Chapter 4

Some Philosophers Giving Impetus to CSR

Introduction

No one is a born philosopher or everyone is born as a philosopher. We can look at it either way. Most of us use the philosophy or the so called reasoning mind for finding happiness of the self and come out with a selfishness philosophy to boost the ego and its gimmicks. For them, I guess the philosophy would be to liberate themselves from the pain and suffering, as they seek ways and means of happiness for the self. However, there are many who would think altruistically for the happiness of themselves as well as of other human beings. In this chapter, I would like to discuss a few eastern and western existential and pragmatic philosophers whose philosophies have influenced me in my life and gave meaning and depth to my life and triggered the interest to undertake this philosophical study on CSR and its impact on the society.

4.1 Selected Eastern Philosophers who Propagated Roots for CSR

It is already evident from the previous chapter that CSR has strong roots in the Eastern philosophy. There are many Philosophers who were instrumental in instilling CSR thoughts at grass-root level not just for themselves but for the progress of the society and wellbeing of their fellow beings.

Are there roots of CSR in Eastern Philosophy? How a 20th century concept did pick its roots from 5000 years ago and fostered it as live and meaningful even now? What is the driving force for keeping the roots intact in the society? Is it the quest for knowledge or is it the passion to find a happy life here on earth? Now let me list a few philosophers whose ideologies made remarkable impact in the society to emerge the concept CSR today from the Eastern Philosophy.

4.1.1 Gautama Buddha (566 BC)

Siddhartha Gautama was born in a royal Hindu Kshatriya family. He was born as a prince of the Sakya tribe of Nepal, in approximately 566 BC. According the Buddhist’s accounts
as a young prince his parents kept him away from sufferings and miseries which normal human beings undergo. He was sort of imprisoned in the midst of all luxuries and comforts in the palace itself. In spite of all these precautions at the age of 29, the popular biography continues, Siddhartha left his palace to meet his subjects. Despite his father's efforts to hide from him the sick, aged and suffering, Siddhartha was said to have seen an old man. When his charioteer Channa explained to him that all people grow old, the prince went on further trips beyond the palace. On these he encountered a diseased man, a decaying corpse, and an ascetic. These sights depressed him, and he initially strove to overcome ageing, sickness, and death by living the life of an ascetic.

According to a story in the Āyācana Sutta (Samyutta Nikaya VI.1) — a scripture found in the Pāli and other canons — immediately after his awakening, the Buddha debated whether or not he should teach the Dhamma (Dharma) to others. Dhamma the Pāli word literally means that which upholds, supports or maintains the regulatory order of the universe. He was concerned that humans were so overpowered by ignorance, greed and hatred that they could never recognize the path, which is subtle, deep and hard to grasp. Thus as an aftermath of enlightenment, he began teaching. In his efforts to spread awareness the Gautama Buddha became a spiritual teacher from the Indian subcontinent, on whose teachings Buddhism was founded. The word Buddha is a title for the first awakened being in an era. Buddha’s teaching gave an impetus to have empathy towards suffering and misery that human beings go through in this world.

4.1.1.1 The Root of Social Problems According to the Dhamma

The main point of the Dhamma, the teaching of the Buddha, is the annihilation of suffering. It focuses on how beings can reach enlightenment by removing the roots of suffering. Suffering and misery is a stumbling block to the achievement of happiness and enlightenment.

In the time of the Buddha, the domains of politics, society and economy were not separated. They evolved together as the Aggaññasutta\textsuperscript{361} (Discourse on what is Primary) states. The second part of sutta says,

Beings were originally immaterial in nature but became enmeshed in the material world once they tasted of its pleasures. This, however, is the source of craving and as beings became more attached and selfish, crime and social divisions arose. Eventually the people appoint one of their own as a king to legislate in disputes and maintain law and order.\textsuperscript{362}

Perhaps, the situation is the opposite today, because the market is the dominant system, and economy gobbles up every other segment of the society, politics and each part of daily life. But still one could usefully apply the Buddha’s other guidelines, which refer to a deeper level of well-being realization, as they are connected with morality. Buddhist ethics can be defined only in the society of persons.

The Five Precepts (Pañchasīla) characterize the most fundamental socialization process, because they contain regulation-pairs with negative and positive aspects (eg.: the negative aspect of ahimsā is not-harming, but the positive aspect of it is the practice of sympathy). After all society is the medium in which Buddhist ethic becomes meaningful.\textsuperscript{363} To put it more precisely, these ethical instructions point beyond the realization of well-being in the society, as they also refer to environmental preservation and to the ensuring of the prospects of future generations of human and non-human living beings.

The above mentioned marketization which the result of the capitalist system is in opposition with the Dhamma. It states — and can be found in the Cakkavattisutta\textsuperscript{364} — that the true measure of the welfare of nations depends on the lack of poverty, rather than the number of rich people. It also gives us the reference of conquering and ruling the entire world without punishment and without arms.\textsuperscript{365} In his speech the Buddha analyses those reasons, which are leading to social suffering and crises. As Venerable Gnanarama

\textsuperscript{361} Richard King, *Indian Philosophy: An Introduction to Hindu and Buddhist Thought*, (Edinburgh University Press, Edinburgh, 1999), 204.

\textsuperscript{362} Ibid.


\textsuperscript{364} Chanju Mun(Eds.), *Buddhism And Peace: Theory And Practice*, (Blue Pine Books, Hawaii, 2006), 94.

\textsuperscript{365} Ibid.
emphasizes, Buddhism views social problems from an ethico-social angle and furthermore denotes:

[The Cakkavattisutta] shows a causal relationship between material poverty and social deterioration and indicates that the Buddhist emphasis on karma implies a different way of understanding and addressing the social problem of poverty — namely dāna, meaning ‘giving’ or ‘generosity.’

As one can conclude from its Dhammas, Buddhism has always emphasized strongly the very importance of proper distribution of wealth in society to ensure the absence of poverty and well-being of all. If the basic needs of the members of the society are not satisfied, then right behavior of people can’t be expected and morality can’t be achieved. This will lead to chaos and anarchy in the society. Moreover an analysis of Buddhist soteriologies and major concepts such as anaatman, karma, patiitya-samulpaada, daana and karunaa, reveals that issues of economic equality and justice in Buddhism are dealt with less by attempting to change the existing distribution of wealth than by cultivating proper ethical attitudes toward wealth and giving.

As it was mentioned in numerous places in the texts of the Canon, the lack of the first and foremost basic need, namely hunger or greed is the most serious illness. I think the old saying goes very well here, “a hungry animal is an angry animal.” If basic needs are not satisfied, if there are just a few rich people, but many poor — as it can be experienced nowadays all around the world, then stealing, robbery and other criminalities will spread in the society. The root of this problem can be addressed among others by proper distribution by keeping the equilibrium of the natural laws intact. There is the need “…to improve the socio-economic conditions with more equitable distribution of wealth amongst the rich and the poor.”

Buddhist business practices means a threefold responsibility — towards human beings, society and the environment, because “these principles are related to the three

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367 Ibid., 54-55.
interconnected aspects of human existence." In accordance with this statement, economic activities must not harm oneself, the well-being of the actor, and must not harm others, by causing social problem or environmental imbalance.

As Glen Alexandrin points out, the only way to realize prosperity is overcome poverty. One of its appropriate tools is the perfection of giving, as it is mentioned *Dāna Pāramī*. *Dāna* is a genuine way of wealth distribution, which comes from the motivation to alleviate suffering in the society, and realized by the ones who have opportunities to give. It could have been practiced in the Buddha’s time by householders, merchants, kings and even the government. But can be practiced nowadays and also we should ask ourselves why not practice it now? Thus, every member of the society either of wealthy people, corporations, every multi-national company and or the governing bodies, irrespectively feel the responsibility they have to themselves and to the other. As Peter Harvey emphasizes:

> The primary ethical activity which a Buddhist learns to develop is giving, *dāna*, which forms a basis for further moral and spiritual development… is not only practice towards the *sangha*, but it is a pervading value of Buddhist Societies.

Business from a Buddhist perspective is not an evil in itself though it propagates the ethical concept of *ahimsa*. Thus, I can clearly see trickling down the values for the cessation of pain and suffering in the society in the teachings of Buddha. Buddha himself implemented the practical application of self-responsibility to himself and to society or to the other being.

CSR is an attempt to alleviate the miseries related to modern economic system which is mushrooming modern capitalists, and is working in the same framework, which aims profit-maximization. We can, not even with an iota of doubt suggest that this framework has to be transcended to attain real well-being for the society. It can be realized by the

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support of non-harming \textit{(ahimsa)} businesses, which are operating in accordance with the \textit{dhamma} teachings of Buddha’s CSR of those times is still relevant. Thus, we can confidently say that Buddha’s teachings are still relevant to look for a paradigm responsible leadership and awareness-raising in the society to transcend beyond the emerging neo-capitalism that is getting rooted in the land of Buddhist \textit{dharma} and \textit{upanishidic} purity of well-being of every being in this world along with the care and concern for all living and non-living beings on earth. Thus it is certain that the importance of Buddha and his teachings in giving impetus to the CSR remains steadfastly a strong backing with the Buddhist morality or ethics.

Similarly, this connection will prove that inter-connectivity of different disciplines, how it is mending together to make the society aware of the need for sharing and empathy for the other and to everything around. Thus, this research being an inter-disciplinary in nature and application, CSR and spirituality are closely linked as every religion upholds the principles of care, share, love and unity on earth. Greed, selfishness, ego and self-centeredness can be bypassed not just by suppressing it, rather by being aware of it — cessation of desire or avoiding the desire as Buddha emphasizes:

\begin{quote}
The cessation of suffering is the cessation of desire. This has to be realized. By becoming aware that there is a root to the general societal malaise of avoiding environmental and social responsibilities, we know that there is a way of stopping such complacency to begin a path to sustainability.\textsuperscript{374}
\end{quote}

Hence, even this research takes care of the philosophical connection and affinity to point out that wisdom always helps to transcend the atrocities of any situation and make a fresh beginning and give a fresh look with those drops of wisdom which is relevant and valuable yesterday, today and even tomorrow. In the words of Richard Welford:

\begin{quote}
Buddhist philosophy turns the whole Western mindset upside down. In contrast turns to the anthropocentric worldview commonly characterized by the Western culture, the Buddhist cosmology has the entire universe at its center. Human beings are humble in the totality and are just gains of sand in the vast, limitless ocean of space.\textsuperscript{375}
\end{quote}

\textsuperscript{374} László Zsolnai, Knut Johannessen Ims (Eds.), \textit{Business Within Limits: Deep Ecology And Buddhist Economics}, (Peter Lang, Switzerland, 2006), 16.

\textsuperscript{375} Ibid., 15.
It also simultaneously propagates the idea through CSR which, directly helps the society to reduce the pain and suffering that go around in the society. So we are merely not blind, instead very well aware of the need of the society and partake not only in looting the people but also sharing the booty with the people around from whom they have looted. And as Richard Welford states: “Most importantly, the economic system should serve the whole of society and protect the environment and its diversity. People should seek an economic system, which is a servant, not a master.”

4.1.2 Chānakya (370–283 BCE)

Chānakya was a teacher to the first Maurya Emperor Chandragupta (340–293 BCE), and is generally considered to be the architect of his rise to power. Traditionally, Chānakya is also identified by the names Kauṭilya and Vishnugupta Sharma, who authored the ancient Indian political treatise called Arthaśāstra (the science of material gain). He was a student and professor of Taxshila University, the great center of knowledge then. It is very important to identify Chānakya as a great Indian philosopher because his cultural significance has reached far and wide, and his words are just as internalized in other parts of South Asia. Chānakya has been considered as the pioneer in the field of economics and political science. In the Western world, he has been referred to as, ‘The Indian Machiavelli,’ although Chanakya's works predate Machiavelli's by about 1,800 years. Two books are attributed to Chanakya: Arthashastra and Nitishastra which is also known as Chānakya Niti. The Arthashastra discusses monetary and fiscal policies, welfare, international relations, and war strategies in detail. Nitishastra is a treatise on the ideal way of life, and shows Chānakya's deep study of the Indian way of life. Chanakya also

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380 Herbert H. Gowen, “The Indian Machiavelli” and in a much more conventional world. or Political Theory in India Two Thousand Years Ago, Political Science Quarterly 44 (2), 173–192.
developed Niti-Sutras (aphorisms - pithy sentences) that tell people how they should behave.\footnote{Cited in B.S.Sihag, 2007. Kautilya on institutions, governance, knowledge, ethics and prosperity. \textit{Humanomics} 23 (1): 5-28.}

It is said that, Chānakya at the end of his life donated all his wealth to the poor, widows and orphans and sat on a dung heap, prepared to die by total abstinence from food and drink. What is important for us in this account is that Chānakya’s two books account for his deep study of the Indian way of life. He himself realizing the futility of life, parted away with his possessions for the welfare of the society. This noble act of donating his own life’s earning towards the end of his life can be considered as the real example for CSR for every individual. He proved through his life that CSR can be practiced even at individual and corporate level without waiting for any government or corporations. Being a real statesman and philosopher, Chānakya is a real role model whose concepts and practices had the congruence and relevance then, now and forever. Let us now have close look on the other aspect in the Arthaśāstra which accounts for his concepts on welfare of the subjects.

\subsection*{4.1.3 Mahatma Gandhi (1869-1948)}

Mohandas Karamchand Gandhi, also known as Mahatma Gandhi, was born in Porbandar in the present day state of Gujarat in India on October 2, 1869.\footnote{Satya P. Agarwal, \textit{Social Message Of The Gita}, (Motilal Banarsidass Publications, New Delhi, 1995), 113.} He was raised in a very conservative family that had affiliations with the ruling family of Kathiawad. He was educated in law at University College, London. In 1891, after having been admitted to the British bar, Gandhi returned to India and attempted to establish a law practice in Bombay, without much success. Two years later an Indian firm with interests in South Africa retained him as legal adviser in its office in Durban. Arriving in Durban, Gandhi found himself treated as a member of an inferior race. He was appalled at the widespread denial of civil liberties and political rights to Indian immigrants in South Africa.\footnote{Cited in Josh Brackett, \textit{Critical Thinking}, (Walch Publishing, Portland, 2007), 194.} He threw himself into the struggle for elementary rights for Indians and natives.
Gandhi remained in South Africa for twenty years, suffering imprisonment many times. In 1896, after being attacked and humiliated by white South Africans, Gandhi began to teach a policy of passive resistance to, and non-cooperation with, the South African authorities. Part of the inspiration for this policy came from the Russian writer Leo Tolstoy, whose influence on Gandhi was profound. Gandhi also acknowledged his debt to the teachings of Christ.\textsuperscript{384} Gandhi frequently quoted the sayings and teachings of Jesus. The lesson of the ‘\textit{Sermon on the Mount}\textsuperscript{385} seemed to echo constantly in his mind, and was a source of guidance and inspiration to him.\textsuperscript{386}

The writings of John Ruskin, particularly his \textit{Unto This last}, provided a powerful creative impetus for both Gandhi and Tolstoy. Ruskin refuted the classical economic thought of the day that the basics of the society is wealth; rather, he contended that the wealth of society is human companionship. So inequality and injustice are due to the possession of wealth and power, which is selfish in nature. Ruskin advocated the renunciation of wealth so that everyone should share equally in prosperity.\textsuperscript{387}

\begin{quote}
Luxury is indeed possible in the future — innocent and exquisite; luxury for all, and by the help of all, but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast, unless he sat blindfold. ... If, as yet, the light of the eye can only be through tears, and the light of the body through sackcloth, go through forth weeping... until the time come, and the kingdom, when Christ's gift of bread, and bequest of peace, shall be ‘Unto this last as unto thee.’\textsuperscript{388}
\end{quote}

Tolstoy's famous religious book, \textit{The Kingdom of God is Within You}, intrigued Gandhi, as his autobiography attests. "Three moderns have left a deep impression on my life and captivated me; Raychand Bhai — by his living contact, Tolstoy — by his book \textit{The Kingdom of God is Within You} and Ruskin — by his book \textit{Unto This Last}.”\textsuperscript{389} Gandhi found the ‘\textit{Sermon on the Mount}’ to be the essence of Christ's teaching. "If then I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate

\textsuperscript{384} "Gandhi: A Biography" \textless http://www.kamat.com/mmgandhi/gandhi.htm\textgreater , Retrieved on 24-09-2011.
\textsuperscript{386} “Gandhi and Christianity” \textless http://www.kamat.com/mmgandhi/christian.htm\textgreater , Retrieved on 24-09-2011.
\textsuperscript{387} B. Srinivasa Murthy (Eds.), \textit{Mahatma Gandhi and Leo Tolstoy}, (Long Beach Publications, California, (1987), 74.
\textsuperscript{388} John Ruskin, \textit{Unto This Last}, (George Allen, London, 1903), 173-4.
Sermon on the Mount is a typical example of instilling empathy and concern for the other beings in the society. May be, it would have triggered the trigger of Sarvodaya (meaning service to all and not the services to the maximum number) and also the concepts of trusteeship in the mind of Gandhi. The Gandhian principles of love, truth, non-violence, non-possession began spreading sparks in the mind of Indians who were looking for a rescuer from the slavery. Thus, Gandhi became a leader in a complex struggle, the Indian campaign for ‘Home Rule.’ According to Gandhi, "The only way to conquer violence is through non-violence, pure and undefiled." For him non-violence is more powerful than violence precisely because it is based on love. Gandhi’s interpretation of ahimsa entails several shades of meaning: 'non-injury,' 'harmlessness,' 'reverence for life,' and concern for the well-being of all living things. According to Gandhi, "ahimsa is not merely a negative state of harmlessness, but it is a positive state of love, of doing good even to the evil-doer." Thus the seeds of CSR thought that was implemented by Gandhi even lies in the concept of ahimsa. From his inclusive perspective, Gandhi pointed out that the inspiration for his life vision came from the Sermon on the Mount as well as The Gita.

The philosophy behind Sevagram was Sarvodaya — the welfare for the whole. Sevagram radiates to a fundamentally viable vision of village and human life. The word Sarvodaya was coined by Gandhi. It is a compound of two Sanskrit words — sarva means 'all,' uday means ‘upliftment’ or ‘welfare’ or ‘prosperity of all.’ Sarvodaya incorporates the negative aspect of non-resistance to even and the positive aspect of the assimilation for the good.

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391 *Young India*, May 8, 1930. Quoted from, *The Encyclopaedia of Gandian Thoughts*, p.365
394 *Young India*, December 22, 1927. Quoted from, *The Encyclopaedia of Gandhian Thoughts*, 304.
396 Ibid.
397 Ibid., 202.
This integrated social idea aims at "the reform of the individual as the reform of society." Gandhi emphasized a village-oriented, agrarian economy and a simplicity of life based upon a cooperative socio-economic structure. *Sarvodaya* provided the ideals for a non-violent society. In such a state, everyone is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbors.399

Let us begin our inquiry into ‘universal welfare’ by delving into the deep but refreshing waters of Gandhian thought to discover the fundamental basis of his dedication to *Sarvodaya*, to uplift the poor and destitute while reforming and humanizing the appropriators and the complacent. The essence of Gandhi’s over-all metaphysical and ethical views can be gleaned from the following statement by Gandhi in 1936:

> Man’s ultimate aim is the realization of God, and all his activities, social, political, religious, have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the Endeavour, simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all. And this cannot be done except through one’s own country.400

Gandhi was convinced that it was within our capacity to do good: "The power to do good does not come from without. It always exists within us, and we have only to develop it by proper means." The primary agent of ‘universal welfare’ or ‘universal upliftment’ then is the self-consciously committed individual — individuals who are aware of their responsibility to self and others. Such enlightened individuals are the key and the cornerstone to all considerations of spiritual, moral and material progress. The individual who has taken a vow, can become a radiant center point among multitudinous other center points in ever-expanding circles of humanity. In the words of Ruskin, “all effectual advancement towards this true felicity of the human race must be by individual, not public effort.”402

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399 Ibid., 42.
Satya (=truth) + Graha (=insistence, firmness); Gandhi called it Truth-force or Soul-force.\textsuperscript{403} He was convinced that its fundamental unit is the Individual. Thus he affirms that “if a single Satyagrahi (one who practices Satyagraha) holds out to the end, victory is certain”\textsuperscript{404} The vast potential of Truth-force lies in the bosom of the unconditional person, heroically determined to serve the family of man within the microcosm of his own community or village. He believed in the perfectibility of the individual and its flow through effect to the society: "as we are so our environment becomes."\textsuperscript{405} Gandhi makes it eminently clear that the individual can only realize his true nature within the context of the expanding concentric circles of life: the family, the community, the nation, the world. Self-actualization can only occur in the midst of society, not apart from it.

Most importantly, and what separates Gandhi from many social philosophers, is that he felt that the recognition of, and reverence for, the moral law is the beginning of all true individuation, of our willingness to serve the common good. Gandhi's social philosophy encompassed both an enriched society and free and integrated individuals. He claimed: "A small body of determined spirits fixed by an unquenchable faith in their mission can alter the course of history."\textsuperscript{406} He saw the relationship between the individual and the society as one of the parts determining the whole. To Gandhi, moral development of the society stems from that of the individual. Since, as Gandhi points out that the Moral Law is self-acting, it is up to us to choose to cooperate with it in practice. To do so is to align one’s will with the will of God or Truth.

The test of one’s status as a mature agent of Sarvodaya is the extent to which one is concerned with justice and equity for all and not simply for oneself, one's family, one's race or one's religion. Understandably, the more one individuates, morally speaking, the more he willingly accepts responsibility for the woes of others and actively seeks to ameliorate the conditions of his fellow human beings in his immediate as well as in distant locales. The Sarvodaya society is one that is based on Truth and Non-violence, with trusteeship as its fulcrum point. Let me put it in Gandhi's own words:

\textsuperscript{403} Eknath Easwaran, \textit{Gandhi the Man: How One Man Changed Himself to Change the World}, (Nilgiri Press, California, 2011), 189.
\textsuperscript{404} Ibid., 200.
\textsuperscript{405} Ibid., 201.
Supposing I have come by a fair amount of wealth — either by way of legacy, or by means of trade and industry — I must know that all that wealth does not belong to me; what belongs to me is the right to an honorable livelihood, no better than that enjoyed by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community.407

The emphasis of Ruskin's essay, as interpreted by Gandhi, is certainly that the ideal society is one in which there is concern for the welfare of all: 'unto this last,' that is the neediest or the poorest of the poor.408 If this was the foundation of Sarvodaya movement during the times of Gandhi, we can undoubtedly say that CSR is the modern name for Sarvodaya which laid down the main features as trusteeship, social and economic equality and networking. According to Kuruvilla Pandikattu, Gandhi envisioned Sarvodaya Society as:

Human values, individual development that is always consistent with its use for the development of society; promotion of altruism to the highest degree; integration of the individual with society; and lifting the whole human society to the highest level of existence, where love and fair play will play the most crucial roles.409

Gandhi called it as Trusteeship which is on the same line with the principle of stewardship.410 Corporations control vast resources and they are powerful. As this power and wealth comes from their operations within society, they have an obligation to serve society's needs.411 In this way, managers and corporations become the stewards, or trustees, for society. Trusteeship is the operative principle of social transformation and periodic renewal. The trustee holds all talent and wealth in trust for the common good. He or she will act on behalf of the least. Periodically, the trustee will be called upon to relinquish whatever worldly goods surpass his actual needs. He will voluntarily redistribute his possessions among the less fortunate or less able. Such action increases his credibility as a conscientious contributor to the common good.

The trustees’ sterling reputation is earned by virtue of his willingness to renounce and return to the community what that very community made possible for him to accomplish

409 Ibid.
411 Ibid.
and acquire. The trustee keenly recognizes that he owes his all, to God, to Nature and to Man. He cannot possibly justify holding on to more than he needs except under the aegis of trusteeship. Gandhi was of the firm opinion that all forms of property and human accomplishments are either the gifts of nature or product of social living. As such they belong not to the individual but to the society as a whole and should be used for the welfare of all.\footnote{Anil Dutta Mishra, \textit{Gandhism After Gandhi}, (Mittal Publications, New Delhi, 1999), 94.} Thus Gandhi wrote, “Everything belongs to God and is from God. Therefore, it is, for His people as a whole, not for particular individual. When an individual has more than his proportionate portion, he becomes trustee of that portion for God’s people.”\footnote{\textit{Harijan}, 2.1.1937, 375, Quoted in Anil Dutta Mishra, \textit{Gandhism After Gandhi}, (Mittal Publications, New Delhi, 1999), 94.} Since Gandhi never believed in mechanical equality, he saw trusteeship as that dynamic which balances the natural asymmetries between individuals and communities of differing capacities and circumstances.

Gandhi’s vision of trusteeship doctrine was that it should be pursued purely on voluntary basis without any compulsion as it is the same with CSR today. In the present day context it is win-win situation for all stakeholders particularly when each regards that his own interest is best served by safeguarding the interest of the other. Gandhi wrote:

\begin{quote}
The trusteeship theory is not unilateral, and does not in the least imply superiority of the trustee. It is a perfectly mutual affair, and each believes that his own interest is best safeguarded by safeguarding the interest of the other.\footnote{\textit{Harijan}, June 25, 1938.}
\end{quote}

Almost similar idea was propagated by his contemporary — Bal Gangahar Tilak — \textit{lokasamgraha} (public good) to promote goodness which certainly will uphold the individual, family in all its organizational and social fabric to achieve that public good.

In short, we witness clear roots of CSR in the ideologies such as \textit{Sarvodaya} and Trusteeship of Mahatma Gandhi. Gandhi considered the epitome of life is nothing but “the freedom from all attachment is the realization of God as Truth.”\footnote{“Gandhi Quotes” <http://www.nuvs.com/ashram/quotes/index.html>, Retrieved on 30-09-2011.} Thus the Gandhian thoughts turn the light to the welfare of all, which is the focal point of CSR itself in the 21\textsuperscript{st} century. Perhaps, Gandhi’s address at YMCA, Madras will invoke strong
CSR drives as it penetrates straight into each of our hearts, “You and I have no right to anything that we really have until these... millions are clothed and fed better.”

4.1.4 Amartya Sen’s Contribution to CSR

Amartya Sen, the only Indian ‘economist’ to win the Nobel prize (1987), received this award for his ‘contributions to the economics of welfare.’ Welfare economics is closely related to social choice, distribution of goods, services, benefits and poverty. Sen’s poverty definition is part of his theory of justice which he establishes in his work *Development as freedom* (1999). Sen considers the substantial individual freedoms, which he also denominates as basic rights or possibilities of freedom, an immaterial valuation standard. Freedom means for him “the individual capability of a person to do things that a person has reason to value.” Poverty is then to be understood as a consequence of the structural problem of underdevelopment. In his approach, development and poverty reduction are possible only through the elimination of bondages, which are at the same time always evidence of a deprivation of capabilities. His responsibility concept is an ‘associated one’ — everyone who can take the responsibility for his life should do so. When people are not able to take responsibility, due to disability, poverty or other reasons, the responsibility goes to the next possible entity, which can be the family, nonprofit organizations, the state or others. This responsibility concept can be taken as statement of grounds for collective responsibility on a micro-level of companies and nonprofit organizations taking responsibility in form of a partnership.

Amartya Sen made several key contributions to the research on fundamental problems in welfare economics. Amartya Sen's capabilities approach and in particular, his work on well-being and quality of life in order to ground CSR action in sustainable improvement and enhancement of life. Defining capabilities approach to CSR as one focused on how organizations engage in socially responsible activities that increase well-being and

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416 Address to Student, Y.M.C.A. Auditorium, Madras, 1916.
418 Ibid.
quality of life, specifically through enabling individual and community capabilities. The well-being of the individuals is very well a function of the development of capabilities.\textsuperscript{420} The capability approach is an evaluative framework for individual welfare. It sees human life as a set of 'doings and beings' — we may call them \textit{functionings} — and it relates the evaluation of the quality of life to the assessment of the capability to function.\textsuperscript{421} The roots of the approach go back at least to Adam Smith and Karl Marx, and indeed to Aristotle. It assesses people's welfare in terms of their \textit{functionings} and \textit{capabilities}, which are defined as an individual's actual and potential activities and states of being respectively.\textsuperscript{422} Among the classical political economists, both Adam Smith and Karl Marx explicitly discussed the importance of \textit{functionings} and the capability to function as determinants of well-being. Capability is a derived notion and reflects the various \textit{functionings} he or she can potentially achieve, and involves the person's freedom to choose between different ways of living.\textsuperscript{423} Sen argues that an individual's welfare should not be measured in terms of his/her income, but in terms of what he/she can actually or be, his/her capabilities. Because, he observes that freedom is a means to achievement.\textsuperscript{424} Thus, Sen would say the impact of CSR activity can be assessed by the extent to which it enables individuals and communities to accumulate and readily use social responsibility to lead a healthier and happy life in the society.

Social embeddedness is thus crucial to the issue of sustainable development is advocated by Amartya Sen can be considered as his contribution to CSR. Because he observed, insistence on completeness of judgments of justice over every possible choice is an enemy of practical social action, while the overuse of the concept of justice reduces the force of the idea.\textsuperscript{425}

\textsuperscript{420} Ibid., 31.
\textsuperscript{421} Amartya Sen, \textit{Development as Capability of Expansion} in James DeFilippis, Susan Saegert (Eds.), \textit{Community Development}, (Routledge, New York, 2012), 320.
\textsuperscript{423} Ibid.
\textsuperscript{424} James DeFilippis, Susan Saegert (Eds.), \textit{Community Development}, 324.
4.2 Selected Western Philosophers Who Influenced the CSR Roots

Though there are en number of philosophers whose influence have enormously contributed and strengthened the CSR concept or philosophy, in this section, I shall be selective and hitting the bulls-eye with a few key personalities.

4.2.1 Socrates (469 BC – 399 BC)

Socrates, son of the stonemason Sophroniscus and of the midwife Phaenarete, was born at Athens. He was a classical Greek Athenian philosopher. Credited as one of the founders of Western philosophy, he is an enigmatic figure known chiefly through the accounts of later classical writers, especially the writings of his students Plato and Xenophon, and the plays of his contemporary Aristophanes. Many would claim that Plato's dialogues are the most comprehensive accounts of Socrates to survive from antiquity. He considered himself the 'gadfly of Athens,' — a gadfly that woke people up and forced them to think independently.

Early Greek culture has had a profound influence on today’s business activity and especially social responsiveness. Greek economic, philosophical, religious, legal, business, social, and other problem areas and proposed solutions are found in their legal codes and in their religious and philosophic writings. The Socratic philosophers and military are the chief sources of the economic, business, and social thought of the day; their writings are intertwined with philosophy, ethics and politics.

As per the account of Xenophon, Socrates gave himself wholly to moral Philosophy, and as the Roman Orator says, "was the first who brought her down from Heaven to the Relief of Mankind." He asserted that people will naturally do what is good provided that they know what is right, and that evil or bad actions are purely the result of

426 Xenophon, Sir Edward Byss (trans.), The Memorable Things of Socrates, (George Faulkner, in Essex-street, 1747), 1.
430 Ibid., 33.
431 Xenophon, Sir Edward Byss (trans.), The Memorable Things of Socrates, 4.
ignorance: "There is only one good, knowledge, and one evil, ignorance." He equated knowledge and wisdom with self-awareness (meaning to be aware of every fact relevant to a person's existence) and virtue and happiness. So, in essence, he considered self-knowledge and self-awareness to be the essential good, because the truly wise (i.e. self-aware) person will know what is right, do what is good, and therefore be happy. Thus, successful implementation of CSR needs self-aware individuals who would discharge the duties responsibly for the welfare of all. According to Aristotle, "Nature does nothing in vain," so it is only when a person acts in accordance with their nature and thereby realizes their full potential, that they will do good and therefore be content in life.

Socrates' articulation of the idea that happiness, welfare or eudaimonia, is the ultimate goal of human life. According to this view, eudaimonia — by reference to which the notion of a good life is explicited — is the last reason in the chain of reasons we could give for our actions. There are no further reasons for wanting to be happy or lead a good life beyond the desirability of happiness or a good life. For Socrates the most important question is: how should one live one's life? Final goal of all action and choices are happiness or welfare and the human good. Thus what is good or happy life? Socrates insists that to live one's life well or in the right way is even more important than living at all. In other words, the highest values should be attached, not to living, but to living well.

Through the portrayal in Plato's dialogues, Socrates has become renowned for his contribution to the field of ethics, and it is this Platonic Socrates who also lends his name to the concepts of Socratic irony and the Socratic method, or elenchus. Later on, Aristotle, the best known student of Plato propagated the ideals which as the legacy from Socrates to the people of the time. The scope of Plato’s and Aristotle’s writings was wide and represented the general thinking and beliefs of Greek philosophers of that time; they delved into the economic and social system in its parts, how it should work, and how it

435 Ibid.
should be used to achieve the desired goals and objectives.\textsuperscript{437} Thus, the moral foundation that Socrates laid became impetus for Plato, Aristotle, Aquinas, Kant, Levinas, Buber and many more and now even for CSR.

In this research, Socratic ethics plays a vital role as he emphasizes on well-being and happiness of the community and fair trade practices that would assure the equilibrium in the society.

\textbf{4.2.2 Jesus Christ (7–2 BC/BCE to 30–36 AD/CE)}

Jesus of Nazareth, also referred to as Jesus Christ or simply Christ, is the central figure of Christianity and is also regarded as an important prophet of God in Islam.\textsuperscript{438} Christians believe that he is son of God marked by his virgin birth, crucifixion and resurrection which exalts him as savior of the world. The central theme of his teachings was “love your neighbor as yourself.”\textsuperscript{439} It clearly indicates that if you have two shirts give one to someone who does not have one. This is deeply rooted source of CSR that we see in the depth of Christianity in Christ’s teachings. It is the sensitivity to see something and do something about it.

Accounts from the Bible describe that Jesus’ passion and attitude to serve the people from his childhood. The miracles he performed portray his empathy for the people who are in distress and suffering. The first miracle of ‘Wedding at Cana’\textsuperscript{440} shows his concern for the people in distress and his willingness to help them. Jesus said, “the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”\textsuperscript{441} The attitude of serving the humanity is amplified in these verses. It also entails responsibility for the life of others. Every miracle performed or all the parables Jesus used indicate the importance of being useful to the other and helping the other to find happiness in life thereby bringing the heaven on earth.

\textsuperscript{440} John 2:1-11.
\textsuperscript{441} Matthew 20:28.
Jesus said to his disciples, "Go into all the world and preach the good news to all creation."\(^{442}\) St. Mark records this call of Jesus to his disciples as the Great Commission. This was not just to go and expand the multi-national company of Christianity. Instead, this was the responsibility of every Christian to remain faithful to the great concept of “Love your neighbor as yourself.” This simply hints to the rock bottom that people of the society who are suffering and needy should be attended as one’s own responsibility. That is loving neighbor as yourself. There is no difference or discrepancy when the other is treated with human dignity. That is the CSR Christ has implanted in humanity at the cellular level in each of us. But due to certain materialistic tendencies we fall into the trap of greed, jealously, selfishness and ego. And that makes those persons to hold love to themselves. When love is with held to oneself, giving or sharing stops. That will result in hoarding of money, elimination of middle class in the society, possessiveness to the core etc… Thus the role of love is very crucial in the teachings of Jesus. In other words, teachings of Jesus Christ is a forerunner of the vast practiced empathetic compassionate approach and even branding Christianity as the compassionate religion. Jesus’ Sermon on the Mount\(^ {443}\) enumerates a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal — it is serving others by leading and leading others by serving.\(^ {444}\) It is a piece of advice given in love, giving hope to the human beings who are in misery and suffering. Thus, hope becomes another thrust that inspires the down-trodden and at the same time hope becomes the goal of the rich human beings to engage in CSR. I do think that the Christian values are trying to make a change in the mindset of the stubborn individuals reminding them about the responsibility that they have towards themselves and the society. As Jesus says, “it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”\(^ {445}\) Good works will not get us into heaven, but once our relationship with God is made right, good works become central to our life's purpose.\(^ {446}\)

\(^{442}\) Mark 16:15.

\(^{443}\) Matthew 5:1-12.


\(^{445}\) Matthew 19:24.

\(^{446}\) “Business & Professional Ethics Journal, Vol.23, No.4, 2004”
In Matthean version of ‘The Sermon on the Mount,’ for instance, contains four beatitudes which deal with giving comfort and hope to the oppressed, and four others which give encouragement and blessing to those who help the cause of the oppressed. The truth is that Jesus triggered a hope for social and political renewal, for achieving God’s purposes and standards of justice, which was far more radical in its dimensions than any of the movements of His time. Hope is rooted in a response to the good news of the kingdom of God, and involves, today as then, a total transformation of the way life is defined. As hope is the major thrust of Christianity, corporations and individuals can implant hope through being responsible for the other. Jesus said, “…whatever you did for one of the least of these brothers of mine, you did for me.”\(^{447}\) Specifically, the Bible says that we were created for good works, that we should use our resources, opportunities, and even our positions of authority in ways that benefit others.\(^ {448}\) Thus, Jesus’ teachings are aimed at reign of God which equates equality, brotherhood, unity, happiness, peace based on a single power packed capsule — love.

Today as part of that call we need to address the needs of some of the poorest people of this world who are already suffering the most from the degradation of the planet. We must also act as wise and obedient stewards and bring good news to all of creation and the natural environment.\(^ {449}\) This will involve a radical re-evaluation of our lifestyles and our use of resources, as well as, the reversal of injustices generated by greed, selfishness, self-interest and the constant drive for economic growth and material wealth.

Social Responsibility is an integral part of the Christian understanding of God's love for the whole world. Engaging in the world and relating with the world through CSR, corporations and individuals respond to the teachings of Jesus in the modern times and strive for the betterment of the world. Thus, this social responsibility enables us to explore, explain and demonstrate how God's love may be understood in the challenges that face humanity at a personal and corporate level. It all entails how the philosophy or

\(^{447}\) Matthew 25:40.


values of Jesus Christ gave a deep rooted foundation to the neo-corporations and selfish material beings to share their resources in modern days through the concept of CSR.

4.2.3 Jeremy Bentham (1748 –1832) and John Stuart Mill (1806-1873)

The concept of liberalism enabled individuals to pursue independently his or her own ends. There is however a problem with allowing every individual the complete freedom to follow his/her own ends to maximize his/her own welfare. Because, individual welfare can only be attained at the expense of other individuals. There came up a need for societal regulation which would bridle the individuals to pursue societal ends. Thus Utilitarianism was developed as an extension of liberalism. Bentham and Mill defined the optimal position for the society as being the greatest good of the greatest number. According to utilitarianism, an action is right if it leads to the greatest possible balance of good consequences for all. ‘Good’ is a relative term and has been weighed with units of measurement derived from standards such as Bentham’s pleasure principle, and Mill’s happiness principle.

4.2.3.1 Jeremy Bentham

Bentham was an English author, jurist, philosopher, and legal and social reformer. He became a leading theorist in Anglo-American philosophy of law, and a political radical whose ideas influenced the development of welfarism. He is best known for his advocacy of utilitarianism. Bentham was born in Houndsditch, London, into a wealthy family that supported the Tory party. He was reportedly a child prodigy: he was found as a toddler sitting at his father's desk reading a multi-volume history of England, and he began to study Latin at the age of three.

450 Güler Aras, David Crowther (Eds.), Global Perspectives on Corporate Governance and CSR, (Gower Publishing, Ltd., Surrey, 2009), 316.
451 Ibid., 317.
He outlined his theory in 1789 in his writings of the *Introduction to the Principles of Morals and Legislation*. Bentham began with the simple premise that people are motivated by two strong, primary desires:

1. To achieve pleasure
2. To avoid pain

Bentham believed that if society could measure pleasure and pain, then laws could be created that would result in the greatest amount of happiness for the greatest number of individuals. Bentham admits that there is no direct proof of an analysis of human motivation — though he holds that it is clear that, through their actions, all people implicitly refer to it. At the beginning of the Introduction to the Principles of Morals and Legislation, Bentham writes:

> Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us, in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it.\(^{455}\)

Bentham developed his ethical system around the idea of pleasure. He built it on ancient hedonism which pursued physical pleasure and avoided physical pain. According to Bentham, the most moral acts are those which maximize pleasure and minimize pain. This has sometimes been called the ‘utilitarian calculus.’ An act would be moral if it brings the greatest amount of pleasure and the least amount of pain.

Bentham believed that pain and pleasure not only explain our actions but also help us define what is good and moral. He believed that this foundation could provide a basis for social, legal, and moral reform in society. Thus, paving way to CSR as it calls for social responsibility to alleviate pain of the greatest number and bring out happiness of the greatest number. He referred to this as the principle of utility. Bentham defines it as:

> …the principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of

every action whatsoever; and therefore not only of every action of a private individual, but of every measure of government.\footnote{Ibid.}

Today, as far as CSR and its scope are concerned, they are not only for the individuals and governments but corporate also. It is their collective duty to augment the well-being and constantly work for the betterment of the society.

4.2.3.2 John Stuart Mill

J. S. Mill was a British philosopher, political economist and civil servant. He was an influential contributor to social theory, political theory, and political economy. He has been called "the most influential English-speaking philosopher of the nineteenth century."\footnote{"John Stuart Mill (Stanford Encyclopedia of Philosophy)" <http://plato.stanford.edu/entries/mill/> Retrieved on 6-11-2011.} Mill's conception of liberty justified the freedom of the individual in opposition to unlimited state control. He was a proponent of utilitarianism, an ethical theory developed by Jeremy Bentham.

John Stuart Mill was born in Pentonville, then a suburb of London. He was the eldest son of James Mill, a Scotsman who had come to London and become a leading figure in the group of philosophical radicals which aimed to further the utilitarian philosophy of Jeremy Bentham.\footnote{Ibid.}

Jeremy Bentham is considered as the founding figure of utilitarianism though Mill made substantial contributions to the concept. Utilitarianism is the belief that the sole standard of morality is determined by its usefulness. Utilitarianism gets its name from Bentham's test question, "What is the use of it?" He conceived of the idea when he ran across the words "the greatest happiness of the greatest number" in Joseph Priestly's Treatise of Government.\footnote{Ibid., "Jeremy Bentham, University College London."}

Mill modified the philosophy and developed it, apart from Bentham's hedonistic foundation. Mill used the same utilitarian calculus but instead focused on maximizing the general happiness by calculating the greatest good for the greatest number. Mill argued that, although happiness is produced by both intellectual and sensual pleasures, our sense
of human dignity would have us choose intellectual pleasures over sensual ones.\footnote{F. Clark Power (Ed.), Moral Education, (Praeger Publishers, Westport, 2008), 451.} While Bentham used the calculus in a quantitative sense, Mill used this calculus in a qualitative sense. He believed, for example, that some pleasures were of higher quality than others. Mill argued that actions are right if they tend to increase happiness, and wrong if they tend to decrease happiness.\footnote{Ibid., 452.} According to Mill,

\[\ldots\text{our motivations to follow the utilitarian standard morality come from two different sources. First, we have external motivations to promote general happiness, these external motivations are driven by our concern to please God and to please other persons. More importantly, though, is an internal motivation to promote general happiness that arises from within each person. This internal motivation is driven by an internal sense of duty.}\footnote{Ibid.}

However, Mill considers that the principle that guides all these various subjective internal motivations is the principle of promoting general happiness for the greatest number of people. Mill also placed emphasis on personal liberty and the individual conscience rather than on the mechanical calculation of pleasures and the social and legislative sanctions favored by Bentham. In other words, Mill directly tells the world, “let us not hide our intrinsic nature of being responsible for the other by covering it with such evils like selfishness, greed, self-interest” etc. I think, there can’t be better roots than these as it considers the entire society’s happiness. Mill’s concept of ‘sense of duty’ instills a sense of responsibility or social awareness (CSR) in both individuals and corporate. So the base of morality is based on the qualitative aspect which even takes care of the quantitative side of the society or the greatest number. Thus, utilitarian concepts provide philosophical foundations at grass-roots level of enlightenment to work within communities, effecting change, and helping people improve the quality of their everyday lives to bring about greatest happiness of the greatest number.

4.2.4 Abraham Maslow (1908–1970)

Abraham Maslow was an American professor of psychology at Brandeis University, Brooklyn College, New School for Social Research and Columbia University who
created Maslow's hierarchy of needs. Born and raised in Brooklyn, New York, Maslow was the oldest of eight children. His parents were first generation Jewish immigrants from Russia who were not intellectually oriented but valued education. Maslow's parents immigrated to the U.S. in the beginning of the 1900s in order to flee from Czarist persecution, similar to many European coreligionists and to have a more prosperous life financially.

Maslow and other optimistic youngsters at the time with his background were in the struggle to overcome such acts of racism and ethnic prejudice in the attempt to establish an idealistic world based on widespread education and monetary justice. The tension outside of his home was also felt within it, he rarely got along with his mother, and eventually developed a strong revulsion to her. He found it hard to accept the nature of his mother and her ethical values on which her world view operated. Maslow himself quotes:

> What I had reacted to was not only her physical appearance, but also her values and world view, her stinginess, her total selfishness, her lack of love for anyone else in the world — even her own husband and children — her narcissism, her Negro prejudice, her exploitation of everyone, her assumption that anyone was wrong who disagreed with her, her lack of friends, her sloppiness and dirtiness...

One historical figure Maslow found to be helpful in his journey to understanding self-actualization was Lao Tzu, the father of Taoism. A tenet of Taoism is that people do not obtain personal meaning or pleasure by seeking material possessions.

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465 Ibid.
The psychologist contented that humans have a number of needs that are instinctive. Maslow posited a hierarchy of human needs which is based on the two groupings: deficiency needs and growth needs. All the needs are instinctive, some are more powerful than others. Following Maslow (1954), the lower the need in the pyramid is, the more powerful it is. And in the pyramid, the higher the need is weaker it appears to be. Having a look on the deficiency needs, each lower need must be met before an individual can move to the next higher level. Once each of these needs has some future time a person will act to remove the deficiency. The deficiency needs, or basic needs, are similar to those possessed by non-human animals, and the difference is that only humans possess the higher needs.

Thus, when we look from the purview of CSR we can very well understand that Maslow’s hierarchy is a hierarchy of conscious business which calls for conscious capitalism. Maslow's pyramid outlines to the lucrative capitalistic world how to 'transcend' from basic needs all the way up to the elusive-sounding ‘self-actualization.’ Maslow talks about the importance of the far or long term goals and values of an enterprise and how the continued health and profitability of an organization, over the long run, is dependent on utopian, ethical and moral goals. And for him one of the ways is to achieve this goal, the management challenge would be “how to set up the social conditions so that the goals of the individual merge with the goals of the company.”

Maslow’s pyramid clearly points in differentiating that only self-realized business men can actively think and take care of the lower needs of individuals who are less privileged in the society. It demands a high degree of pragmatism, responsibility and enlightened self-interest if it is to become a reality. As I researched more into the concept I came

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across a sketch of the conscious capitalism framework which is borrowed from the late psychologist Abraham Maslow and his well-known hierarchy of needs. It sounds to be apt parallel. Relevance of CSR and how it can impact the world order of 21st century would illuminate its depths as the sketch vividly establishes the growing need for the same.

Wouldn't it be great to have a similar, clear hierarchy and pyramid for the evolution of business and capitalism? Maddock Douglas' "Pyramid of Conscious Capitalism" outlining the hierarchy from society/environment, beyond profit, towards purpose — from survive to succeed to transform.470

‘Hierarchical needs’ pyramid acted as a ladder to further thinking on the need for keeping the equilibrium of the society. Like the parallel pyramid above began witnessing outflow of thinking across the world. Dr. James A. Kenny and his theory of "Beyond Self-actualization" continue beyond that of Maslow. Dr. James A. Kenny thinks that there is:

"I see self-a step on the and truism... never something The self can We are always seeking, reaching inward outward."471

Throughout much of his life, Maslow argued for a new philosophy of humanity to help recognize and develop the human capacity for compassion, creativity, ethics, love, spirituality, and other uniquely human traits. Abraham Maslow organized human needs into a hierarchy, ranging from those essential needs, which must be met at the bottom, to those that are vital for personal

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growth and motivation at the very tip. Today with all its whims and fancies when someone asks the question: “What CSR is really trying to contribute to the society?” I think Maslow’s theory has a prominent role to enlighten the CSR initiative around. Thus, as a CSR researcher, I can never ignore the contributions of Abraham Maslow for giving solid roots to the concept of CSR and its impact on the society through drawing an outline of the importance of the lower needs of the pyramid as well as making the individual responsibility as enlightened self-interest for the welfare of the society. Following Maslow’s (1964) theory, undertaking CSR for instrumental motivations addresses basic needs, while CSR for normative and hedonic reasons contributes to satisfy recognition and self-realization needs respectively.

Beyond the routine of needs fulfillment, Maslow envisioned moments of extraordinary experience, known as Peak experiences, which are profound moments of love, understanding, happiness, or rapture, during which a person feels more whole, alive, self-sufficient and yet a part of the world, more aware of truth, justice, harmony, goodness, and so on.472 This is where certainly we can say that the CSR in such individuals’ springs up and becomes conscious of the man, world and nature. Thus, I take such values as trigger making corporate to engage in CSR as they have transcended the lower individual needs. So at this stage corporate do realize the need of involving their share for making a better and happy society thereby maintaining the equilibrium of the nature. In Maslow’s view, long term corporate success requires moral and ethical goals-alignment between individual goals, societal goals and organizational goals, and a focus on societal wellbeing.

**Conclusion**

Both Eastern and Western philosophical emphasize is to have respect for people, creation of new value, contribution to society and thereby eliminating such evils like greed, selfishness, self-interest etc. In other words, Philosophers in the East and West have developed various concepts achieve the aim of committed to people, for a committed future to establish a developed society of responsible individual who lives in happiness.

472 Ibid., “Abraham Maslow.”
and prosperity. The endeavor to serve the needs of all people, especially caring for man, nature, and universe, by implementing forward-looking individual and corporate strategies while carrying out responsible and responsive business activities and life. As good and responsible individuals, all actively contribute to further the goals of society. Thus philosophical concepts constantly seek new approaches that help realize the goals of the world community, including ways to improve the global environment while ensuring the progress and happiness of every human being. Universal responsibility is one of the signature themes of Dalai Lama's speeches.

I am convinced that it is essential that we cultivate a sense of what I call universal responsibility... When I say that on the basis of concern for others' well-being we can, and should, develop a sense of universal responsibility... what is entailed is... a reorientation of our heart and mind away from self and towards others. To develop a sense of universal responsibility — of the universal dimension of our every act and of the equal rights of all others to happiness and not to suffer — is to develop an attitude of mind whereby, when we see an opportunity to benefit others, we will take it in preference to merely looking after our own narrow interests.473

However, the serious question now is that are we ready undertake the universal responsibility by contribute voluntarily for a better society and a better environment? Whatsoever may be the answer, the next chapter will deal with how important is CSR for the progress of the society.

473 Dalai Lama, Ethics for the New Millennium (Riverhead Books, New York, 1999), 4-5.