

# Transforming Businesses to Perform in the 21<sup>st</sup> Century

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*Traditionally business has always been a support mechanism for societies to grow and evolve, but in the last 150 years (primarily 20<sup>th</sup> century) with corporatization of businesses the roles have got reversed with society transcending into becoming the support mechanism for businesses to grow and expand. This brought about a radical change in the socio-economic mindset of society. From the perspective of economic evolution there have been 4 waves of development. The first was the 'agricultural wave', the second 'industrial wave' which is still existing in some parts of the world, the third 'information wave' and lastly 'the wave of spiritual consciousness' which is unfolding in this 21<sup>st</sup> century. Each wave is based on new knowledge and it ushers in a new worldview - a paradigm. When new knowledge emerges, we revise our understanding of reality. This does not imply that the old knowledge was wrong; it only means that the old knowledge was partial and now it needs to be looked afresh and accordingly modified or supplemented with the new knowledge. This is an evolutionary process and societies including organization accordingly take necessary steps to survive in the new environment. Transformation is the only solution to ensure that we do not lose out on all the advancements made in the past and our march forward. While businesses are battling to find solutions to align to the requirements of the 21<sup>st</sup> century viz. inclusion of consciousness in all dimensions of human life including business; this paper proposes a transformation model for businesses to align themselves to the new emerging reality of the 21<sup>st</sup> century. The model integrates the modern management practices with the Indian ethos and focus on developing 'organizational consciousness' without disrupting the existing operations. The authors believe that 'business has to be done the business way, but the righteous way'.*

## **Introduction**

*“If there is no peace in the world today it is not because there is lack of material wealth; it is because there is lack of poise and balanced judgment in distinguishing right from wrong”*  
[His Holiness Prof. MB Lal Sahab of Radhasoami Faith, Dayalbagh – Religion of Saints]

The prime driver behind all human actions is man's inherent quest for 'knowledge and

peace'; and for the last 150 years or so, he has been trying to achieve it by deciphering and mastering the physical laws that govern this material plane. Undoubtedly, he has achieved phenomenal success in developing technologies and using the vehicle of business effectively, he has changed the material face of the world. However, under a mistaken belief that he can conquer nature through physical sciences, he disregarded all higher laws that govern human life from his scheme of development. This led to a general loss of spirituality and man's lower nature (desire, anger, attachment, greed and ego) taking over and dominating all his thinking and actions. Business which is an endeavour of man was equally impacted; and as they grew in stature and influence, a materialistic outlook of life swept across the world. The repercussions of this materialistic outlook are all the economic, political and social scams and misdeeds that we are witnessing every day. Thus, despite all material wealth available to man, he is still searching for 'individual and societal peace'.

Growing influence of business (1960 to 2011)			
	1960	2011	Growth %
Gross World Product (\$ Tn)	6.86	69.11	908%
World Population (\$ Bn)	3.04	7.00	130%
GWP per capita (\$)	2,255	9,873	338%
Turnover - Forbes 2000 companies (\$ Tn)		32.35	
% to GWP		47%	

(Source: CIA Facts Book - [http://en.wikipedia.org/wiki/Gross\\_world\\_product](http://en.wikipedia.org/wiki/Gross_world_product)); [www.forbes.com](http://www.forbes.com); <http://www.infoplease.com/ipa/A0762181.html>)

**Table 1**

Traditionally business has always been a support mechanism for societies to grow and evolve, but in the last 150 years (primarily 20<sup>th</sup> century) with corporatization of businesses the roles have got reversed with society transcending into becoming the support mechanism for businesses to grow and expand. This brought about a radical change in the socio-economic culture of society. Economic values subjugated human values with wealth becoming the synonym of power and the new God. Money started being considered as the panacea of all aspect of human life ranging from status to development to happiness to satisfaction. So sweeping was the influence of business in the 20<sup>th</sup> century that even countries started assessing the health of their subjects in economic terms and the concept of a welfare state got relegated to the background. The human dependency on businesses for all needs ranging from healthcare, education, livelihood (jobs, profession and vocation), research and innovation, housing, clothing, entertainment, commuting, communication, white goods, and even burial services, can be gauged from 'Table-1'. The 'Forbes 2000'

companies in 2011 constituted 47% of the GWP. Thus, what would be the contribution of the all the businesses across the world is anyone's guess. Further, according to 'Encyclopedia of the nations' during 2003 – 2007 there were about 44.7 million registered business entities across 80 nations, whereas there are about 250 countries in the world. Such is the power of business, in the world we live today.

### **The Process of Economic Evolution**

From the perspective of economic evolution there have been 4 waves of development. The first was the 'agricultural wave', the second 'industrial wave' which is still existing in some parts of the world, the third 'information wave' and lastly 'the wave of 'spiritual consciousness' which is unfolding in this 21<sup>st</sup> century. Each wave is based on new knowledge and it ushers in a new worldview - a *paradigm*. A '*paradigm*' is a coherent, internally consistent approach of making sense of the universe and coping with life: essentially, how one sees, thinks, and behaves (Kilmann, 2001a). No knowledge is created in abstraction; it exists in man and unfolds itself under certain conditions (Swami Vivekananda, 1987). Our understanding of the revealed knowledge frames our views about reality. When new knowledge emerges, we revise our understanding. This does not imply that the old knowledge was wrong; it only means that the old knowledge was partial and now it needs to be looked afresh and accordingly modified or supplemented with the new knowledge. Thus, with every discovery, *a part of metaphysics shifts to physics*, triggering a new wave of innovation and growth. This is an evolutionary process and societies including organization accordingly take necessary steps to survive in the new environment. According to Swami Vivekananda (1947) the material and spiritual growth of man always takes place in parallel. He also said 'first there is an occidental wave and then there is an oriental wave'. The occidental wave was the 'industrial wave' and the oriental wave is the 'spiritual wave' which we are witnessing today. It can be said that we are standing at a crossroad, where the 'materialistic view of reality' which has governed all human development and growth during the 20<sup>th</sup> century, is fast being replaced by the 'holistic view of reality' in this 21<sup>st</sup> century. The process of evolution rests in moving from truth to truth or from lesser truth to higher truth. Thus, the challenge before us is not to demolish the old structure and organizations of the 20<sup>th</sup> century paradigm, but to transform the 20<sup>th</sup> century structures and organizations into 21<sup>st</sup> century paradigm structures and organizations. Transformation is the only solution to ensure that we do not lose out on all the advancements made in the past and our march forward continues in the 21<sup>st</sup> century.

### **Transformation and its Key Success Factors**

*Transformation* is a fundamental shift from one paradigm to another. Since fundamental change, by definition, necessarily affects how all members of an organization see, think, and

behave (Kilmann and Covin, 1988); therefore the success of any transformation depends on the ability of the transformational process to:

1. Changing the thinking behind the thinking.
2. Appreciating the shortcomings of the outgoing paradigm and how the new paradigm will improve life.
3. A comprehensive approach that would enable the transformed organizations and its members to survive and thrive as a collective enterprise over an extended period of time.

In the absence of any of the above three factors, no transformational process delivers long term results. For most transformations, change is not simply an exchange of one paradigm for another; it is more appropriately described as a shift from an old (inflexible, dysfunctional) model to a new (more flexible and adaptive) model (Kilmann, 2001b).

### **The 20<sup>th</sup> Century Business Paradigm**

Business is a tool and like all tools it is dependent on the thinking of its owners. Hence, to understand the drivers and structure of the businesses in the 20<sup>th</sup> century, it is important that we look at the philosophy of life that dominated the 20<sup>th</sup> century thinking. The 20<sup>th</sup> century worldview is fraught with the mistaken 'fragmented view of reality', wherein man believed -

1. That an individual is independent of the universe and the society
2. That he can control nature and define everything through physical sciences.

The belief that the individual is independent of the universe and society led to a general loss of spiritual consciousness. With 'consciousness' being removed from all scheme of things, a culture soaked in scientism, materialism and false supremacy of man came into being, wherein material success and money emerged as the new Gods and life became a series of contracts in an environment of ruthless competition. The idea that we are separate and hence need to compete, turned all human relationships into pacts with higher values like love, compassion, empathy, mutuality and transparency finding no place in life and in particular professional lives.

The belief that man can control nature and define everything through physical sciences made him reject the concept of oneness and he made science a tool to suit his vested thinking and needs. There are two types of science – “science for understanding” and “science for manipulation”. The purpose of the former is wisdom leading to the enlightenment and liberation of the person, while the purpose of latter is power. According to Schumacher the Industrial era has prospered on the philosophical error that manipulative science is the truth, and physics has caused and perpetuated this error. Science is primarily concerned with knowledge that is useful for manipulation, and the manipulation of nature invariably leads

to manipulation of people (Capra 1997).

As, the 20<sup>th</sup> century organizations that have developed and grown in the above environment, it is not surprising to find them designed to suit the vested interests of their owners with virtually 'nil' or 'little' societal sensitivity or say consideration. Thus, one finds them rigidly structured and tailored to function in auto pilot mode. With clear lines of command and authority, the jobholders are supposed to just follow commands and restrict themselves to the jobs allotted to them. The employees are usually passive workers with little or nil self-awareness or consciousness. There are white spaces between the departments, and jobs that fall outside the scope of the departments, get dumped in the white space with no-one ready to take responsibility of the same. The rigidity in the structure makes it difficult for the organization to respond to changing environment, hence, they have slow death inbuilt in them (Kilmann, 2001c). The classic traps of a typical 20<sup>th</sup> century business model are 'do not trust, refuse to see, pick your favorites, play the game, do not confront, decide in a vacuum, do not listen, avoid problems, blame others, punish others, do not communicate, keep wounds open'. Thus, it will not be wrong to say that typical 20<sup>th</sup> century business organizations are structured somewhat like any military organization, wherein the superior is supreme and the sub-ordinate has no say. This '*modus-operandi*' of the 20<sup>th</sup> century businesses made them stand apart of society and exploit society and the environment for their vested economic interests.

### **The 21<sup>st</sup> Century Business Paradigm**

With the advent of new knowledge in the form of quantum sciences, systems theory and chaos theory taking currency, a radical shift in perceiving reality is taking place in this 21<sup>st</sup> century. Man is fast realizing that there is more to human life than material wealth and is now looking for holistic growth. Drawing from the Eastern philosophy of 'oneness in creation', he is waking up to the fact that the fragmented view of reality pursued by the modern West has distanced man from man, and man from nature. He is trying to integrate both his worlds (inner world and outer world), as well as all dimensions of life (Fris, 2006). He is recognizing the identity of all living systems and establishing new ways of relating and interacting that nourish both humans and nonhumans. The fact that consciousness is primary, and that the mind and spirit have a reality comparable to material objects and man is the creator of his own reality (values, assumptions, principles) is fast becoming the driver of human life. Accepting the truism that the universe is a closed system and man being a 'microcosm of the macrocosm' is an open system operating within the closed system (Satsangi, 2008), the wave which started sometime in the late 1900s and is now maturing. The 21<sup>st</sup> century wave of spiritual consciousness is an affirmation of the central role of inner wisdom and inner authority in man and is emphasizing on the connectedness and wholeness

of everyone and everything.

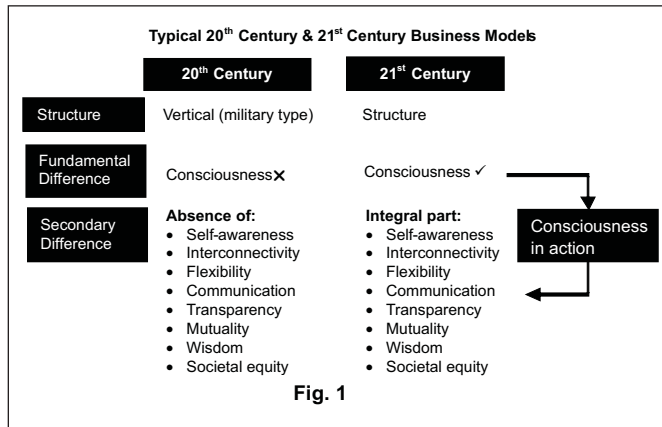
Despite knowing well that all material security and comforts that we are enjoying today are a gift of businesses operating under the '20<sup>th</sup> century paradigm' and our continued enjoyment of the same depends on their survival, still a silent crusade against such businesses is unfolding with a clear warning “mend your ways or perish”. This crusade is a part of the 21<sup>st</sup> century 'Wave of Spiritual Consciousness'. It is not a crusade against the businesses; it is a crusade against the one-dimensional (economic) approach of doing business. It is a crusade to push businesses to strike a balance between their economic objectives and social objectives (Walsh, 2003) and bridge the gap between profit-centric and purpose-centric management (Chow, 2007). It is a call to treat humans like humans and to allow higher intelligence to have a say in our lives. Today, sustainability has become a key business imperative and the eternal search for domination over nature is being replaced with the challenge of achieving ecological balance (Clarke & Clegg, 2000). According to FitzGerald and Cormack (2006) in their paper *'The Role of Business in Society – An Agenda for Action'*, “The role of business in society is on the Boardroom agenda. Either, the CEO and the Board manage the role their business plays, or others will manage it for them. At stake are corporate reputation, innovation, competitiveness and growth”.

The following seven trends with Asia bucking most of them represent the changing reality: (1) Shift in Consciousness, (2) Disenchantment with Scientism, (3) Inner Sources of Authority and Power, (4) Respiritualization of Society, (5) Decline of Materialism, (6) Political and Economic Democratization, and (7) Beyond Nationality, (Maynard & Mehrtens, 1996). Thus, what is required is management wisdom, in place of management technicians. Wisdom is product of higher consciousness (spirituality) and is often draggers drawn with human tendencies. Managers might know the answer, but 'right knowing' does not automatically lead to 'right behaving' (Chakraborty, 2004). 'Right behaving' is a habit which comes with self-awareness and perceived reality being replaced by true reality. Sri Aurobindo (1995) remarks: “To do the right thing in the right way in each case and at each moment one must be in the right consciousness .... It can never be done following a fixed mental rule ..”. Chakraborty (2003) makes a strong case for future economic functions to be driven by spirituality (spirinomics) rather than capitalistic economics (capinomics) and communication (communomics).

### **The Transformational Challenge**

It would be rather unrealistic and imprudent to assume that any change in the social philosophy and structure, does not impact organizations. Organizations (business or otherwise) are structured mechanisms to fulfill certain societal needs. As the social thinking and needs change, the organizations, to survive in the changing environment, per-force like

living systems adapt to their external environment (Overholt et al, 2000). Thus, it is not surprising that management thinkers and academicians are working overtime to prepare a transformational model by incorporating the demands of the 21<sup>st</sup> century viz. inclusion of consciousness, self-awareness, interconnectivity, flexibility, communication, transparency, mutuality, information & knowledge and societal equity into their existing structural models.



Apparently it may seem that for businesses to survive in the 21<sup>st</sup> century it would be sufficient if they become employee sensitive, undertake CSR activities, practice workplace spirituality, follow triple profit policy, make corporate governance statements, etc. These are noble and important steps to bring about a change but not sufficient to meet the requirements of the 21<sup>st</sup> century. Businesses need to break out of their 20<sup>th</sup> century materialistic mindset of 'quick-fix solutions' and think in terms of sustainable transformational solutions.

Moreover, if we compare the typical '20<sup>th</sup> century business paradigm' and the '21<sup>st</sup> century business paradigm', we find that the fundamental difference between the two is the exclusion and inclusion of consciousness in them respectively. The other factors though important are actually resultants of 'consciousness in action' as shown in 'figure-1'.

It may be clarified that by consciousness, the authors do not mean consciousness as studied under classical psychology, but they mean 'spiritual consciousness' as given in the Indian wisdom. Thus, the challenge lies in how does one infuses the element of consciousness in the '20<sup>th</sup> Century Unconscious Business Structures' so that without damaging or disturbing their structure and operations, they get transformed into the '21<sup>st</sup> Century Conscious Business Structures'. (To highlight the fundamental difference between the 20<sup>th</sup> century and the 21<sup>st</sup> century paradigm, the authors have chosen to call them '20<sup>th</sup> Century Unconscious

Business Model' and the '21<sup>st</sup> Century Conscious Business Model'.)

## Indian Wisdom

'The Indian philosophy' based on the concept of 'oneness in creation' is the oldest living tradition with a definite ethical doctrine derived from its metaphysics, which give it the capacity to improve life - the core test of any philosophical system (Radhakrishnan, 1914). Let us look at whether Indian wisdom has the potential to pass the three tests mentioned above under the heading 'Transformation and its key success factors'. Yes, it does. The scientific expositions about 'oneness in creation', consciousness awakening, and the art of righteous living found in Indian wisdom, creates a comprehensive practical package for the global business community to think, realize, apply and practice.

**Test 1:** Ability to change the thinking behind the thinking: Any philosophy or tradition that cannot withstand the rigors of scientific investigation cannot change the thinking behind the thinking of the modern man. The entire Indian wisdom has developed on the basis of scientific investigation of the creation and experiences of its various dimensions. Comprising of 'para vidya' (knowledge of beyond) and 'apara vidya' (knowledge of physical plane) it integrates both the worlds of man and connects him with the ultimate. Some may argue that subjectivity has no place in science and Indian wisdom gives explicit importance to subjectivity. This assertion against Indian wisdom is misconceived. Science is only a process of investigation and is not concerned with the nature of the object being investigated. It is the science which has developed around the physical laws that rejects subjectivity. Interestingly, recent systemic studies into the science of consciousness have confirmed that there is no disparity between physical science and spiritual science, the latter is an extension of the former to the realm of "esoteric" metaphysical science of consciousness (Satsangi, 2008).

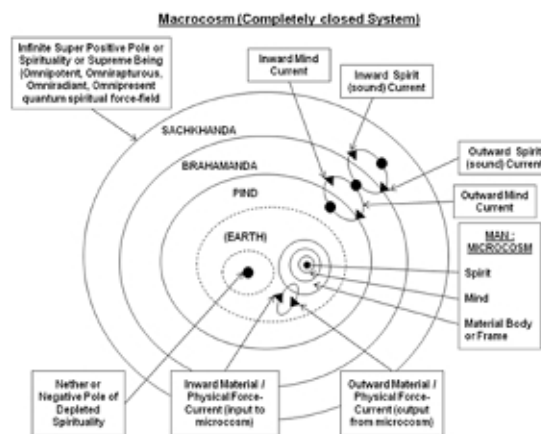


Figure - 2



For the convenience of understanding of the scientific community, Prof Satsangi (2006, 2008) the doyen of the systems movement in India and spiritual leader of 'Radhasoami Faith' - Religion of Saints, using 'physical systems theory' has explained the complete "creational" systems model, which includes not only the physical processes, but also the "esoteric" mental and spiritual processes. Taking forward the Indian concept of 'oneness in creation' He describes how the creation has come into existence from an infinite spiritual energy source or reservoir known as the Supreme Creator or Being (with attendant features of supreme energy, intelligence, refulgence and bliss) and each constituent element of it, known as the spirit-force. The spirit-force is the one which possesses prime-energy and that all other forces (mental or physical) of nature have been evolved by the association of this spirit-force with media (physical or mental) of different kinds. The entire creation (macrocosm) consists of three grand divisions 'Sachkhanda' (region of pure spirituality), 'Brahmanda' (region of universal mind) and 'Pind' (region of universal matter). Our 'Earth' is a part of 'Pind' and man a perfect microcosm of the macrocosm. Since, the entire creation (macrocosm) rests in the Supreme Being, the macrocosm is a completely closed system, while its three subdivisions and man, which have been created by the spirit-force by associating with mind and matter, are open systems operating within the closed system (macrocosm). Further, with spiritual leaders like Prof. Satsangi, Dalai Lama and many others constantly encouraging scientific investigation in the realms of Eastern philosophy, the acceptability of Indian philosophy as a path changer is increasing every day. Thus, Indian wisdom, speaking the modern scientific language of the West, has all the potential to bring about a perceptual change in the thinking behind the thinking.

**Test 2:** Appreciating the shortcomings of the outgoing paradigm and how the new paradigm will affect life: In Indian wisdom the entire creation is a bundle of energy with spiritual energy which is also known as the consciousness being the main stay of the creation and man.

Pure Spirit & Spiritual Plane of Existence	The Absolute Brahman	The Divine Consciousness (integral vision of all planes) - Existence (Pure Spirit), Conscious Force, Delight
	Super	Knowledge by Identity – Truth (object of knowledge sought created within)
	Intuitive	Intuitions, Revelations (total object of knowledge without thought)
	Illumined	Light & Illumination (descent of knowledge without thought)
	Higher	Silence of Mind (enabling better thought, greater knowledge)

Mental Plane of Existence	Pure Mental	Ideas, Concepts, Rational Thinking, Logical, Pure Thoughts, Conscious Self-Conception
	Vital Mental	Knowledge Imbued with Emotions, Feelings (interests, opinions, sentiments, beliefs, values, ideals)
	Physical Mental	Input of Information, Storage, Understanding, Comprehension, Decision making)
Vital Plane of Existence	Mental Vital	Emotional Thoughts as Attitudes, Life Intelligence, Higher Emotions (incl. conduct, social norms, conscience)
	Pure Vital	Emotions, Feelings, Passions, Intense Human Relationships
Physical Plane of Existence	Physical Vital	Sensation of the Nerves (urge, desire, fear, seeks action, relationship)
	Mental Physical	Body Knowledge of How to Act, Primary Skills of Existence
	Vital Physical	Physical Urges and Sensations (pain, hunger, lust, craving, etc.)
	Pure Physical	Origin of Physical Movement, Instinct for Survival

**Table 2**

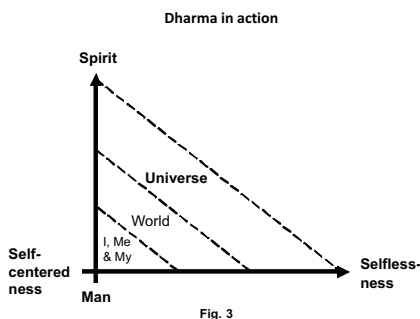
Consciousness is a metaphysical force, singular in nature and pervades the entire creations. All human experiences are driven by the quality of one's consciousness. The consciousness that rests in human beings is no different from that which rests in the creator (Supreme Being), barring that at the human end its manifestation gets limited by it being covered by mind and matter.

The process of 'consciousness awakening' or say 'developing mindfulness' is the method of training oneself to develop the ability to go beyond mind and matter and look at oneself, the world and the creation as an integrated whole. Sri Aurobindo (1990) says that when man increases his inner awareness i.e. moves from the lower consciousness to higher consciousness, he not only benefits in terms of self-knowledge, but also gains increased knowledge and awareness of the forces, events and forms in the outer world. When one attains higher consciousness which is beyond the personal mind "the limits of ego, personal mind and body disappear and one becomes aware of the cosmic vastness .... It is not that the ego, the body, the personal mind disappear, but one feels them as only a small part of oneself. One begins to feel others too as part of oneself or varied repetitions of oneself, the same self

modified by Nature in other bodies. It leads to discovery, to further discovery and finally to the ultimate discovery i.e. reality. Table-2, which is based on the writing of Sri Aurobindo shows the various levels of human consciousness and how human focus and thinking changes as one moves from physical to vital to mental and finally to the spiritual plane of existence.

The concept of consciousness awakening is not a function of intellect, but a function of self-experiencing. Thus, self-knowledge promotes mutuality and interdependence, knowledge of higher forces leads to innovation and development, and reduction in ego eliminates the 5 evils of human mind viz. lust (kama), anger (krodh) delusion (moha), greed (lobh) and ego (ahankar). Thus, Indian philosophy has the potential to make members of “20th century paradigm” realize how their life will improve as members of “21st century paradigm”.

**Test 3:** A comprehensive approach that enables the organization and its members to survive and thrive as a collective enterprise over an extended period of time: The concept of conscious living in the Indian wisdom is a comprehensive approach which ensures the survival and growth of individuals and collectively as society. It does not demand one to lead a life not of zero desires but of regulated desires (Radhakrishnan, 1914), a life whose hallmark are love, fellowship & sacrifice, and a life that gives preference to society over personal gratification. Taking a realistic view about the lower tendencies of man viz. lust (kama), anger (krodh) delusion (moha), greed (lobh) and ego (ahankar) the concept of conscious living has been designed to help man in suffusing his lower qualities with higher qualities through ‘internal discipline’, known as dharma, or ethical sense, which is inseparable from any ordered human society. ‘Dharma’ promotes poise and balanced



judgment in distinguishing the right from wrong, in the bereft of which, man becomes reduced to a beast. Dharma is the principle of integration between man and man in society. It does not mean religion in the sense of creed, doctrine, or ritual, nor any scheme of another-worldly salvation. It stresses the idea of mutuality and interdependence; man needs the context of other human being for his very humanization’ (Swami Ranganathananda, 1971). As shown in figure-3, ‘dharma’ in action transforms man and society from individualism (self-centeredness) to

collectivism (selflessness), the key to holistic sustainable growth and evolution. Cutting across traditions it has universal applicability and is the driver of all human endeavours including business. Hence, the concept of conscious living provides a comprehensive approach that would enable the organization and its members to survive and thrive over an

extended period of time.

### **The Transformational Model**

To inject consciousness in businesses, today's management pundits are propagating 'leadership consciousness' also known as 'mindfulness'. Conscious leadership is vital for any structure to survive and grow in the '21st century', but like no army can win a war only on the strength of the commitment of the generals, similarly, no organization can transform into a conscious organization only on the basis of its leaders becoming conscious (mindful). What is needed is a model which not only makes the leaders conscious, but also creates an environment within the organization which enables its members to become conscious.

In any business there are two components i.e. the human component (leaders of the organization, members (employees) of the organization) and the non-human component (capital, machinery, raw material, products/services). The human component manages the non-human component and the cycle of business is complete when the business human component establishes a relationship with societal human component (public at large). Any relationship which is not nurtured around the 'concept of mutuality' always tends to become exploitive in nature and ultimately comes to an end e.g. Enron, WorldCom, Satyam and many others. The reason is simple, 'wealth, power and sex are three divine forces that manifest in this world and are necessary for fullness of life, but being ignorant of his lower nature, man more often than not becomes their servant, rather than becoming their master' (Sri Aurobindo, 1987: 14). Further, no relationship is without a purpose; and one needs to manage the resources needed to achieve the purpose in such a manner that enables the fulfillment of the purpose. In case of business the purpose is socio-economic not merely economic; hence the business needs to be managed in a manner which makes it economically profitable and at the same time contributes to social wealth. To make this happen, we need to go beyond the economic definition of management and embrace a more holistic definition of management. The authors define management as "the art of decision making based on relevant information in a given situation". Here the connotation of the phrase 'the art of decision making' means the process to correct (righteous) decision making; a product of human consciousness. Critics might argue that as business is an economic activity, all business decision making needs to be driven by economics not human consciousness. The authors agree that 'businesses have to be managed the business way (economic way) but would like to point out that economic decision making without consciousness makes the businesses selfish and narrow in approach (Donaldson, 1982; Renesch, 2006). Economics is only a tool to help man to manage the creation and distribution of wealth. Consciousness does not demand businesses to sacrifice their self-interest or not to ask for what is rightfully theirs. Consciousness only demands that businesses respect mutuality and do not exploit or takes advantage of the society for

personal vested interests. The Indian system accepts wealth generation (artha) as one of the main goals of life but subordinate to consciousness awakening (parmaratha) the main goal of life.

To enable businesses to inculcate the habit of conscious (righteous) decision making, respect mutuality between man and man, and man and nature, and transit from the 20th century paradigm to the 21st century paradigm, without sacrificing their economic goals, the authors have developed a model which they call the 'Conscious Business Model' (CBM). Structured around the Indian concept of 'oneness in creation, the core of all humans is identical – unity in diversity, all knowledge exists in human mind and only needs to be tapped into, the difference between being conscious and not being conscious is only relative, process of individual consciousness awakening through realization culminating into group consciousness', etc., CBM integrates the Indian wisdom (spiritual values) and modern management practices (economic values). It functions on the principle that "Business has to be done the business way, but in a righteous way".

To create 'organizational mindfulness' the model adopts a three prong approach that works in a mutually inclusive and exclusive manner. The three prongs are:

1. Leadership takes steps to become mindful.
2. Create an operational environment that promotes 'organizational mindfulness'.
3. Help members to adjust to the new environment.

**Leadership takes steps to become mindful:** Any change or transformation starts from the top and businesses are no exception. The intent and commitment of the leadership is of prime importance. To help leadership to understand the nuances of the 'laws of nature' and how they impact our lives and this physical world, it is proposed that a spiritualist be inducted in the Board. Spirituality has nothing to do with religion; it deals with the knowledge of the 'spirit' (the prime energy that pervades the entire creation and has brought the creation into existence by associating with different media i.e. mind and matter), the prime motivator and consciousness principle of human life. This understanding is vital for creating an operational environment that promotes 'organizational mindfulness' – the demand of 21st century.

**Create an operational environment that promotes 'organizational mindfulness':** Each organization has a set of rules and procedures within which it functions and frame the organization's culture / mindset. As we are looking at changing the organizational mindset from a pure economic paradigm to a socio-cultural paradigm, this can be achieved only if a change is brought about in the organization's operational mechanics. The first and foremost is that the leadership should revisit its vision and mission statements and restate the 'vision

statement' in terms of social wealth creation and the 'mission statement' in economic terms. This socio-economic integration will send a message across the organization and lay the base for the members (employees) to start thinking in socio-economic terms. Secondly, the leadership should restructure their growth strategy around co-development and co-evolution. Co-development and co-evolution is driven by the concept of mutuality and leads to automatic relationship building. When implemented in all earnestness, the principle of co-development and co-evolution forces one to think beyond him and over a period of time it becomes a habit to form teams and work for mutual gains. Third is the area of target fixation and incentive fixation. All members primarily work for themselves and are keen to earn maximum from the organization. It is proposed that the targets and incentive be fixed as a combination of economic performance and contribution to society (social work, CSR, etc.). Whether, the employee agrees or not with this mix, in his own interest (to earn maximum) he will engage himself in the discharge of the business' social obligation, and contribute in developing the organization's relationship with society. A number of PSU in India are following this policy and have been rather successful. And, lastly to facilitate the feasible implementation of the above initiatives, a decision making guideline across responsibility levels should be introduced. Typically the guideline will include questions such as will this decision contribute to the organizational growth, is it in line with the organization's philosophy, will it harm the society in any manner, etc. This will impel members to think before acting and also feel important and responsible. The above are only indicative in nature; there would be a number of other initiatives that the organization could resort to.

**Help members to adjust to the new environment:** Any change leads to resistance as it require change in habits coupled with the fear of failing to adjust to the new environment. Counseling and a helping hand, is the key to break resistance and push the change through. It is proposed that a 'culture officer' is appointed who would work independent of the HR department. The job of the cultural officer would be to educate and handhold members to overcome their resistance. With proper motivation and appreciation, the employees will start living consciously. The positive impact on their professional life and personal life will make them enthusiastic participants in the transformation program. The 'Futures Group' having adopted this strategy by appointing a 'Chief Belief Officer' have been successful in bringing about the necessary change in the organizational culture.

All human beings are said to communicate with each other at two levels – physical level and energy level. The above model which starts at the physical level, finally leads to communication at the energy level. As we know that lower energy cannot influence higher energy but higher energy can influence lower energy and consciousness awakening (mindfulness) is the process of moving from lower energy to higher energy, thus as the consciousness level of a few members increases the quantum of positive charge in the

environment increases manifold in comparison to the negative charge in the environment. Thus over a period of time the positive charge overpowers the negative charge and makes the organization conscious as demanded by the 21st century. A typical operational ‘Conscious Business Model’ would look like as base model given in figure 4 (Gupta and Bishnoi, 2011).

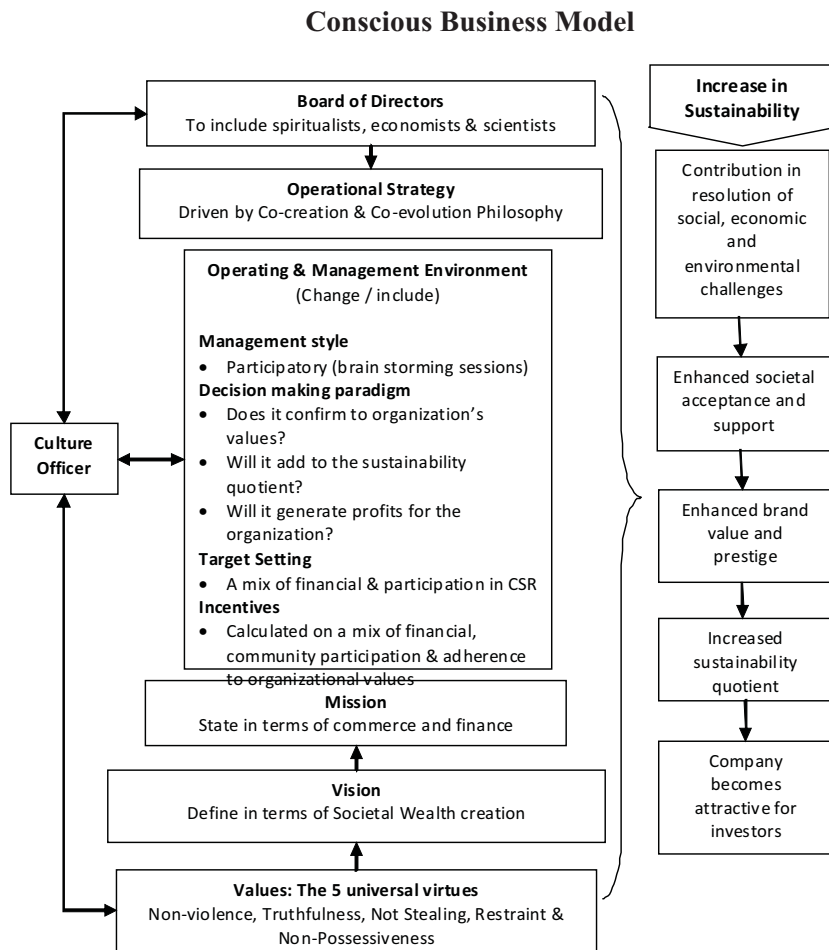


Fig.4

When the businesses will transform and become mindful they will not only enhance their sustainability in the 21st century but will also influence society to practice mindfulness, as to follow the successful is a natural instinct of man (Bhagavad Gita), and today every 2nd person idolizes and wants to be a Bill Gates, Laxmi Mittal, Ratan Tata or Steve Jobs.

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