GE-International Journal of Management Research
ISSN (O): (2321-1709), ISSN (P): (2394-4226)
Impact Factor- 5.779, Volume 6, Issue 08, August 2018
Website- www.aarf.asia, **Email** : editor@aarf.asia , editoraarf@gmail.com

ETHICAL INTENSITY LEVEL, CORPORATE SOCIAL RESPONSIBILITY AND CORPORATE SUSTAINABILITY: A CONCEPTUAL FRAMEWORK

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ABSTRACT

Business ethics literature has highlighted the importance of ethics at workplace. Changes in managerial values, behaviour, attitudes and actions are a prerequisite for sustainable business policies. There is a need look beyond profit and employee remuneration and take a step towards being socially responsive. Business enterprises ought to anticipate societal needs and take a proactive action towards addressing pressing issues. Long term sustainability of a business organisation can be achieved only when the day to day business decisions are taken, considering ethics at workplace and being socially responsive. The business organisations need to take up socially responsive behaviour of higher order, thereby leading to a sustainable business organisation. In this paper an attempt has been made to integrate the concept of managerial ethical intensity / managerial decision making styles, corporate social responsibility and corporate sustainability by drawing significant connections among these three important concepts.

JEL Code: M14, Q55

Key Words: Business Ethics, Corporate Social Responsibility, Corporate Sustainability.

SECTION I

INTRODUCTION

Modern management thought began in the late 19th century. Modern management theories have their intellectual roots in modern thought system. At present there's no alternative thought system in the context of today's organisations, rather, the philosophy represented by modern thought system has been extended to non-business organisations as well. The modern thought system emphasises the value of efficiency and competition and is based on the cost and benefit approach of life. It views knowledge as supreme, secular and value neutral. It considers man's aim in terms of self-actualisation, i. e. realising his potential for the values represented by the modern thought system.

Management has been defined as 'Getting things done through people". According to Peter F. Drucker, "management is the specific and distinguishing organ of any and all organisations". Management is a human activity. It is carried out by people and for people. There is a human element in all the decisions taken in a business and that makes ethics, the most intrinsic element in all management activities. The dynamisms of a manager's actions can be understood by its effects on the agents and its subsequent consequences. We can integrate management and ethics through

(i) Managerial Decisions
(ii) Through the ideas and values (Ethos)
(iii) Through the manager's moral character.

Actions of a manager have a far reaching impact both on internal and external environment of a business. ***External effects*** include business results, people impact and environmental impact. *Business results* are measured in terms of economic benefits such as sales income, expenses in developing, producing and selling a product. Material results express the effectiveness of achieving a goal and efficiency in the use of resources. *People impact* is measured in terms of satisfaction or dissatisfaction with the product. Buyers acquire learning through the purchase process. *Environmental impact* is measures in terms of wastage, and pollution during production process.

Internal effects of a manager's decision making can be studied through psychological and physical effects, operational learning and moral learning. *Psychological and physical impact* of managerial actions include, satisfaction or dissatisfaction, anger, joy, happiness, nervous tension and so on. These effects will be remembered by the agents and create attitudes which will influence his subsequent actions. *Operational leaning* includes acquiring practical experience, and technical skills. In the case of *Moral learning,* the agent has a greater awareness on how an action serves or damages people and this causes a certain impact on the agent. Both internal and external effects have an influence on the agent. External effects provide benefits in terms of money, prestige, power and so on. Internal effects have an influence on managerial attitudes, skills, ad in development of the moral quality of manager. There are managers with great integrity and others with less. Each manager is a result of his or her biography, being made up of deliberate and free actions. Since managers, in being rational and free agents, have the capacity to experience responsibility and bear it, one can infer that ethics is an intrinsic element of a manager's decision making process. The paper is organised as follows: Section II spells out the definition and explanation of ethical and moral intensity; Section III integrates the concept of ethical intensity and corporate social responsibility; Section IV explains the concept of sustainable business practices and presents an integrated model integrating ethical intensity, corporate social responsibility and corporate sustainability.

SECTION II

ETHICAL AND MORAL INTENSITY

Societies and institutions become more interested in analysing the role of ethical intensity of a manger in decision making. For organisational development and human resource management, Peter, F. Drucker developed a philosophy management by objective (MBO), which has four steps viz. (i) Setting objectives; (ii) developing an action plan (iii) conducting periodic reviews; (iv) Appraising performance. This model was successful initially, but later people realized the deficiencies in this model. The problems with MBO came to the fore since fulfilling only quantitative goals of a business was not considered sufficient for a sustainable business model. When quantitative goals are overemphasised even when they are not applicable, and qualitative goals are sacrificed, a business will fail to sustain for a long term because people are the main resources on any business (new management philosophy). It is the people who make a business and not the business who makes people. Without commitment from the top management, the proper climate of participation in goal setting may fail to develop, thereby, reducing the effectiveness of MBO. There is a need to realise the importance of ethical intensity of managers in realising MBO more efficiently and effectively. As per Mele(2012) management is a varied and complex activity where art, craft and science meet. MBO (management by objective) results in improved and better managing. Better managing requires setting goals for each and every activity and individual and ensuring that these are achieved. MBO not only helps in setting objectives but also ensures balancing of objectives and resources. For establishing objectives there is a need for better and result oriented planning. Management by objectives forces managers to think about planning for results, rather than merely planning activities or work. Managers will devise ways and means for achieving objectives. The objectives also act as controls and performance standards. So MBO is helpful in improving management.

The problems which are likely to occur with adoption of MBO style is that (i) The success of MBO will depend upon its proper understanding by managers. When managers are clear about this concept only then they can explain to subordinates how it works, why it is being done, what will be the expected results, how it will benefit participants, etc. This philosophy is based on self-direction and self-control. (ii) The goal setters of the organisation should first themselves understand the major policies of the company and the role to be played by their activity. They should also know planning premises and assumptions for the future. Failure to understand these vital aspects will prove fatal for this system. (iii) In most of the MBO programs there is a tendency to set short-term objectives. Managers are inclined to set goals for a year or less and their thrust is to give undue importance to short term goals at the cost of long term goals. They should achieve short term goals in such a way that they help in the achievement of long term goals also. There may be a possibility that short term and long term objectives may be incompatible because of specific problems. (iv) There is a tendency to stick to the objectives even if there is a need for modification. It will be fruitless to strive for goals which have become obsolete due to revised corporate objectives or modified policies.

Keeping in mind the problems that are likely to be faced with the MBO style of management practice, there is a need for a people centric, value based management system which is likely to have a positive impact on organisational goals realisation and also a long sustainable business organisation.

ETHICAL INTENSITY AND MANAGERIAL DECISION STYLES

Ideologies can have a significant influence in shaping a particular ethos in management. A certain "Ethos" can encourage management selfishness and investor short sightedness. There could be an ethos which encourages sense of responsibility and concern for others and awareness of sustainability in terms of "profits", "planet", and "people" (triple P). There is a new management philosophy whichconsiders business as a human activity and values people not only as resource but as individuals with human dignity and innate rights. This latter way of understanding carefully considers human, social and environmental impacts of management practice.

(i) Managerial Decision styles based on Vedanta Philosophy

The managerial styles may vary depending on the ethical intensity of a manager. Taking the ideas from Vedanta literature, Someswarananda (1990) presented a managerial decision model. According to his model, managers display the following orientations of karma, jnana, yoga or bhakti:

1. A *karma*-oriented manager is a no-nonsense person, he is organised.
2. A *jnana*-oriented manager is basically an analyser, always asking for logic, facts and figures.
3. A *yoga*-oriented manager is very creative, always bubbling with new ideas and always on the move.
4. A *bhakti*-oriented manager gives importance to feelings.

Someswarananda in his book, points out that managers with *karma* and *jnana* styles think that the intellect is more important, but managers with yoga and bhakti styles think that it is the feeling that is more important. Metaphorically, the karma style is represented by the “hand”, i.e., action; Gyana is represented by the “head”, i.e., intellect; and bhakti is represented by the “heart”, i.e., emotion.

(ii) Managerial Decision Styles based on Self-Managed Team (SMT) Approach

The SMT model encompasses autonomy and creative joy, which motivate people more than anything else. Self-Managed Team approach results in better management practices which are people oriented.

Self-Management Team approach focuses on team spirit. This approach focuses in empowerment and group work towards goal realization. The group achievement is important for an organisation as it is a “group” of people working towards the common goal realization. Hence it is imperative to stress on “group work” rather than individual work. The SMT approach stresses on “autonomy” and “creative joy” represented by “mukti” and “ananda” respectively. These attributes motivate people more than anything else. Hence SMT approach can produce better results.

(iii) Managerial Decision Style Based on Consciousness Approach

There is a remarkable change in business principles and practices, such as transformations from hierarchical structures with un-empowered employees to team-based structures that empower employees, from analytic justification to creative problem solving, from competition to cooperation, and from an emphasis on physical assets to an emphasis on human resources as a company's most valuable resource. In their search for ways to explain these phenomena and to trigger them in companies where they have not yet occurred, leading consultants and writers have begun to speak of growth of consciousness as a key element underlying these transformations. This shift in paradigms or mind-sets is indicated as a "new management consciousness" (Joiner, 1994). The new paradigm has many aspects, but its foundation is that consciousness is causal and that the power of the individual psyche is far vaster than we could have previously imagined. This is not the classical viewpoint of Western psychology. Leading thinkers are turning to other traditions of knowledge. They suggests that the emerging business paradigm will include a "synergistic combination" of ancient wisdom and modem science, to understand the concept of consciousness, to determine how consciousness affects individual and organizational functioning , and to explain previously unknown phenomena.

Barrett (1991) in his research paper highlights the seven stages in the development and growth of the consciousness of an organisation, which are summarized in the table. The model applies to all types of corporations, organisations, institutions etc. In the First level of consciousness there is a specific focus on the needs of investors and employees; at the second level on the needs of employees and customers; at the third fourth and fifth levels on the needs of employees; at the sixth level on needs of employees, partners, and the local community, and at the seventh level on employees, partners and society. Ultimately, no matter what type of organisation is under consideration, it is the employees' experience of the organisation, and the leaders' ability to inspire them to unlock their discretionary energy that is fundamental factor in determining the organisation's level of success.

The first 3 needs focus on the basic needs of business the pursuit of profit or financial stability, building employee and customer loyalty, and high performance systems and processes. The emphasis at these lower levels is on the self-interest of the organisation and its shareholders. Abraham Maslow referred to the needs of these three levels of consciousness as "deficiency" needs. An organisation gains no sense of lasting satisfaction from being able to meet these needs. The focus of the fourth level is transformational shift from fear-based, rigid, authoritarian hierarchies to more open, inclusive, adaptive systems of governance that empower employees to operate with responsible freedom (accountability). The "higher" needs, levels 5 to 7, focus on cultural cohesion and alignment, building mutually beneficial alliances and partnerships, long-term sustainability and social responsibility. Abraham Maslow referred to these as "growth" needs. Organisations that focus exclusively on the satisfaction of the lower needs can achieve some success financially, but in general they are too internally focused and self-absorbed. They are unable to adapt to changing market conditions: they are not adaptable, and do not empower employees. Consequently, there is little enthusiasm among the work force, and there is little innovation and creativity. These organisations are often ruled by fear, and are not healthy places to work. Employees often feel frustrated, and complain about stress. The most successful organisations are those that have mastered both their “deficiency” needs and their “growth” needs. They create a climate of trust, have the ability to manage complexity, and can respond or rapidly adapt to all situations.

SECTION III

ETHICAL INTENSITY: A CATALYST FOR CORPORATE SOCIAL RESPONSIBILITY

The degree to which an issue or a situation is recognized to pose important ethical challenges is known as ethical intensity (hereon EI). Sometimes ethical issues are overlooked. One might even fail to see that an issue or a situation has an ethics component. Scholars discuss this as an issue of EI i.e. the extent to which a situation is perceived to pose important ethics challenges. The greater the ethical intensity of the situation, the more aware the decision maker is about ethical issues and pays more attention to solve the problem in an ethical manner. The conditions that raise the ethics intensity of a situation include the magnitude, probability, and immediacy of any potential harm, the proximity and concentration of the effects, and social consensus. There are many ways to evaluate the ethical intensity of an issue. A decision situation will elicit greater ethical attention when the potential harm is perceived as great, likely, and imminent, when the potential victims are visible and close by, and when there is more social agreement on what is good or bad about what is taking place. There are six main factors which are believed to have an impact on ethical intensity of a situation:

1. Magnitude of consequences (the harm or benefits accruing to individuals affected by a decision or behaviour)
2. Probability of effect (the likelihood that if a decision is implemented it will lead to the harm or benefit predicted)
3. Social consensus (the amount of public agreement that a proposed decision is bad or good)

4. Temporal immediacy (the length of time that elapses between making a decision and when the consequences of that decision are known)
5. Proximity (the sense of closeness (social, cultural, psychological, or physical) that the decision maker has for victims or beneficiaries of the decision)
6. Concentration of effect (the inverse function of the number of people affected by a decision)

The above six factors (to evaluate the ethical intensity of an issue) fall well within the preview of a **"Corporate social responsibility**". As defined by various authors, CSR is a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis. This means not only fulfilling legal expectations, but also going beyond compliance and investing in human capital, the environment and relations with stakeholders. Here, stakeholders are those organisations and individuals who have an interest or "stake" in the business or corporation and its success. That includes clients, the population of small business people, other business assistance organisations, economic development organisations, legislators of the country, federal, and state levels, executive branches of government, executive departments and agencies, the staff and contracted consultants and trainers, vendors, and taxpayers. The list is very long and inclusive.

The definitions of CSR (corporate social responsibility) differ vastly according to the perception and sensitivity of the analyst. The World Business Council for Sustainable Development in its publication "Making Good Business Sense" by Lord Holme and Richard Watts used the following definition: "*Corporate social responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large."* Definitions vary from being defined as "CSR is about capacity building for sustainable livelihoods. In the Western countries, CSR has been defined traditionally much more in terms of a philanthropic model. Companies make profits unhindered except by fulfilling their duty to pay taxes. Then they donate a certain share of the profits to charitable causes. The European model is much more focused on operating the core business in a socially responsible way, complemented by investment in communities for solid business case reasons. There is no single definition which captures the essence of CSR because in different countries, there will be different priorities and values that will shape how business acts towards its social goals. The development of CSR reflects the growing expectations of the community and stakeholders about the evolving role of companies in society and the response of companies to growing environmental, social and economic pressures. Through voluntary commitment to CSR, companies are hoping to send a positive signal of their behaviour to their various stakeholders and in so doing make an investment in their future and help to increase profitability. Many driving forces are fostering the evolution of corporate social responsibility such as:

- More and more awareness among the stakeholders regarding fulfilment of social needs.
- Right to information regarding product, price, place, promotion
- Customer education regarding depletion of environmental resources
- Social criteria are increasingly influencing the investment decisions of individuals and institutions, both as consumers and as investors.
- New concerns and expectations from citizens, consumers, public authorities and investors in the context of globalisation and large scale industrial change
- Increased concern about the damage caused by economic activity to the environment
- Transparency of business activities brought about by the media and modern information and communication technologies.

Social responsibility becomes an integral part of the wealth creation process, which enhances the competitiveness of business and maximise the value of wealth creation to society.

(i) Dimensions of Corporate Social Responsibility

There are four dimensions of social responsibility: economic, legal, ethical, and voluntary. Profit earning is an economic function. Complying with the law is the next step. A business whose sole objective is to maximize profits is not likely to consider its social responsibility, although its activities will probably be legal. Voluntary responsibilities are additional activities that may not be required but which promote human welfare or goodwill. Legal and economic concerns have long been acknowledged in business, but voluntary and ethical issues are more recent concerns. A business that is concerned about society as well as earning profits is likely to invest voluntarily in socially responsible activities. For example, some companies support numerous social initiatives. Such businesses win the trust and respect of their employees, customers, and society by implementing socially responsible programs and, in the long run, increase profits. Irresponsible companies risk losing consumers as well as encouraging the public and government to take action to constrict their activities. Although the concept of social responsibility is receiving more and more attention, it is still not universally accepted.

(ii) Theoretical and philosophical perspectives of CSR (Corporate Social Responsibility)

The underlying motivation to fulfil social responsibility from a business perspective can be classified as follows:

i. Social Obligation;
ii. Social Reaction
iii. Social responsiveness.

Milton Friedman defined social obligation as the responsibility of the business towards society as society supports business by allowing it to exit, business is obligated to repay the society for that right by making profit. Friedan's proposition is built on the statements like - stock holders are owners of the firm and so the corporate profits belong to them and them alone.

Keith Davis devised another meaning of social responsibility as a reaction to currently prevailing social norms, values and performance expectations. A firm is not being socially responsible, if it merely complies with the minimum requirement of the law. Social responsibility goes one step further. It is a firm's acceptance of social obligation beyond the requirements of the law. Society has expectations from business. Business must be accountable for ecological, environmental and social costs incurred by its actions. Business must react and contribute to solving society's problems and involves only voluntary actions. Keith Davis seeks to separate corporate actions that are initiated by economic and legal reasons with those which are initiated by voluntary altruistic motives. Socially responsible actions are those which go beyond the law, irrespective of the fact whether a firm's actions are voluntary or involuntary

Philosophical views about social responsibility raises more questions. They hold a view that socially responsible behaviour is anticipatory and preventive rather than reactive or retrospective. Thus, social responsiveness has become the theme and the path used in recent years to refer to actions that go beyond social obligation and social reaction. The characteristics of socially responsible behaviour include taking stands on public issues, anticipating future needs of society and moving towards them. The social responsiveness model provides the broadest meaning of social responsibility.

In western countries business is attributed to be a socially responsible business when it adopts a socially responsive approach. Social scientists have formulated several theories that justify the importance of corporates engaged in promoting social welfare of the society in which they operate. The main theories elaborating on the need of socially responsive business organisations are (i) trusteeship model; (ii) Social entity theory; (iii) Pluralistic model.

a) ***Trusteeship Model***: Kay and Silberston (1995) argue that public corporation is not the creation of private contract and thus not owned by any individual. Though shareholders own their shares in company and trade their shares with others in the stock markets, they do not have rights to possess and use the assets of the company to make decisions about the direction of the company and to transfer the asses of the company to others

b) ***Social Entity Theory:*** The social entity theory has been promoted by three major social thinkers, Robert Dahl (1985) Paul Hirst (1994), Jonathan Boswell (1990). The social entity concept views c a company not as a private association united by individual property right, but as a public association constituted through political and legal processes and as a social entity pursuing collective goals with public objections. "The social entity theory views the corporation as a social institution in society based on the grounds of fundamental value and moral order of the community. With the fundamental value of human rights and standard of a corporation’s usefulness is no whether it creates individual wealth, but sense of the meaning of the community by honouring individual dignity and promoting over all welfare.

c) ***Pluralistic Model***: The pluralistic model supports the idea of multiple interests of stakeholders, rather than shareholders interest alone. It argues that the corporation should serve and accommodate wider stakeholder’s interests in order to make the corporation more efficient and legitimate. It suggests that corporate governance should not move away from ownership rights, but that such rights should not be solely claimed by, and thus concentrated in shareholders ; ownership rights can also be claimed by other stakeholders particularly employees. It is asserted that if corporations practice stakeholder management, their performance such as profitability, stability, and growth will be more successful.

As explained by various theories / models illustrated above, it is the duty and responsibility of a business organisation to undertake socially responsible business activities and try to practice social responsiveness so as to anticipate future needs of the society and upcoming needs in order to make world a better place to live.

As defined in the models exhibited above (Table 2, 3 and 4) philosophers, social scientists, and various academicians have attempted to explain the ethical decision making process in the organisations by examining pressures such as influence of co-workers, and organisational culture, and individual level factors such as personal moral philosophy**.**

The concept of ethical issue intensity is defined by Jones 1991. Ethical intensity is “how important or relevant a decision maker perceives and issue to be”. It varies over time and among individuals and is influenced by values, beliefs, needs, and perceptions of decision maker, the special characteristics of the situation and the personal pressures weighing on the decision. Philosophy and organisation culture, determine why different people perceive issues with varying intensity. Ethical issue intensity reflects the sensitivity of individual, work group or organisation, and explains how it triggers the ethical decision making process. One of the greatest challenges facing the organisations today is the role of individuals and their value system. Two significant factors in workplace integrity are and individual’s personal moral philosophy and the stage of moral development.

A person’s moral philosophy: The rules that individuals use to decide what is right and what is wrong are cited to justify decision or behaviour. People learn these principles through socialization, family members, social groups, religion and formal education. Research suggests that employees may apply different moral philosophies in different decisions situation. (Fraedrich and Ferrell 1992) and depending on the situation people may even change their value structure or moral philosophy.

Stages of Moral Development: Lawrence Kohlberg suggested that people progress through stages in their moral development of moral reasoning. Different people make different decisions when confronted with similar ethical situations because they are at different stages of cognitive moral development (Kohlberg 1969). He believed that people progress through three stages:

1. **Pre-conventional Stage of Moral Development:** Individuals focus on their own needs and desires.
2. **Conventional Stage of Moral Development:** Individuals focus on group centred values and conforming to expectations.
3. **Principled Stage of Moral Development:** Individuals are concerned with upholding of the basic rights, values and rules of society.

The application of the model proposed by Kohlberg 1969, helps in explaining how employees and managers reason when there is a choice of actions given to be implemented. Kohlberg suggests that people may change their moral beliefs and behaviour as they gain education and experience in resolving conflicts which accelerates their moral development. Most experts agree that a person’s stage of moral development and personal moral philosophy play in role in how values and actions are shaped at workplace. This is especially true for top management personnel who set the formal values for an organisation. However, the informal use of these values and expectations play a major role in the daily decisions that employees make. Many of these informal rules contribute to the organisational ethical climate.

SECTION IV

MANAGERIAL ETHICAL INTENSITY, CORPORATE SOCIAL RESPONSIBILITY AND CORPORATE SUSTAINABILITY

Corporate is seen as a means to achieve the ends to various claimants. Social responsibility involves deciding what means to use and whose ends (right or wrong) to meet. Ethical standards based on stage of moral development of a manager form the base for choosing the kind of CSR (obligation, reactive, responsive) activity a firm takes up. Managerial moral intensity determines a corporate socially responsive action.

The term “sustainability” has gained much of importance over the years. The term sustainable development is defined as the “development that meets the needs of the present generations without compromising the ability of the future generations to meet their own needs” (Brundtland, 1987, p 43). Driven by sustainability, triple bottom line approach provides a framework for measuring the performance of the business and the success of the organization using three lines: economic, social, and environmental (Goel, 2010). In his definition of TBL (triple bottom line), Elkington used the terms profit, people, and the planet as the three lines which can be studies as economic, social, and environmental aspects of a business. The goal of sustainable development is to ensure that the natural resource needs of the present are met without compromising the ability of future generations to meet their own needs. The integration of corporate social responsibility practices and sustainable development lies in the fact that CSR practices allows a business to respond quickly to the emerging needs of a society, (through reactive or responsive behaviour) and to see if they are economic, environmental, or social problems. Corporate social responsibility practices call for harmonious coordination from all stakeholders in order to achieve sustainable results. Corporations that adopt a proactive stance in environmental stewardship are likely to compete well in the world economy in the years to come

Conclusion

The Business is seen not only as a profit making entity, but also as a socially responsible organisation. Profit making is only a part of the process. Economic performance and social performance go hand in hand. The managerial ethical intensity i. e. how much importance the manager attributes to a particular situation is the governing factor in taking up socially responsive action. A CSR activity can take many forms such as social obligation, social reaction and social responsiveness. Depending on the managerial ethical intensity, the corporate responsibilities are understood and fulfilled. Hence, the role of a manager is of utmost importance. Managerial decision making styles will have an influence over the corporate decision making. This study makes several contributions to the literature on business ethics and sustainability. First, an attempt is made to demystify the concept of ethical intensity, which is not clearly understood in literature on business ethics. Levels of ethical intensity are explained from the perspectives of Vedanta philosophy, self-managed team approach and organisational consciousness levels' approach. Secondly, levels of CSR are highlighted and a linkage is created between corporate social responsibility and corporate sustainability by using models explained by Kay and Silberston (1995), Kohlberg (1969), Robert Dahl (1985) Paul Hirst (1994)and Jonathan Boswell (1990).

While increasing attention has been accorded to ethical initiatives, very little is known of the practical aspects of CSR and the types / levels of CSR in emerging economies. CSR is commonly known as an obligation fulfilled by the firm, whereas it as much more meaning to it. Managerial ethical and moral intensity influences the decision making process and thereby influences the choice of CSR practices. Many studies have captured the effects of CSR in transitional economies (Fulop *et al*. 2000; Ozen and Kuskii 2009; Zhang and Rezaa2009)yet none has explored the integration of these three distinct concepts. This study presents a theoretical framework establishing a link among the three important pillars of a long term sustainable business organisation. The study can be strengthened further by way of collecting primary data and verifying the theoretical relationships established in this study.

Table 1. The Attributed of Good Management

ART	CRAFT	SCIENCE

• Intuition • Creativity, • Imagination, • Flexibility • Developing unique alternatives, • Foresee opportunities and threats, • Anticipation	• Action based learning • Learning from case study, • Taking advise from experienced and expert managers	• Analytical tools, models and theories, • Market and marketing research, • Structure of markets, • Financial reporting • Statistics, • Economic information

Custom, Disposition, Habit, Fundamental values peculiar to a specific person, people, culture movement. Driven ideas and values in the practice of management.

Table 2: Management Styles based of Vedantic Philosophy

Characters/ 30 traits	**Karma (work-oriented)**	**Gyana (logistic)**	**Yoga (supra-conscious/ visionary)**	**Bhakti (feeling oriented)**
Defining characteristics	*Implementor*	*Analytical*	*Imaginator*	*Collaborator*
Mind-set	*Pragmatic*	*Rationally oriented*	*Creative*	*Emotive*
Inclination	*Practical methods to act*	*Data, figures, charts, models*	*Alternatives*	*Informal meetings*
Motivation	*Practical approach*	*Intellectual approach*	*New ideas*	*Emotional approach*
Dislikes	*Vague ideas*	*Mental pictures*	*Details*	*Non-human factors*

Table 3: Self-management Team Approach to Management Decision making style

Tat Tam Asi	Self-confidence

Atmonomokartha jagatditaya cha	Understanding
Jnan/bhakti/yoga/karma	Man placement
Paraspara bhaabayanta	Team spirit
Karmashu kaushalam	Excellence in work
Moksha	Empowering

Table 4: The Levels of Organisational Consciousness

1	Service	Social responsibility: Working with other organisations and the stakeholders of the organisation in pursuit of societal objectives that enhance the sustainability of humanity and the planet, while deepening the level of internal connectivity inside the organisation by fostering compassion, humility and forgiveness.
2	Making a difference	Partnership and alliances: Building mutually beneficial alliances with other organisations and the local community to protect the environment. Maintaining level of internal connectivity inside the organisation by fostering internal cooperation between business units and departments.
3	Internal Cohesion	Culture: Enhancing the organisation's capacity for collective action by aligning employee motivations around a singular mission, an inspiring vision and a shared set of values that create commitment and integrity, and unleash enthusiasm, creativity and passion
4	Transformation	Continuous learning: voice in decision making. Accountability and responsibility futures in an environment that supports innovation, continuous improvement, knowledge sharing, and the personal growth and development.

5	Self Esteem	Performance systems and processes: Employee pride by establishing procedures, policies, processes and structures that create order and enhance the performance of the organisation.
6	Relationship	Relationships that support the organisation: Building harmonious relationships that create a sense of belonging and loyalty among employees and caring and connection between the organisation and its Customers.
7	Survival	Profit and shareholder value: Financial stability, and focus on the health, safety and welfare of all employees.

Figure 1: Corporate Social Responsibility pyramid;
Integration of theoretical and philosophical definitions of CSR

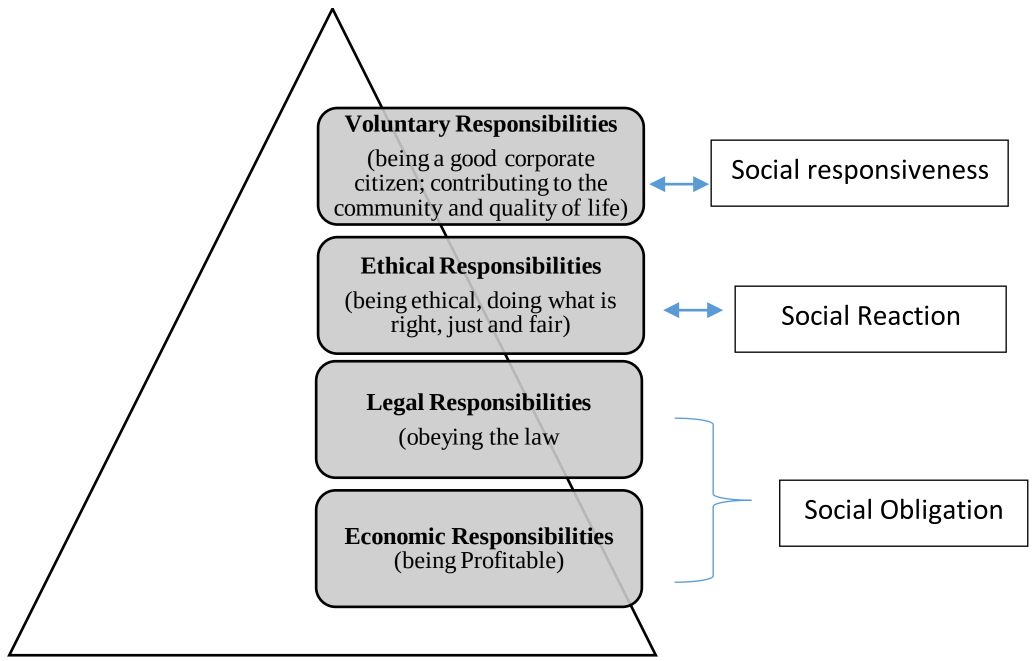
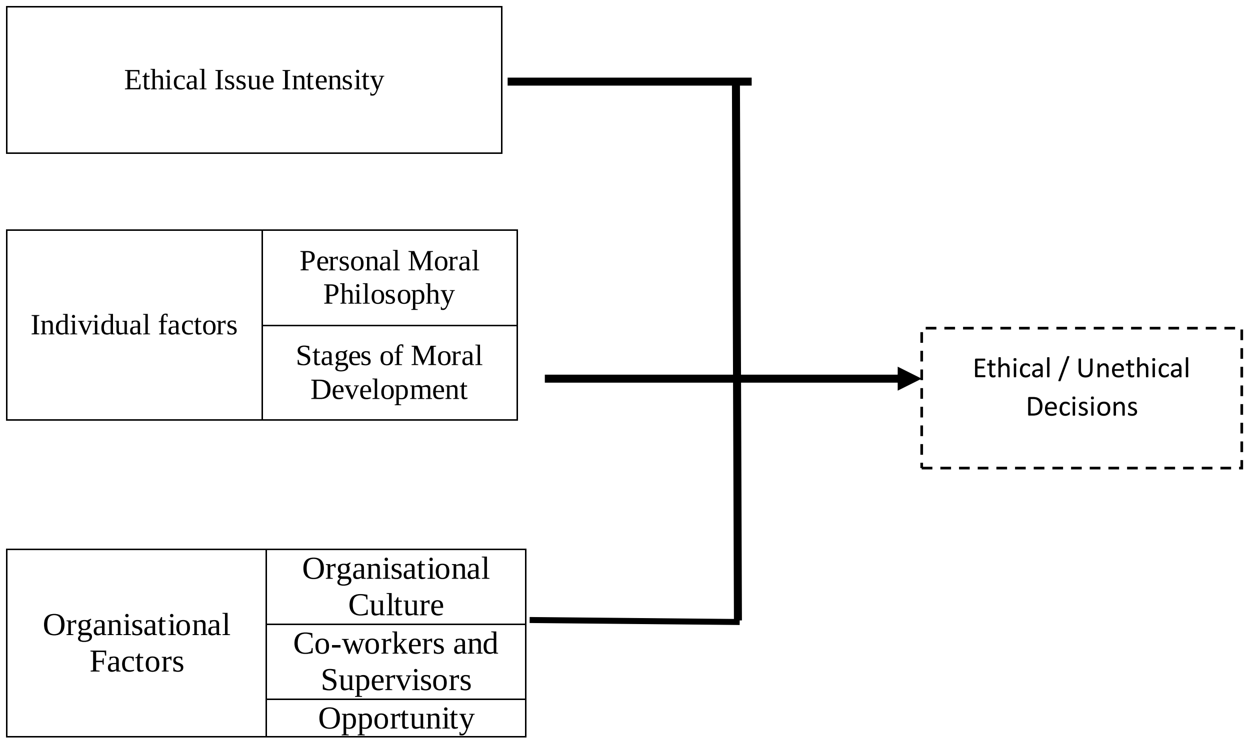
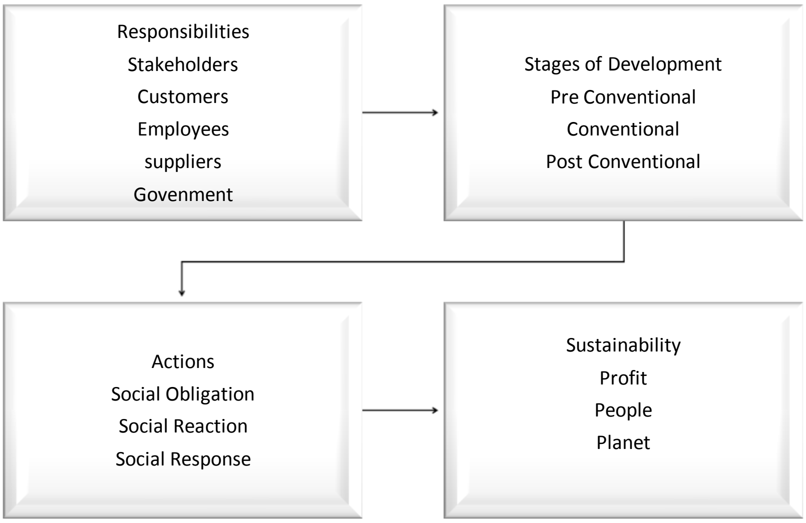


Figure 2: Model of Ethical Decision Making at Workplace



Source: Kohlberg 1969

Figure 3. Integrative Model of Ethical Intensity, Corporate Social Responsibility and Corporate Sustainability



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