the development of Society and Man's Secular and Sacred interest must weigh on equal footage. The question why not beyond maxism? Because, hitherto all social thinking integrates and assimilates in Marxian Philosophy. And a new dimension and perspective then lay hidden and unknown, but blossomed in the 1900s. The gradual growth of CSR and its significance in the Corporate and material-social world. It was because of the politicization of Marxian philosophy, that had been the cause for deliberate alienation from the main stream of social development and inducted with derogatory and disparaging criticisms. Furthermore, this alienation and measured indifference, ultimately resulted in becoming the 'Bible' of a political faction. Social theories were not against maximization of wealth, preached mutual sharing and development. Advocated and crusaded against exploitation and manipulation of *"factors of production"*.

II. Contribution of the East – the Indian Way

When we compare with the west, we come across two kinds of people with two diametrically opposite perspectives and dimensions.

"The West Philosophers and Scientist, *Have Gone Outside, Observed, Experimented* and came with *Solution And Answers* that were *Purely Objective* and *Scientific* in nature".

"In the East our Rishis and Acharyas of the ancient, *Looked Inside, meditated Experienced* and came with *Solutions and Answers* that were *Purely Subjective* and *Spiritual* in nature".

Surprisingly both , arrived at same conclusion and answers.

Few living men lack a clear conception of what is good and what is worthy .Intellectually, everyone understands what is right , but when it comes to action , one is often tempted to do what is wrong .

Everywhere around us , from the twinkling stars to the flowing rivers, nature and environment serves the world in the “**yajna**”- spirit of sacrifice. The Sun shines, Rain falls, , Flowers blossoms, trees bears fruit ,-all serve the world in order to make it what it is , and yet none of them seems to demand even a passing recognition from the people and creatures benefited by them .They demand no appreciation from anyone, yet our ancients teachers insisted that we must thank them with utter most respect and reverence .They all perform duties and teach humanity to attain fulfillment in the very performance.

The whole world of cosmic powers and natural phenomenon functions instinctively in the service of others. As life developed and evolved at all levels, one can easily understand the different degrees of **yajna** activities, which balances the existence of living being .It has been said in the ancient times , “ **Manav seva , Madhava seva**”- the service to humanity is equal to the service to GOD. Man alone is given freedom to act as he likes. When man works with the **yajna** spirit , the outer circumstances miraculously change their pattern to become conducive to the common will of the society that strives for the good of all . By dedicating ourselves to the service of the nation, the community , the home ,and the individuals around us , we are dedicating ourselves to the one infinite self , who expresses through all .

An invocation to GOD ALMIGHTY, not for the individual development ,but for the welfare of everyone.

- i. *sarveṣām svastirbhavatu*
sarveṣām śāntirbhavatu ||
sarveṣām pūnambhavatu |
sarveṣām mangalambhavatu ||

“may there be wellness for all. May all be peaceful .May all be complete. Let there be auspiciousness everybody”

- ii. *sarve bhavantu sukhinaḥ* |
sarve santu nirāmayāḥ ||
sarve bhadraṇi paśyantu |
mā kaścīd duḥkhabhāg bhavett ||

“May all be happy .May all enjoy health and freedom from disease. May all enjoy prosperity .May none suffer”

The importance of social development and cooperation ,had always been there in the ancient text –“Lokasangraha”- *spirit cooperation and sacrifice*. **Vasudhaiva Kutumbakam**² (Sanskrit: वसुधैव कुटुम्बकम् vasudhaiva kuṭumbakam. From "vasudhā", the earth; "ēva" = indeed is; and "kutumbakam", family- The world/earth is one family .The concept togetherness and social responsible ,is too subtle and deep ,and way beyond the scientific materialism .

Service and responsibility is not meant for wealth maximization but to cleanse and purify the inner soul. By curbing the EGO , the greed and arrogance become passive or vanishes . The divinity in him activates ,and every deed and action is the expression of nobility and sincerity.

² http://en.wikipedia.org/wiki/Vasudhaiva_Kutumbakam

Karma Yoga is a good pathway for – self-purification and self-development, individual as well as collective growth and welfare, minimum play of passion, jealousy, hatred, greed, anger and arrogance, team spirit, team work, autonomous management, minimum control and supervision, etc. The result is all round happiness and prosperity. Lord Krishna in the Gita says:

“Karmanyeva Adhtkaraste Ma Phaleshu Kadhachana

Ma Karma-phala-heturbuhu Ma The’ Sangab Asthu Akarmani”

“You have the right only to action, and never to the fruits of your actions, nor be attached to action”.

The Ancients texts like Bodhayana Grihya Sutram, Manu smriti , Kalpa sutra, Dharma sutras and many Buddhist texts ,deals with rules and conduct on social responsibility of man .

“One of our duties as human beings is to avail ourselves of every opportunity to do good to others. The poor can serve others by their loyal work to the country and the rich by their wealth to help the poor. Those who are influential can use their influence to better the condition of the lowly. That way we can keep alive in our hearts a sense of social service³”.

“Wealth amassed by a person whose heart is closed to charity, is generally dissipated by the inheritors: but the family of philanthropists will always be blessed with happiness”.

“We should utilize to good purpose, the days of our life-time. We should engage ourselves in acts which will contribute to the welfare of others rather than to our selfish desires”.

³ <http://www.kamakoti.org/miscl/das.html>

In Kautilya's Arthashastra, the social responsibility and duties of King has been very perfectly stated and stressed. Artha-Wealth, Shastra –Science –“the science of wealth“, a management book for the Kings and Emperor of the ancient time. To remain powerful and popular, the responsibilities and duties of the King has been infallibly and perfectly laid down. Even today its relevance is unquestionable and undisputed.

Indian thoughts favors a holistic view of life, a balance approach to the material and spiritual development of Individual and society. Long ago *Guru Granth sahib* (the holy book of the Sikh) advised, “if you want to bear fruits, you have to reach the roots”.-of its own tree.

According to Indian Cultural values, there are FOUR “PURUSHARTHAS”:

- I. Dharma:- Duty, selfless service.
- II. Artha:- Money, Wealth.-make money through proper channel
- III. Kama:- Desire /sex, Passion.
- IV. Moksha:- Emancipation, liberation of oneself from the material world. According to the VEDAS the final mission of the Humans on Earth is to liberate themselves from the physical by doing their selfless service to humanity.

Dharma-Artha-Kama-Moksha this is how it has been followed and practiced but

unfortunately, today, very apparently, the concept and order has changed :- ***Artha-Kama-***

Dharma-Moksha

When man as a person becomes an employee of public service institution, human values become manifest and qualitatively enrich the work of these institution. Such a person must not think mere himself as an employee, but a free citizen of INDIA to perform a particular service to the people. This is the philosophy of work

taught in the GITA , Vedas and Upanishads. If each and everyone is inspired with self-respect, a sense of honor , self-discipline then all the people in the institutions and organization can make this country a better place -to live a life of peace and complete satisfaction.

Indian ethos for management means the application of principles of management as revealed in our ancient wisdom brought forth in our sacred books like our Gita, Upanishads, Bible and Quran.

Social Responsibility stated in our ancient scriptures :

1. *Atmano Mokshartham, Jagat hitaya cha*: All work is an opportunity for doing good to the world and enriching materially and spiritually.

2. *Archet dana manabhyam*: Worship people not only with material things but also by showing respect to their enterprising divinity within.

3. *Atmana Vindyate Viryam*: Strength and inspiration for excelling in work comes from the God within, through prayers and unselfish work.

4. *Yogah karmashu Kaushalam, Samatvam yoga uchyate*: He who works with calm and even mind achieves the most.

5. *Yadishi bhavana yasya siddhi bhavati tadrishi*: As we think, so we succeed, so we become.

Attention to means ensures the end.

6. *Parasparam bhavayantah shreyah param bhavapsyathah*: By mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual.

7. *Tesham sukham tesham shanti shaswati*: Infinite happiness and infinite peace come to them who see the Divine in all beings.

8. *Paraspar Devo Bhav*: Regard the other person as a divine being. All of us have the same consciousness though our packages and containers are different.

Swami Chinmayanada , “Social responsibilities and Values of life arise when we come in contact with others in society constitute our strategy and policy, regulating and beautifying all our relationships with others. The rishis of yore experimented with these. They came to prescribe the right attitude towards given specific types, or sets of challenges. Thus, "friendliness towards happy ones, kindness towards unhappy ones, joyous enthusiasm towards the virtuous and the righteous, disregard towards sensuous sinners" are prescribed as the healthy attitudes to be cultivated and maintained by all seekers. In this way we learn to involve ourselves with good, commit ourselves to the righteous, and avoid all the evil influences of the sinful. By bringing up our personality in this way, in the very contentious and competitive market-place of life and in the midst of its tensions, we can spiritually grow and gather more and more steadiness of mind, called "purity of the inner-equipments".

The Indian corporate houses should be conscious to give values to all the stakeholders basically the customers and community classes; and the value based management can be made with the following four principles-

- *Commerce with morality*
- *Business with responsibility*
- *Management with humanity*
- *Administration with principle*

Modern man is confused , knowingly avoiding the righteous path .The insatiable ‘ GREED’ for ***power, pelf and position*** ,made him possessive and obsessive . There is no place for Ethics and Morality. EGO in Man is perverting and dissuading him from the right path . He has become Self-centered and Selfish. All his energy has been invested in maximizing wealth and destruction. Peace is forbidden for him and will not let others to live in peace. Take any agency or organization ,even the religious institutions , are actively engaged in exploitation. Some are accused of Misappropriation, some are accused polluting and contaminating nature, some(religious) institutions accused for sexual-harassment and exploitation(Marx was not against GOD but against the social practice of the religious bodies) and the list goes on .

To conclude ,only through prayer and egoless state we can expand, educate and enlighten ourselves . consequently our divine awareness will impose upon us a sacred responsibility to make the most of life, both for ourselves and for others.

Let the **Corporates and Governments** realizes the following principles :

“The highest prayer in the world is service;

the greatest devotion is loving the people around us;

the noblest character trait is divine compassion for all living creatures”

Dear respected members ,representing the Corporates and Government , and men in power,
shall we waste a life in the futility of misdeed, only bring negative and humiliating results ?
The choice is ours . The future lies open, waiting

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