

The Pathfinder

THE AUTHORISED BIOGRAPHY

PN DEVARAJAN

MARIE BANU

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Dedication

I dedicate this book to a very dear friend of mine, Late Padma Bhushan Dr. Anji Reddy.

A humble, compassionate and loving person, Anji Reddy had always been a source of inspiration and strength to me. Most of my cherished dreams for society were achieved through his support. He had full faith in my convictions and would never hesitate to support any social project that I would recommend. CSIM Hyderabad stands testimony to the goodness of his heart.

He lived by example. Giving was in his DNA and I have enjoyed watching the joy in his face when he fulfilled the wish to others. I can never forget his words: “Everyone has a purpose in life and a unique talent to give to others. And, when we blend this unique talent with service to others, we experience the ecstasy and exultation of our own spirit, which is the ultimate goal of all goals.”

I thank the Lord Almighty for having given me the opportunity to know this wonderful human being and as a token of my gratitude, I dedicate this book to him.

P N Devarajan

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Foreword

“Some are born great; some achieve greatness; some have greatness thrust upon them.”

Shri. PN Devarajan has achieved greatness by creating a sustained and positive difference to the lives of everyone he has come in contact with – especially to the lives of the down trodden and weaker sections of our society. This authorised biography is all about how we can all do very well in our lives by doing good to others. The underlying theme of this book, as I understand it, therefore is “Doing Well by doing Good”.

Chemical Engineers are generally involved in building processes and designs in the industry they work. Like in Chemical Engineering Shri. Devarajan, the quint essential Chemical Engineer, believed in complete transformation and permanent positive change – except in the case of Shri. Devarajan, he accomplished these in society through sustained social development. He has been a great leader - inspiring the people around him to push themselves – and, in turn, the company – to greatness. He has lead by example - showing them the way by doing it himself – both in business and in social work.

I am amazed at the various dimensions of “Giving” that he has emulated and fully agree with him that the attitude of giving should be inculcated from childhood in every person. Shri. Devarajan’s life is not different from the lives of several great men who have left indelible “Footprints on the sands of time”. Footprints that will guide every other follower to lead as inspired a life as Shri. Devarajan and one that will lead to bridging the huge social divides that exist in our society.

Shri. Devarajan reminds me of Dalai Lama’s words, “We must each lead a way of life with self-awareness and compassion, to do as much as we can. Then, whatever happens we will have no regrets.”

Thank you Shri. Devarajan for penning your thoughts and sharing it to the larger world. This book is a must-read for all!

G. S. Sundararajan
Group Director
Shriram Capital Ltd

Preface

Shri PN Devarajan is the person who brought Social Entrepreneurship Training to India during late 90's. His vision of social workers engaging in entrepreneurial ventures has now become a reality.

The focus of this book is to narrate his journey—from being an advisor to leading chemical industries to becoming a philanthropist. So, what is it that made him interested in philanthropy? Why did he promote social entrepreneurship? What can we learn from his life? My objective of writing his biography is to shed light on these questions.

This book offers suggestions for both individuals as well as corporates to how to be aware of the society's need and how to imbibe the attitude of giving.

Chapter 1 provides a background of his family, youth and education.

Chapter 2 discusses 'giving' and how one can contribute their time, talent, and touch. He says that giving is an attitude and this should be inculcated while young. He says that dignity is the top most developmental value and how it becomes an attitude of the giver.

Chapter 3 narrates his experiences with HOC and Reliance and the social work activities these organisations carried out.

Chapter 4 discusses philanthropy and the sense of bequeathing. He talks about his plan to start a bequeather's club to encourage legacies among senior citizens and how to convince the families to honour their decision.

Chapter 5 defines network as networth and mentions that faith is an important element in networking.

Chapter 6 states how the values are a backbone for an organisation. He states that everyone should recognise and identify themselves with the values.

Chapter 7 talks about Corporate Social Responsibility and how the recent companies act has become a boon for the social work sector. He encourages social entrepreneurship and social accounting and audit for the CSR programmes.

Chapter 8 discusses how the corporates and social workers can synergise and work on the basis of mutual trust.

Chapter 9 talks about social workers as barefoot soldiers who have more time and talent rather than treasure. As much as volunteers and social workers are essential for programme delivery, social entrepreneurs are required to lead them.

Chapter 10 shared information about Centre for Social Initiative and Management (CSIM) and its programmes.

Chapter 11 mentions for-profit Social Work and how the NGO should not look at making excessive profit.

Chapter 12 outlines the need for social accounting and audit and the process involved. He mentions that this framework will help the corporates and NGOs measure their impact besides regulating the social work sector.

Our goal is that the ideas in this book will support philanthropists, corporates, and social workers while also nurturing their social responsibility.

Manava Seva Dharma Samvardhani Trust

About MSDS Trust

Manava Seva Dharma Samvardhani, a Sanskrit phrase means - the Divine Mother who kindles the natural, inborn but hidden inclination in every human being to serve others. Registered as a Public Charitable Trust, in 1999, by the Founder Trustee, Mr.P.N.Devarajan, MSDS's mission has been to promote social consciousness in society and enable social citizens.

Activities of MSDS are targeted around social entrepreneurs – people with a bright social change idea, who invent and disseminate new approaches and sustainable solutions to create social value.

Board of Trustees

- Mr. P.N. Subramaniam, Managing Trustee
- Mr C S Pani, Former Executive Director -IDBI, Bangalore
- Mr K E Margabandu, Retd. from Accountant General's office, Chennai
- Mr S Thambu , Plastic Technologist, Chennai
- Mr V Shankar, General Secretary, SIES School, Mumbai
- Bhuvaneshwari Ravi, CSR Consultant, Hyderabad
- Ms Latha Suresh, Honorary Director, CSIM, Chennai

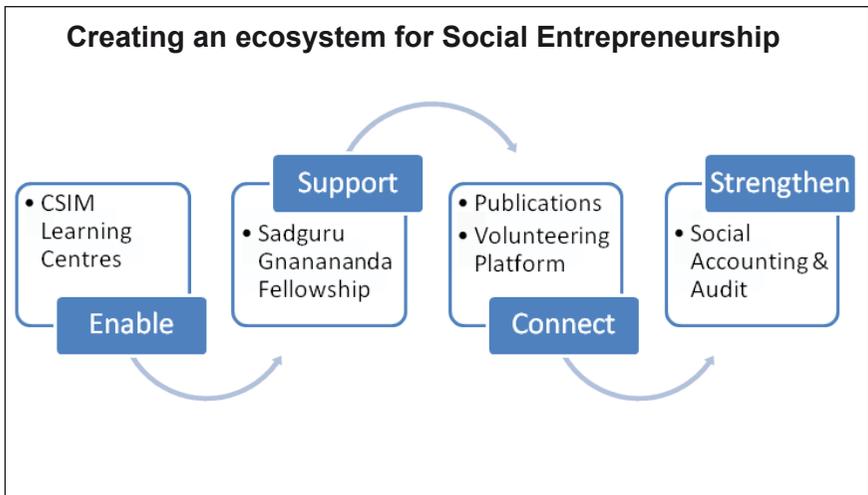
Chief Patrons

- Mr P N Devarajan, Founder, MSDS
- Swami Nityanandagiri of Sadguru Gnanananda Niketan, Thapovanam

Achievements of MSDS

- Conferred the Sadguru Gnanananda Awards for social excellence to 95 women, 9 families and 2 Socially responsible corporates
- Currently supporting 9 Sadguru Gnananada fellows and have supported 4 fellows between 2012-15 with a monthly fellowship amount of Rs.10,000 for three years.
- Established learning centres for social entrepreneurship - Centre for Social Initiative and Management (CSIM) – in Chennai, Hyderabad, Bangalore, Mumbai and Coimbatore.
- Promoted the concept of Social entrepreneurship through formal training to over 1000 individuals through the part time Social Entrepreneurship Outlook Programme and the Post Graduate Diploma in Social Initiative and Management
- Donation of Dal, Oil and Sugar amounting to Rs. 12,76,920 annually to over 50 NGOs
- Donation of rice amounting to Rs.2,47,500 annually.

- Partnering with an International organisation SAN, UK to promote the concept of social accounting and audit.
- Conducted social audit amongst 50+ organisations in India
- Making a difference in the lives of marginalised – 20 narikuravas and 12 transgenders - by providing educational support



Expression of Gratefulness

Me, a continuing learner to lead and serve!

My teacher who laid foundation in my journey started with P.S.Narayanaswamy, my father, who was teaching children in the elementary school for over fifty years.

The others were Swami Vivekananda's sayings in my school days in Ramakrishna Mission School at T Nagar, Chennai.

This is followed by Prof. K Swaminathan and Prof. M Lakshmanan in Govt Arts and Science College, Madras, who laid emphasis on discipline and sound learning. In Chemical Technology, solid grounding was laid by Prof. Madhavan Nair in AC Tech College.

At IIT Kharagpur, Prof. Dr. M. N. Rao emphasized basics of Chemical Engineering and Reaction Kinetics in a lasting manner, which even today I worship.

In my professional career, Mr. H R Jobe from MSD, Rahaway, USA mentored and taught me practice in fermentation and antibiotics industry in a rudimentary and down to earth manner at Hindustan Antibiotics, Pimpri, Poona and Merck Sharp and Dohme of India, Bandup, Bombay, which enriched me to think in a simple and innovative manner.

Then I had a good fortune of being mentored by Dr. Lala Charatram of DCM Shriram into continuous improvement, innovation and

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enhancing people practice for young and basically talented people in the organization.

The “Power of Positive Thinking” ingrained in me by repeated assimilation of the writings of Mr. Norman Vincent Peale, gave me impetus to change attitude. I myself became a different person transformed and with “we can do“ attitude.

Thereon by mercy of providence, I was placed in the arduous path of leadership development in service of people in a number of Private Sector and Public Sector enterprises, where I became a servant leader in creating a lot of self-respect in benefiting as a leader.

In the process, quite a few people mentored and enabled me to act in life like Sri Rajdyaksha of Planning Commission, Shri KV Ramanathan (IAS) Retd, Shri S Krishnaswamy (IAS) Retd, Dr. Mashelkar and Prof. MM Sharma.

Transitioning from business leadership to social entrepreneurship, I got several opportunities to learn, study and adopt good practices in the social sector which through challenges to narrow the gap between the have’s and have not’s.

In the social sector, I had immense interaction and inputs from Social Sector leaders like Late Dr. K . Anji Reddy; Mr. Satish Reddy; Mr. G V Prasad of Dr. Reddy’s Lab; Ms. CC Vijaykumari of

Sivashakthi Kaakum Karangal; Ms. Vandana and Ms. Vaishnavi of Banyan; Ms. Bhuvaneshwari Ravi, Mrs. Latha Suresh and Mr. CS Pani (Former Executive Director of IDBI) of MSDS; Ms. Aruna Subramaniam, Dr. K L Shrivatsava and Ms. Marie Banu of CSIM; Ms. Jayanthi Karthikeyan, Mrs. Vanjula Vasanth and Mr. Margabandhu of DOS and Mr. Deenadayalan of Centre for Excellence in Organization.

The Social Sector needed celebration of achievements for replication and thus reach out, scale out, etc. Hence Awards and Appreciation was initiated by MSDS Trust.

The social sector required enabling and therefore training, education and practice. Hence, Centre for Social Initiative and Management offered services to those who needed it with love and unconditional compassion.

Finally, social entrepreneurs are those with multiple skills and enduring vision adopting servant leadership. Self-regulated social accounting and audit was facilitated through SAN, India for accountability and gap management.

About the Author

Marie Banu is the Director of Centre for Social Initiative and Management (CSIM) Chennai. A Social Auditor trained by Social Audit Network, UK, she is also a trainer in Fundraising, Media, Communication, Advocacy, Social Entrepreneurship, Management, and Social Audit. She serves as visiting faculty at IIT Madras, IIM Trichy, MOP Vaishnav College for women, Stella Maris College, Loyola College, Vellore Institute of Technology, and many more renowned institutions across India.

A Management Graduate with over 20 years of development work experience, she has worked for national as well as international developmental organizations—Danida, Action Aid and Oxfam International. She also serves as a consultant/advisor for several corporates and NGOs.

She managed the international as well as national media for Oxfam's tsunami response program in India for their entire programme—2005 to 2009. She has been trained on International media by Alex Renton, Oxfam Media Officer, based at Oxford, and on writing stories and making documentaries by BBC. She has authored several publications related to policy and advocacy as well as authored Oxfam International's India Tsunami End Programme report.

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She is the Chief Editor of a monthly tabloid—Conversations Today—that focuses exclusively on social issues. Besides design and editing, she authors several articles for this publication that focuses exclusively on social issues and interviews celebrities in social work.

She has received the REX Karmaveer Global Fellowship 2014-2015 and Karmaveer Chakra for her commendable work for the society.

Acknowledgements

I wish to express my sincere thanks to my mentor Shri. P N Devarajan for allowing me to write his biography. It was an enriching experience and I feel blessed to have had this opportunity.

I wish to express my gratitude to the many people who saw me through this book – Shri. P N Subramanian, Smt. Latha Suresh, and Smt. Bhuvanewari Ravi — who provided support, talked things over, read, wrote, offered comments, and assisted in the editing and proofreading.

I would like to specially thank Smt. Kaviya Suresh and Smt. Jayashree Naidu for helping me with the transcription of interviews.

Finally, I express my thanks to my family, who supported and encouraged me in what I loved to do—writing!

Marie Banu



1. I, Me, Myself

I am a person who believes in love and gratitude at all circumstances. I am a professional Chemical Engineer and have worked with a number of organisations—private and public sector. I had the opportunity to mingle with a lot of people and that gave me the opportunity to learn about myself.

My father was a school teacher. When I was around eight years old, he used to take me along with him to an elementary school in Saidapet. He made me sit in a corner and listen to his teachings. I found him to be loving and caring, and at the same time very firm and fair. He impressed me a lot. My father lived until I was 58 years old. He was deeply satisfied with what I was doing and what I was growing into.

My mother took care of my food needs, which is very essential. I have three brothers and three sisters. We had a good friendly relationship. We were not born in an affluent family and studied only through scholarships.

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I have three daughters and all studied at Bombay. Jayanthi has a degree in Bio-Chemistry; Vijaya a degree in finance; and Bhuvaneswari a MTech degree in Chemical Engineering, just like me.

I studied at Ramakrishna Mission School in Chennai; Government Arts College in Chennai, Alagappa Chettiar College of Engineering and Technology; and IIT Kharagpur.

I had a lot of friends in the street, school and college. I am not a loner, but an extrovert. I lost track of my childhood friends now. I was more of a listener. I used to listen to a lot of spiritual lectures from young. I used to go to a temple called Shiva Vishnu Alayam at T Nagar to listen to the discourses in the evenings.

At IIT Kharagpur, I revered a teacher named Prof. Dr. M.N. Rao, Head of the Department of Chemical Engineering. He was down to earth and taught basics with ease. I could practice his teachings in my professional life, so I always recall with reverence his association.

2. About Giving

Giving is not only material or money. Giving is also your Time, Talent, Treasure, and Trust. These four 'T's are abundantly available with us any time. You should be willing to give your Time – which is in your control – systematically to a cause; whether for an individual, cause, community, or campaign. When you give Time, you will not be consuming the energy of others; you will be contributing energy.

When you give your Time with care and share, the value is more for the receiver. You will also see the results of the society awakening and will feel good to see the substantial gains to all the people around. So, there is no shortage for giving, or rather, no results are short for giving.

When I say, give 'little of your little', I essentially mean material and money. You need not have to be a rich man to give; instead you should have the mind and attitude to give. You have to give 1 out of the 10 rupees you have in your pocket. It might be small, but the power of giving makes it big. This is because people will like the concept and there will be a big bandwagon behind you.

Giving is an attitude and not a resource. So, I always found that it is always possible to give one thing at a time or certain things at a time, all the time.

Age is not an important factor for giving. The donor can also be a child. I would like to share a story with you. At Shiva Shakthi Kakkum Karangal, we had a couple who used to bring their daughter to play with the inmates here whenever they brought food. They did this repeatedly and this created an impact on the girl. The parents at one point in time found their daughter more interested in social work, and were worried that her studies may suffer. They therefore told their daughter that they will restrict the visits to the Home once in three months. This incident upset the girl. But, she did not deter. She saved her pocket money that her parents gave in a *hundial* and emptied it at the Home when she visited. By doing this, she exhibited what was possible within her limits and displayed her qualities of giving. This proves that when you inculcate giving as a habit in childhood, it remains. Nothing can be taught. It should come from within!

This is the philosophy of *Dal*, Oil, and Sugar (DOS) programme coordinated by Manava Seva Dharma Samvardhani Trust that encourages voluntary giving of materials that are required by charitable institutions to keep the kitchen full of nutrients.

Although the contribution may be small, it is substantial. It is similar to the concept launched by Kanchi Paramacharya which is called *Pidi Arisi Thittam*, where housewives while cooking food for the family set aside a fistful of rice in another vessel. This rice is donated once in a month to a poor person. This act of charity becomes a repetitive behaviour and ingrains in the mind of the father, mother, children, relatives, and visitors.

The family is a place where character is built, because the child see their parents practicing giving.

There is no age for giving. Even at a time when you are close to one foot in the grave, you can write off all your wealth for a cause.

The children,who otherwise fear of losing their share of the property, should be trained in a family where giving is practiced so that they will never object to bequeaths or legacies. Such children will encourage their parents to give. Thus, the seed for giving while young should come from the family.

If one does not have money, he can give his Time and Talent. For example, in DOS programme, we give material and volunteers contribute their time to collect these materials and distribute them to charitable institutions.

Charitable organisations should involve their neighbourhood first. But, in reality, most of them shy away from their neighbours and go to distant pastures to contribute. This takes a long time, because 'seeing is believing'. For example, Shiva Shakti Kaakum Karangal, a home for the mentally challenged children in Chennai, has the neighbourhood support. They involve them in the day to day activities and the children create a bond with them.

Charities think that the neighbourhood would be critical and therefore avoid interacting with them. It might be so in the initial stages, but over time they realize the important role you play in the community and would want to partake in your activities.

Most of the philanthropists have the money, but do not have the time to listen, feel, and experience. Such philanthropists do not sustain. Time is essential for all philanthropists; else it would be one-off and impulsive.

There should be a healthy mix of philanthropists—both young and old. I plan to launch a Bequeather's Club, where members would leave behind part of their wealth for community causes. The club would be managed entirely by bequeathers' themselves. People who are mentally inclined and also have the support of their family will give 5 to 10 percent of their wealth for a good cause.

This initiative would be easy to translate charity into action plans.

Attitude of giving

There is a constant struggle between the heart and mind. This starts when the life is created and ends when life is ended. That is the journey! The heart says: “give unconditional love and compassion” while the mind says: “what is in it for me?” This is the constant struggle and where does it belong on a zero to hundred scale? It depends on what influences the mind, either internal or external.

If parents encourage giving, then their children will give. Thus, the environment which you create in the society will encourage giving. Heart more than mind is a primary social work factor. How many people will be able to generate this attitude? It can be vaguely compared as you are the society’s face in the mirror.

First experience of Giving

At IIT Kharagpur in 1958, there were 8 students pursuing their Master’s Degree in Chemical Engineering Plant Design, and 4 students (which includes me) were offered a scholarship of 150 rupees a month to cover the expenses. At that time, I felt that regardless of status, the other 4 students also deserved the

scholarship. So, I talked to the other three students who received the scholarship and convinced them to share the funds equally among those who did not receive this benefit. This was enough to meet their expenses. This was a live experience of giving and receiving with love and dignity.

I am happy when I see someone achieve his objective of training and empowering others, and I get angry when I see anybody working with me and not achieving their target. If I get an opportunity to meet both—the one who made me happy and the one who made me angry—I would like to speak to the one who made me angry first, as I want to help him. I feel very good when I learn that I have been instrumental in transforming the attitude as a person. I like to be around people who are humble. I don't exhibit my anger in public.

A transition occurred in me when I was 40 years old. I read a book titled 'Power of Positive Thinking' by Norman Vincent Peale, a Pastor. A lot of people appreciated me for my changed behaviour and this refined me to be a better person. This book changed my life.

Being a student of Ramakrishna Mission, I am inspired by Swami Vivekananda's teachings. My father was spiritual as well as rational. Most of the time you find spiritual people to be charitable, because it disciplines the mind to be content and make surplus available to giving.

Spirituality and religion are separate. Religious practices are more scripture and ritual oriented, but spirituality is an attitude. Religion can be involved in charity, but it is not a must. Spirituality is discovering yourself—God within you!

Dignity in giving and receiving

The top most development values is dignity in reaching out. Giving is not just giving, but becomes an attitude, character, and act of gratitude.

I am giving because God has given me this facility to reach out to more recipients thereby spreading the give effect. When you give, somebody sees you giving and it is contagious. People will like to copy this and come to you and ask how you are doing it. Giving is an economic activity and not charity, because you are giving to only those who are skilled and knowledgeable.

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When you give to somebody, you are increasing his potential and leads to growth. More people should give little of their little. There should be no dearth for giving, there are no boundaries, have no limitations and feeds on itself.

The giver is also a receiver. You may be also lacking in something, which you may receive from another giver.

3. Sharing of experiences

HOC - A Government of India enterprise in Rasayani, Maharashtra.

I was the Chairman and Managing Director of Hindustan Organic Chemicals (HOC) and lived in the company's colony at Rasayani in Maharashtra, about 60 kilometers from the city of Mumbai. I was deeply involved in social service activities and connecting with the employees and their children in schools. This gave me an opportunity to work in this vertical. One example is that we handed over the school that we managed to Fergusson Society of Pune, a very old educational institution of repute. We provided the teachers with accommodation and we did not interfere with the academic administration. We provided them with top class facilities for them as well as for the school children.

For instance, we provided an indoor auditorium, and a half of Olympic size swimming pool, to develop extra-curricular activities for the children of the employees. During holidays when parents wanted to go on a trip or on a holiday, the children refused to go along with them because they wanted to spend time in the indoor auditorium and swimming pool.

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Another great attraction that I provided was to invite people who top sports personalities to live with their family in our guest house and teach our employees' children indoor games. One such personality was Shri. Prakash Padukone, a top badminton player who spent a month with the children. Thus, children used to look forward to spend time with such people than joining their families for a trip outside. Even though employees had Leave Travel Concession (LTC), they could not leave the city because their children would refuse to join them. Their children were more actively interested in developmental activities and this facilitated their all-round development. To this extent, all the school children scored good marks and pursued a good career as well.

This is a way in which you can become socially active though an opportunity given by your own organisation. I call it a neighbourhood. Instead of going out to around 300 kilometers to do some social work, just look around and you will find opportunities.

HOC built a hospital with 50 beds and several resident doctors so that the entire institution and their family members were provided quality health care, most importantly preventive health care.

The children studying in 10th to 12th standards are grown up and independent. So, we involved them in conducting eye camps for the company employee's, their children, and the neighbourhood people. We selected 6 to 8 villages in the areas around our colony, most of which belong to the fishermen community, Kollis.

The employee's children went to their dwellings and found out how they were dealing with issues related to education and how they were able to manage their eye related problems. They collected data on the type of eye problems that were prevalent so that they could be brought to the eye camp which was held at HOC hospital with the support of doctors from Mumbai.

All the above programmes were managed by the children. Thus, we inculcated the spirit of service amongst the children of employees. The employees were happy and so were their children. Thus, we engaged in social intervention by helping the people in our neighbourhood.

I wanted to make this eye camp as a perpetual camp wherein it should not be conducted for a particular week, but instead throughout the year. This was because we had many people who have various grades of eye problems that required our attention. We lined up these people so that in 3 years' time we could totally address all eye related problems in our locality.

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To get a flavour for this program, we named this after Late Dr. Kasbekar who was the Former Chairman of HOC. He earlier worked in the defence and was deputed to HOC. Employees held him in high regard as was very inclined to help people. The eye camp was thus called “Dr. Kasbekar eye camp”. What is in a name is always a question, but a name can get people to identify themselves with somebody whom they revere.

I approached the board of directors at HOC and got a fairly large sum to manage the eye camp. I invested this into a corpus fund and from the interest amount managed the programme along with some additional donations as an ongoing camp year after year.

The entire programme was managed by the employee’s children and the Doctors. There was a surgical theatre, operation theatre and we brought specialist doctors from Mumbai on specific days for consultations.

We extended the scope to social interaction by using employees and their children engaged in this activity. We could ingrain the attitude of giving in the minds of the employees.

Now, the programme at HOC is continuing and they have completed about 100 villages. We have spoken about this in

several public sector forums so that many people can adopt this methodology.

This is a CSR activity when it was not at all heard about. It was in 1977 to 1981 and the company reported these activities in their annual financial report.

We also brought in new concepts in our annual reports. We made our profit and loss accounts corrected to inflation, i.e. if inflation is taken into account are we making really any profits? This is because of the constant cost factors in the profit and loss account. For this, we got a recognition from the Chartered Accountants of India as the best presentation of balance sheet amongst the public sector companies in the country.

Another programme that we launched at HOC was providing monthly incentives to SC and ST students to pursue their education and assure them with employment at HOC after they had completed their graduation. There was a reservation system for SC and ST candidates for employment, but none fulfilled the criteria for employment. I therefore made the organisation realise that we have to make the availability of candidates possible through our efforts. Thus, I visited schools in villages that were

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named after Dr Ambedkar and mentioned about our programme to the students. Students who were pursuing their second year of graduation were adopted and were assured employment on completion of the course.

This scheme was praised by Hon'ble Minister Bahuguna and shared our example with many Public Sector Companies. It was a special participatory proactive drive to make availability of scheduled caste people for employment. Around 10 Companies that came under the Ministry of Chemicals implemented this programme.

There was zero attrition rate at HOC as wholesome support was provided to the employees and their children.

Reliance

At Reliance, I was the Group President and had direct interactions with Dhirubai Ambani. His approach to social work was entirely different. He used to say that he was creating a culture of 'equity investment' through shareholding by public at large. There were millions of shareholders and every year the price of the share was going up due to the company's good performance in growth. Thus, every year, the shareholders made wealth through shareholding.

Dhirubai thus created a culture of equity shareholding amongst public at large. He used to say that this in itself is social work, because the money gets distributed. The availability of money to the family helps them to manage their children's education and family needs. Therefore, it does not require for the company to run schools since he has enabled the people to fulfil this need themselves.

Later on, the company through its Trust constructed hospitals in Jamnagar, and bought the Harkisonndas hospital in Mumbai and converted it into a speciality hospital.

**Big Questions
& Beliefs
in
My Life**

4. Philanthropy

Philanthropy is generally bequeathing or giving away one's wealth in part or whole towards the causes for which the Philanthropist has inclination, emotional attachment or a flair to do. Philanthropy in terms of funds will sustain activities liked by the Philanthropist or that is already being done by organisations.

The fund will be one which is sustained either directly or indirectly through the interest earned by the fund for the purpose of disbursement.

Social Philanthropy, according to me, is one which is directly attached towards Social Entrepreneurship and social needs. By Social needs, I mean the needs of the society, particularly for the downtrodden or unfortunate sections of society who are not able to help themselves or not being helped by others, but need help at all stages of livelihood in order to be capable of living with honour, earn a living, pursue their work in society with equal status, and live happily. This is the definition of social philanthropy.

Philanthropy is generally considered in terms of money or bequeathing, however it can also be in kind. It can be participation – emotional and material by the philanthropist; he can devote his

time, energy, and presence in these activities as it adds flavour and strengths to these activities. Such a philanthropist will be actually able to experience what is happening and therefore be satisfied in terms of outreach and whether what is happening is according to his inclination, desires and expectations.

Participation will also give him opportunities to course correct his ideas on what is social change and how it is to be effectuated with least employment and resources. Therefore, he will be able to share his experiences either through print media or lecture series with other budding social entrepreneurs and other social philanthropists. Therefore, it will have a spread effect.

Philanthropists should become a breed which come together. I have a dream that they will become bequeathers and they will allow well before their life time, even during their youth, certain part of their earnings be dedicated to social philanthropy and also certain percentage of their earnings at the time of their demise will be allocated and given to social causes. He or she will also indicate the causes that are closer to his heart so that the Bequeather's Trust will be able to direct these funds to such activities so that his soul will really rest in peace.

For this, he has to convince his family during his lifetime about how social bequeathing or bequeathing of the wealth for social causes is a part of the obligation of the family to the society. It is not only him alone, but the other family members who should also agree totally - mentally as well as emotionally - that this cause should be served in a sustainable manner.

That is the sense of bequeathing itself. It is a legal application that our funds should go outside the family entitlements and towards the societal entitlements. It will slowly become an acceptable pattern in the family that the earning member in the family has a right to bequeath and they will honour it. When honouring is done, their respect in the society automatically goes up. Therefore, they will more and more seek to do this than abhor it.

I would say that in the sense of bequeathing and philanthropy, the two outstanding people who have spent a great portion of their wealth while they are active and involved are: Premji of Wipro and Shiv Nadar of Datamatics who is running SSN college of Engineering. SSN College is a very good institution and has arisen out of his desire to give away his wealth for sustainable education.

Similarly, Azim Premji of Wipro has concentrated on that part of the society which needs the most, the rural children and their education. These are the areas which are unseen, or where anybody has judged the enormity of the issue. He has done enormous work in Orissa and Karnataka and is now slowly spreading his intervention in other states. I adore him for his courage, his dedication and his actual doing in all grounds. Finally, he is very active and not at the end of his journey leaving this task for someone else to handle.

Social Philanthropy should be taught as a social science in schools and colleges. Eminent personalities who are practitioners should be invited to talk to these students so that it makes an effective impression in their mind at a time when they are planning their career.

Philanthropy should be encouraged by appealing to people who are in a position to part with their wealth for the social philanthropical cause. For them to do it willingly, they should understand why they are doing it, what is the significance, how many are helped, what is the quantum of help, what is the impact on social philanthropy, how they can ensure that it will be

spent for the right cause and not wasted away on administration expenses.

Tax benefits offered by the government is only to encourage the philanthropists in an indirect manner, and benefit NGOs. There are three arms for social philanthropy—the philanthropists; the government which enables, but does not have a mission to implement; and the NGOs who have a dedicated source to implement, but do not have the wealth. The NGOs should invite the philanthropists to see the work they are doing so that they are happy to see the way in which their money is spent.

My vision for future India in terms of philanthropy being taken by every household and by every economically well doing person is to bequeath for a Trust. There should be several Bequeather Trusts with a wide variety of approaches on where to invest money for promoting social causes, particularly reducing social inequality. It can be either focus upon poverty or education, or disability, or any other form of inequality. In order to bring in equality into the society, they should ensure that the person receiving the help does not feel that he has been offered charity, but instead he deserved the help. The form of bequeather trust thereby becomes impersonal.

To manage the funds received by philanthropists, we need Social Entrepreneurs heading and running the NGOs who will be able to receive the Bequeather's Trust money and apply it to such causes where they have the inclination to do, thereby satisfying the giver and the taker.

There is a saying: A man's desire is to get and get; get and give; give and get; and give and give. The last stage he reaches would be sooner the better, because when you give and give more will flow in. Give and give is a state of mind which will support all these things.

Giving is a philosophy strengthened by philanthropy. It could be one rupee or a million rupees, but strengthens the giver.

Giving through an NGO gives a belief that the social entrepreneur will equitably distribute, conserve, and create an impact of what is expected of it. The taker will also feel that he is getting help from a social entrepreneur and not from the money giver directly.

As a Philanthropist, and watching the effect of philanthropy on social causes, there are three main elements —cause, wherewithal to support the cause (I will not call this money as it is with the bequeathers), and the people who will deliver it, i.e.the

social entrepreneur.

The lesson that I learnt is that when it comes to doing a good cause, make it sustainable. There is an inadequacy of social entrepreneurs who devote their Time, Talent, and Touch to use Treasure. In the four Ts —Treasure can be built or located, but we need a person with an inclination to be able to deliver it to right people at the right time and for the right cause. There is a need to follow it up, nurse it, and grow it. That is the essence of social entrepreneurship.

CSIM is one organisation that promotes social entrepreneurship, but there is a need for replication. We need one social entrepreneurship creation in every place with people who are willing to give the 3 Ts.

We need more number of social entrepreneurs than engineers or doctors, this gap is my concern.

5. Networking

The most important requirement for an NGO to succeed is to network with its stakeholders. I used to call Network is Network.

In a company, networking is equivalent to financial net worth, equal to equity shares and reserve fund. The reserve plus equity is called net worth. Successful companies have a high net worth and they can use it for future for further investment and the like. Similarly, for NGOs, networth is not money. Networth is network! Because, it is the network that will come to its rescue whenever they are in need. NGOs who operate in isolation without recognising the need for network will under-achieve their mission.

For network, it is with people. They could be the donors, beneficiaries, public at large, neighbourhood, volunteers, and employees. Firstly, you need a network of these key stakeholders and increase their number and type, because the essential strength lies on the quality and involvement of the stakeholders and their commitment to give continuous support to the NGO. Network between NGOs are also essential. It is not sufficient at the moment as they operate in isolation.

Recognition of the NGO will come out of their performance, the impact they have created, and how well they are aligned with their vision. You have to rate their work depending on the context in which they work.

There was a company working in the field of pest control who wanted to work in a Koli tribal area. They posted their volunteers and carried out a need analysis. An analysis will remain an analysis unless it is accepted by the recipients. So, the organisation asked a husband and wife team to live in the community as part of their citizenry and get to know the beneficiaries. It took a year for the beneficiaries to be accepted by the community and realise that they have come to do good work.

For, networking faith is an important element. Beneficiaries will therefore become participants because the social work agents or the NGOs has taken the trouble of aligning with the people to improve their standards of living.

Social work organisations also tend to make their recipients feel that they are superior and the recipients are not equal. If you go to the village and community and say that you are equal to me - they won't accept your word as they have to get a belief that what

you say is what you mean. In order to gain their faith, you have to live in the community, take part in their activities and become acceptable to them. They will then have faith in what you say and put their time and ability to improve their living conditions.

What is very important is to make the recipients feel that they are equal. It is a situation of give and take that the NGO should create amongst the beneficiaries. This will result in a multiplier effect. It will lead to Each One, Reach One. People have created an impact, unless this goes out to a larger section of a community, it will remain limited. To reach out you need people. It is better they are beneficiaries as they have the experience of having been benefited. 200 beneficiaries can reach out to 1000 people, this is the replication effect of reaching out. The beneficiaries are therefore becoming catalysts of change.

6. Values and Ethics

In the designing of vision and mission, we need to also outline the values for the organisation. Vision and mission becomes insipid without values governing it. Vision is long term and mission is short-term with defined results.

In order to get these in place and make it a sustainable vision and mission, we require values. It is the back bone. Unless the giver and taker have mutually accepted values, sustainability of the vision mission will not be effective. Vision or mission is always guided by values and derived in consultation with stake holders. They should continuously keep in mind and follow it on whatever activity they perform in the field. Therefore, the impact will not only be for impact sake, but it will be permanent in the beneficiaries. It will stand off very clearly as somebody who has been impacted by a role model. Not only NGOs, but beneficiaries can also become role models.

Values can be listed as 100 or more. But, it is not possible for an NGO to follow all the 100 of them. You will have to write down the values that NGOs and beneficiaries cherish, prioritisation, and write down the top 3 values. This will serve as a guideline for the

vision and mission and objectives of the organisation.

Everyone should recognize and identify themselves with the values. For instance, 'transparency' as a value. The NGO should express clearly the work that they are doing with all its stakeholders so that they are all on the same page and will work together. If there is lack of transparency, then each one will be in guessing game on what is being told and what they mean. There will be a variance.

Ethical is another value, which means that you should do the right thing. In Sanskrit truth is known as '*sathyam*'. Truth can be bitter and so people will run away from truth. This is a natural phenomenon. '*Priyam*' in Sanskrit means 'like'. Therefore, when we tell the truth, we should tell it in a manner which is palatable. To say be truthful, people will forget. But, to see how people will consider truth as a value will enhance the impact.

The values should not only govern the organisation or beneficiaries, but the leaders and staff as well.

For example, smoking. We need to correct people who are smoking in public places. We need to tell them that they are affecting the passive smokers. Of course, we are not law and

cannot take legal action. Instead, we should be responsible and accountable for their actions. We can say that we are working towards eliminating smoking in the neighbourhood and try to correct their behaviour. The logic is responsive, responsible and accountable. Being accountable does not mean that you are accountable to any authority, it is being accountable to oneself and to one's own consciousness. The basic principle to bring out these attributes is through attitude and the concept of 'Each One, Reach One'. Each person can reach to one more person and demonstrate responsibility and accountability.

7. Corporate Social Responsibility

Corporate social responsibility has come to a center stage and is the concern expressed by many countries, including India. This brings about the role that the corporates can play while exercising their responsibility in the social sector. The corporates are not equipped to identify the opportunities and formulate a plan and execute it in order to fulfil their Corporate Social Responsibility. Social responsibility is generally in the domain of government, private sector, and the NGO sector. The first two, being public sector and private sector, locate NGOs who are actively involved in social interventions and deliver the social responsibility through them in the absence of a proper framework or mechanism to deliver it themselves.

It generally appears that there are a few people, maybe from the Human Resources department allocated full time or part time to monitor such NGO activities. This approach is not going to give the full impact expected out of such initiatives. Therefore, there is a need to develop social entrepreneurship in the corporations at various levels.

The initial stage can be one of creating volunteers. Some corporates actually allow the volunteers to identify areas of

social intervention which is to their liking, close to their heart, and also aligned with the corporation's objectives. They give the volunteers a maxi grant of money, the other part being donated by the volunteer himself or volunteers themselves. This process stimulates a meaningful social entrepreneurship quality in whatever the volunteers wish to do.

The summation of such volunteering work will essentially reflect the CSR activity of the company. This amounts to in-outside relationships. The "in" corresponds to the volunteers who are already employees of the company, i.e. internal resources, and "outside" are the recipients of such an interaction which manages the gaps, i.e. identify, as existing in the beneficiaries.

Similarly over a period of time like in-outside there can be out-inside. Out-inside means the requirement originates from outside people who are in the community or society in which the corporation is functioning and their social citizenry evolved a requirement of the community or society to bridge a gap and thus offer enumeration of the problems that society or community is suffering from. They take part from outside with the corresponding or equally capable inside initiative to deliver and achieve the impact expected of this initiative.

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This is a pattern in which several corporates are functioning in the CSR area. Instead of volunteers from within some corporates create a Trust which is equivalent to a CSR programme and give the Trust the responsibility to secure some of the CSR objectives of the company, periodically review the activities, measure the impact, and report to the board.

This occurs in companies who have already created awareness of their corporate being a corporate social citizen. However, in order to have this initiative pan-India the Indian government through the Ministry of Corporate Affairs has made it mandatory for corporates to allocate a sum equivalent to two percent of the net profit of the company each year to be spent on CSR activities. Maybe, it is required later to incorporate the objectives and activities and the money spent in the annual or bi-annual reports that is brought out by the company, filed with the Ministry of Corporate Affairs and also sent to various stakeholders, employees, donors and also the shareholders.

So, with this background there is going to be very large number of companies which are profit making both in public sector and private sector. Find out how much money they have to contribute to CSR over the year and identify how this money has to be

spent and monitored in the various schemes that the corporate has launched. This will be truly a methodology of reporting and analysis thereof and will structure the future path for the CSR program in consultation from stakeholders, primarily the shareholders in AGM, to get their views on how the programme can be effectively conducted in future. This is because we also bring to the attention of the shareholders that the money that is allocated for CSR is actually something we take away from the shareholders, which otherwise would have been given as a dividend on the shares.

So, qualitatively this processes will ensure that the shareholders feel that they are contributing to the CSR and the company is doing it on their behalf. Therefore, over time they will positively endorse this activity and is of interest of the shareholders. The shareholders actually acknowledge and agree to this process even though it is a regulatory process. All these are likely to happen!

With the corporates being in business and the business objective is to either give service or sell products out of manufacturing to the consumers and make a net profit at the end of the accounting period, the net profit becomes a disposable surplus and is

allocated to various heads. These are called reserve of the company which stays in the company's books which can be used later when circumstances demand as an internal resource.

The second one is to declare dividends which will be a pay out from the corporates to the shareholders. The shareholders are public at large and also individual shareholders who own different levels of stocks from controlling stocks to non-controlling stocks in different denominations so that those people get allocation of surplus funds.

Now, CSR will get their recognition in another form of two percent of their net profit as allocable to CSR activities. In other words, corporates are slowly coming to the belief that they are also triple bottom line and not a single bottom line as seen originally by people. Earlier, the net profit was the only bottom line for corporates, but now the net profit will reflect the economy of the company.

The CSR activities contains two other heads i.e. equity and ecology that are exercised by the company. For instance, the society, community, and various stakeholders are considered and treated equal in delivering activities. Finally, they will also need the report on how ecologically sensitive the corporation is in

terms of waste production, waste disposal, and recycle of waste.

How you treat the planet —environmental or ecological attitude of the company in conducting the business — will be in such a way that they are in conformity with the standards that have been laid down by world organizations as well as national organizations with regard to ecology management. The CSR activities really make it possible for corporates to think differently from a single bottom line to a triple bottom-line. The triple bottom-line is expressed as 3Es: the Ecology, the Economy and the Equity. Economy is not only to the immediate stakeholders of the company, but also economy that uplifts the employees and affects the people who are living in the community or the community in which the corporate is functioning or the society in which they are serving.

All these people also see that this impact is making a contribution to add richness to their lives, or in other words they are able to contribute more to the GDP and they are also contributing to the happiness because of the Ecology, Economy and Equity.

There will be a total impact of the stakeholders living in the community and in CSR that is delivered by the corporates. However, as corporates —where they are now and where they are starting — is one where they do CSR because of the regulations.

There is no way we can avoid it. Many companies will say this is an inevitable punishment on them and therefore they are doing it. But, subsequently by creating the social entrepreneurs within the company and outside, there will be an entrepreneurial spirit that will prevail finally in social responsibility of the corporate so that the corporate will begin to behave as a good corporate citizen, just like a social citizen and social entrepreneur.

The corporate will also become an entrepreneur not only in business, but also in social entrepreneurship and society related issues. They will get eventually very competitive in their line of business. They will have one up-man ship in whatever they do and it will be recognised by the community at large. They are doing their best at all times and are raising the bar in doing their best year after year so that the benefit flows into the society.

In order to do the best in the community, they have to be innovative. In other words there is a pressure, because of the CSR activity, constantly on the corporate to innovate and create. In other words the R&D work and the continuous improvement in their processes and methods of delivery are so much engrossed in bringing fruits of competitiveness into the bottom of the operations.

They will get competitive strength from the business. It is not give away, but also there is a takeaway for the corporate in whatever they do. The take away is the competitive strength. The competitive strength gives the sustainable position for the corporate and its growth or expansion.

Organizations like CSIM and SAN, India have to aggressively interact with the corporates which are covered under the CSR Act. One can find out from the previous year's balance sheet from the Company Law, how many corporates are eligible for CSR spending and from that you can take some names to propose creating of social entrepreneurship within the company.

You can call the social entrepreneurs inside the company as social intrapreneurs because they are internal entrepreneurs and selected people become the core team. This means that you are giving them human capital to implement CSR and you will also structure a framework for social audit.

If there is a Social Audit framework, we can also train some social auditors within the company to serve as internal social auditors. Social Intrepeneurs and Social Auditors will be created in order to deliver the CSR programmes that the board has approved.

They are also seeing that this is an integrated approach to business strategy. It is not a standalone thing that you would do because of regulation. Instead, it is something you do because you see much value in doing that, it gives you an opportunity to be innovative and creative, and you intertwine the social strategy with the business strategy. One is not at the cost of the other, but it is for positively reinforcing the other.

So CSR, CSIM and SAN, India should be able to offer a programme to select corporates in strengthening their CSR framework so that they can out source it to an NGO or do it themselves through volunteering. The companies will be able to show their work in such a way that when a social audit is conducted, the exact impact made is in conformity with the organisation's original mission.

SAN, India can also facilitate the corporates write their mission, vision, strategy, objectives and activities and outcome and indicators which is part of the social audit framework. We need to therefore participate with the corporates from the start. This maybe a hard sell initiative, but the corporates should enjoy doing their CSR and not take it as an unavoidable burden that has been imposed by the government.

It is an integrated way of working so that we can tabulate all the information, assess the impact that it makes and compare it with the original intention and assess whether it is integrating with their business strategy.

Social strategy and business strategy are not two different silos, but integrated. When we empower the internal group, we will be able to assess, innovate and make this integration useful as a business tool or a business strategy for the corporate.

It is how the government used to say in the past that corporates should do R&D for technical innovation. The money spent in R&D is tax free. Likewise, this is a social R&D. It is being integrative, innovative and creative in approach, so that it would actually make the business more competitive than before. It allows a company to grow not only in stature or image, but also in its own bottom line.

8. Corporates and Social Work Sector

The difference in a corporate engaging in social work and an NGO doing social work is in the scale of operations. In corporate, there are more human resources available as their employees have assured jobs and are interested in doing social work by investing their time and talent. That kind of human resources is available at call. But, in the case of NGOs, human resources are not at par. They have to ferry from the social milieu which is always afraid of security.

NGOs should therefore synergise with the neighbourhood companies and encourage their employees to participate in the NGO activities. For instance, General Electric (GE) encourages its employees to involve in NGO work of their choice. They also offer a matching grant of 1000 rupees when an employee contributes 100 rupees to an NGO that works in the vertical prescribed by the company – for instance education, health, etc.

Corporates and NGOs can work together. It is only identification of resources and role play. What is essential is mutual trust. Both of them have to come together and resolve the mutual trust problem and develop strength. In order to do that NGO leaders

should have training in Social Entrepreneurship at CSIM. Like a business entrepreneur, there should be a social entrepreneur. The common factor is entrepreneurship – willing to dream, work together and be accountable.

NGOs are aware of the ground work reality as they are working with the grassroots and know better. CSR programs can save time in conducting an impact assessment and should take the knowledge from the NGO. They should enable others to participate in their work. Enabling is also recognized as CSR activity.

Opportunities are aplenty. You have to get a linkage between NGO and a Corporation and should together build a Trust. Business houses always think that they have more responsibility than NGOs. NGOs should therefore prove that they are equally responsible. For this, they should talk the same language as the corporate. This requires training for NGOs as although they might have the passion, most of them do not have a system.

If the NGO has a vision and mission document, and are clear on their focus area, then they should convince the corporate that has a CSR programme that they are in congruence.

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Once the vision and mission statements are approved, there should be constant reviews in the course of delivery of mission. These reviews will give a feedback and also suggest corrections. If they agree for periodicity of review and course correction and if they systematize it, then the faith between the two will increase.

The more number of activities the NGO can shoulder, it can intensify the work that they are doing for improving the quality and the spread of it.

NGOs who are requested by corporates to collaborate in areas where they do not have prior experience, should first do a pilot. The learning derived from the pilot project will make the NGO possible to build growth – quality growth or spread out to more beneficiaries – thereby providing higher value to existing beneficiaries. Depending upon manpower and their bandwidth they can decide either on spreading or work by emphasising on quality.

It essentially boils down to both public as well as private sector that people training in people and getting the people to develop as professionals in whatever they are doing has to be achieved.

In the social sector, the problems are varied. It has to be recognized and attended either by the social sector or only the corporate sector or by co-operation between the two.

9. Social Workers

Social Worker is almost equal to volunteering in any social arena. It can be full time or part time depending upon your time availability. But, everyone needs to give some time for volunteering and social work.

Social Work is a very vast area and it has geographical issues where it is defined as tribal, urban or rural. It can be classified based on gaps - haves and have-nots. The two Gs – Geography and Gaps – are what needs to be addressed. To address this, we need different efforts, one of which is to look at the base of the pyramid, i.e., social worker. They are the barefoot soldiers and there is a need to train such people to become a volunteer and give time and talent and contribute towards reaching out to people in various verticals. It may be education, health, skills, or economy. I call them three Es — Equity, Economy and Ecology. All areas of social work has got relevance to the economy of the individual; Equity —everybody is treated equally and not differentiated based on their caste, creed, colour or gender. Whatever you do for economy or equity should not result in destruction of nature, for instance, mining or polluting the environment thereby endangering the environment.

When the social workers are gathering together and they want to extend their time and their knowledge for the betterment of people who are geographically situated in different places and have different gaps in their life skills, you should bridge that gap through barefoot soldiers (social workers, social entrepreneurs, socially inclined citizens).

Barefoot soldiers are people who give more time and talent that is available with them, rather than treasure. These people are trained so that their volunteering time become available to the community like man-hours. So, if a person has 300 days in a year with 8 hours in a day, if he is able to give away 5 percent which is 100 hours regularly in pursuit of social work which is close to his heart, he becomes a barefoot soldier and is at the base of the pyramid.

The base of the pyramid has to be strong in social work. Therefore, social workers are volunteers and are very essential component of delivery. Whereas, the entrepreneur is the leader and is at the top of the pyramid or somewhere near to it. He is giving concepts, programs, methodologies, guidance, course correction, gets feedback and restructures the work —so that it benefits the base of the pyramid. They are constantly at it without any deviation so

that the quantitative and replicable results can be reached.

We need both—Social Workers and Social Entrepreneurs—a leader and a follower. We need more followers than leaders because they are at the base of the pyramid and are spread out in geography, in communities and have a time dimension. They have to be available when help is needed.

The leader will do conceptual work like vision, mission, objectives, activities and outcome, output and will be able to measure the impact and interpret about how far we are going and provide feedback to social workers, who are mostly volunteers.

The volunteers can belong to any age group, but a social entrepreneur needs to be one from the social worker group, maybe 1 in 100. He should understand social issues, participate in the activity and get a live understanding. He should also design the objectives and methodology to deliver social work to the people and get a feedback of the impact and then rearrange the methodology to be better and better, i.e. prove and improve! Not all of them are leaders, nor do we want all as leaders. We also want doers!

For example, in Shiva Shakthi Kakkum Karangal, originally we thought that we should not exceed 20 to 30 children in one home as we need to have close interaction with every child in the institution. But, if you want to accommodate 100 people, then you need to have four locations. Thus, we expanded but made an error as we do not have committed people to manage the home located in four different places. If we have only one person, he or she can manage all 100 children with or without some strain.

Leadership can be given through remote monitoring, but for actual work we need social workers who are in the base of the pyramid. In Hindi, we call them *karmacharis*. Such people are missing and we are now wondering whether we have adopted a wrong methodology. Probably, we should have had all the 100 children at Valsaravakkam itself or at one location as against four locations. There is conflict between the above two approaches.

We are able to create social entrepreneurs, but not social workers. We may have enough money, leadership, objectives, vision and mission, but we don't have people at the base of the pyramid. To create this, we have to go to people who have studied up to eighth standard or are school dropouts. We have to devise a way

and decide on which population to focus upon. It is like recruiting army *jawans*. Without *jawans* the Major General cannot fight. Their only slogan is “Win.” We have a spark for leaders, but have an inadequacy in social workers.

When we founded Centre for Social Initiative and Management (CSIM) for social entrepreneurs, I wanted to have a parallel institution for *karmacharis*. They may be educated only up to 8th standard but should have basic values like wanting to help a person in suffering, feed a hungry person, talk to worried people, etc.

Talking about the base of the pyramid, we need to build consciousness and not command and control. This is because, social entrepreneurship gives you a servant leadership unlike a power leader. In business and governmental administrations, when people are placed on hierarchy based on the responsibility, accountability and power they enjoy. So, they drive most of the action by command and control. Whereas, a servant leader is one who gets people involved and do work on their own as they feel that if they don't do it there will be gap.

When you run an organisation as an NGO, you need the top leadership and you need the base of the pyramid as well. But,

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how they work together is their consensus. All of them should understand the objectives, activities, and what impact it is going to produce. That is the triple bottom line—people, planet and economy. People means equity, planet means ecology, and economy means some surplus creation – money or resources—so that it ensures sustainability of your work.

The social work drives basically the three Es and drives it by consensus, democracy, and understanding the basic underlying vision of the NGO and what is the impact we intend to produce.

10. Creating a supportive ecosystem for social enterprises

Moved by the wide spread inequality in the society, I felt that nurturing socially conscious citizenry is the only best solution to realise equality. Interactions with people from the social sector gave me new lessons. Most of their work were unnoticed and their inability, especially that of women, to think in entrepreneurial terms prevented their scope of reach. Thus, In 1999, I launched Manava Seva Dharma Samvardhani (MSDS), a charitable Trust, in Chennai, to provide professional hand holding to socially conscious individuals. The Trust's has a multi-pronged approach of recognising social change agents with the annual Sadguru Gnanananda Awards, grooming prospective social entrepreneurs to launch new initiatives, and providing educational opportunities for the marginalised. These added value to the efforts made by many socially conscious personalities and institutions.

CSIM was launched by MSDS in 2001 as a Business School for Social Entrepreneurship and Social Work. As a pioneer in offering training programmes in social entrepreneurship, CSIM encourages persons or institutions to operationalise their service missions by applying business principles, and making the

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impact more visible. The curriculum therefore, was supported by modules that helped candidates to contextualise their ideas without any room for second thoughts or ambiguity.

Given below are the list of courses offered by CSIM:

- Post Graduate Diploma in Social Initiative and Management (PGDSIM)
- Post Graduate Diploma in Social Enterprise and Management (PGDSEM)
- Social Entrepreneurship Outlook Program (SEOP)
- Online – Social Entrepreneurship Program (e-SEOP)

The most enlivening part of the post graduate courses is the one month block placement and project presentation. During the block placement in an NGO, the candidates get hands on experience in NGO management. Project Presentation is a component that encourages candidates to pen down ideas of their social enterprise.

As an institution desiring to work as a catalyst for social change, it becomes imperative for CSIM to create a 'supportive eco system for social entrepreneurs to evolve and thrive'. This

requires CSIM to spread the message of social entrepreneurship through customised workshops for various stake holders (not just the enrolling students), especially those from corporate and social work circles, whose endorsement and application of the same will promote a conducive atmosphere for the small and medium social enterprises. The training programmes organized for this purpose focus on multiple themes ranging from Financial Management to Fundraising, Documentation to Group Dynamics, and Social Accounting & Audit.

Interaction and networking with many groups made CSIM realise the need to incorporate Social Audit as part of its regular work. In an atmosphere where sustainability and social responsibility greatly influence each other, the equation requires social audits to authenticate good work, and offer lessons to those that have derailed.

CSIM partnered with Social Audit Network (SAN), UK to establish a support system that will encourage the practice of Social Accounting & Audit among NGOs, social enterprises and corporate social responsibility programmes. CSIM is SAN UK's knowledge partner in India and has established its Indian chapter – SAN, India. So far, SAN India has conducted social audit for

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10 for-profit organisations, 6 CSR programmes, and 21 NGOs have been. SAN, India also coordinates Impact Assessment for projects funded by leading Foundations.

As part of creating a supportive eco system for social enterprises, Centre for Media and Development Communication (CMDC) was launched in 2009 as the communication wing of CSIM. Besides teaching principles of development communication in regular courses, CSIM also conducts short term courses on media and development communication for students and development workers. As the need emerged, CMDC soon introduced consultancy services for NGOs to manage their websites, prepare annual reports, newsletters, brochures, magazine and tabloids.

Conversations Today — a monthly tabloid launched in January 2010 and registered with the Registrar of Newspapers for India in September 2013—focuses exclusively on social issues. It has created its niche in the social as well as print media and has a readership of over 50,000 across the globe. The tabloid features NGOs, CSIM alumni, Change Makers, and celebrities involved in social work.

A team of professional editors and writers compile this publication

and is shared widely amongst corporates, NGOs and educational institutions free of cost. Printing of this tabloid is sponsored by New Indian Express and corporate and individual sponsors help CSIM to meet the distribution and overhead costs. The compilation of articles featured in this tabloid are published as a book titled “Unsung Beacons” each year.

CSIM has collaborated with many like-minded groups to reach potential social entrepreneurs pan India. Currently, there are four centres – Chennai, Coimbatore, Bangalore and Hyderabad. Our centres at Mumbai, Delhi, Devrukh, Guwahati and Hosangabad are in the pipeline. Our objective is to establish 100 CSIMs by 2020 so that a potential social entrepreneur from anywhere will be able to access the programmes and services.

CSIM has persistently looked for areas to improvise their work. On this lookout, they identified groups of people suggesting that regular training programmes were not enough and that they needed more specific and tailor made curriculum giving a wider scope to explore their area of work.

A group of five parents who approached CSIM for guidance to start a bakery unit that will employ their challenged children

The Pathfinder

encouraged them to start the Courses on Social Entrepreneurship for Vocational Rehabilitation. It targets parents of differently abled children and organizations working on similar lines. With friends approaching us with different needs, CSIM has now embarked on the path of providing customized course curriculum.

We desire to begin Social Entrepreneurship programme for School Teachers, convinced that reaching the school students will be a constructive step in promoting sensitivity towards the concept of social entrepreneurship. One also targeted at organic farmers, who require assistance and guidance in accessing markets, establishing market linkages and means of support during transition from chemical to organic farming, is on the cards.

In Chennai, 159 prospective social entrepreneurs have benefited from PGDSIM, 262 from SEOP, 36 from PGDSEM, and 766 from E-SEOP. 52 participants have launched NGOs on completion of the course.

The journey continues with its own moments of surprises and challenges, learning with the social entrepreneurs groomed here.

11. The concept of “For Profit Social Work”

There should not be undue profit in an NGO or excessive profit. It should be limited and reasonable profit. We are looking at triple bottom line, but in the past we had no economic no ecology issues that we were looking at. We focused only on equity, meaning that the giver and taker were equal. There was no discrimination between the giver and taker and the community at large. Without discrimination, we help people to fill the gap between the haves and the have not. This was the greatest focus and it was not looking at economy or ecology, but on belief alone and building stakeholders.

Slowly, we reached this belief amongst stakeholders and NGOs that we need to measure the impact of input – whether monetary or non-monetary, governance, etc. impact being quantitative or qualitative.

This helped NGOs to reach out to more people. Economy is a major component for equity and ecology with natural resources, in both urban as well as rural areas, and have an important role to play in lives of people who are living with nature.

So anything that is done by NGO for the beneficiaries, whether economical or ecological, affects the people. They are like the front and back stage of work.

NGOs do not work for profit, but economy is for profit. If you destroy or deteriorate ecology, you are indirectly destroying economy.

Now, we have Triple bottom lines, whether it is quantifiable or not. What is qualitative now, will be quantifiable later. You will find in time that there are various measures of output, hence will be able to measure it.

My feeling is that all NGOs have a triple bottom line approach. The for-profit element is also coming in. When you look at the term 'Profit', it may seem as if it is against the philosophy of social work, but it is not. You need to look at the dimensions in economy and connect the causes with economy. When a profit is made whether small or big, and this is monetised and gets into an account and disclosed to stakeholders, then the money is valued. This monetisation is used to measure the impact of the vision and mission of the organisation. It is not given away as a dividend to the shareholder. Therefore, the profit element is already there, and embedded in the NGOs, but not come to the forefront and recognised.

However, there are NGOs that are designed only for profit. They have all the three elements, but not at the central stage. By changing the attitude of these NGOs and organising their vision they are now able to see economy with ecology and equity taking equal positions.

For every vision, there is no mission without money. We don't need excessive money, but money is required to create the necessary inputs, infrastructure, training and development of people and their needs. So, in order to raise the money we need a donor who will look at your cause and therefore offer to donate.

A donor or a grant making body are the forms of input. Funds could be from a Trust, whether one time or continuous to create a sustainable programme for a particular cause of the NGO. This is acceptable as it is given out of grace.

Another way of creating the funds, is through activities that generate income, preferably benefitting beneficiaries. NGOs can use their skills and bring out a surplus by involving communities that they are working with. This profit will not be divided amongst the beneficiaries, but will be used for the purpose that the NGO works.

NGO has a source in the form of verticals involving the same stakeholders in it. By nature of gap management, they are able to fruitfully engage the communities in marketing the products and generate funds for the organisation. Direct surplus could be used to reach out to more beneficiaries. The focus should be in scaling out and reaching out to many leaders and geographies who will own that activity.

The ideology of for-profit and non-profit is the same, it is only the way of operation that varies. One example that I would like to give is Dr V (Dr. Govindappa Venkataswamy) of Aravind Eye Hospital. He created the wealth necessary for the NGO and also framed the vision and mission. In order to finance the cost of free cataract operation, he found that he needed to buy intraocular lens. He therefore created a separate vertical within Aravind Eye Hospital that was managed independently by experts, to manufacture intraocular lens at a scale that was economic. He also used this to export to western countries as the quality was good and compliant. He diverted the profit made from sale of lens to provide subsidy for his patients. This process is called cross-subsidisation.

He utilised the latest technology and scale of operations to generate funds for patients who required free or subsidised eye care treatment. He used the model of large corporates like Walmart to market his services.

This is a rare model where Dr V did not have grants, or individual donors or support from government. He created economy within the NGO. Likewise, if NGOs can look out for such opportunities, they can create surplus by operating the economies and utilising it to cross-subsidise and benefit their cause.

Similarly, Lijjat Papad serves poor women living in the slums of Mumbai by engaging them in making *papad*. They created a facility and distributed the raw material to women through paid volunteers. They made a huge societal impact by involving illiterate poor women who are sitting in their homes idle. Activity in itself created employment for volunteers, staff and created a market for *papads*. This is a good example for a mix of for profit and non- profit activity in an NGO.

Revenue that is required for an NGO, needs to be created within the organisation. We could register the NGO as a Section 25 company, where the entire profit is allocated for the stated purpose. The long term objective for the organisation is to utilise the skills of beneficiaries and participate in the income generating activity.

12. Social Accounting and Audit

Social accounting and audit will help the NGOs more than anybody else, because it is a system to be built by the NGO with their limited staff or with outsiders. It is a system which will come into operation every year or every two years, in a cycle which they can manage. It will give the output of the NGO, not profit output, but impact output. What it aims is to boil down all social work to quantitative and qualitative numbers expressing the impact. It is through measurement of outcomes and outputs.

The cycle of work undertaken in the social audit process in NGOs will help in generating vision, mission and objectives. Whether they are fulfilling it or is there a gap between what was expected and actually happening. By taking the cycle of accounting, auditing, outcome, output and impact in another period and so on, will show whether it is edging towards collapsing the gap or is static or whether it requires any more activities to address the objective to get the intended impact. Since it is self-generated scheme for NGOs by themselves for themselves, it becomes easier for all stakeholders to understand what they are attempting and giving them a presentation on what has been achieved. This is generally absent in most of the NGOs, and can be exceptions to it.

We need to train the NGOs to create a framework of Social Audit and initially facilitate to write down their vision, and how to break down the vision into a mission in a time specified objective and quantifiable targets. It also means vision with values, what they will do and what they will not do; what values they will cherish in context of their NGO activities. This is the first framework.

The next framework is how the mission is broken down into objectives, and this is broken down into activities. Activities are mostly carried out by the NGO staff or what I call by people at the base of the pyramid.

Activities can be one or there can be several activities for one objective. This depends on how complex the objective is.

Next step is to measure the output of the activities and this you measure what the qualitative change is made to the NGO or the stakeholder or the beneficiaries and what impact it has made.

Finally, the impact on society's role. For example, if you are working in the field of visual impairment, which is a community in itself, and are a group of people either in one geography or pan India. Each of them have got their own problems arising out of the impairment and is unique in its own way. It may not be similar

to another location. A study on the society, the individual who are the beneficiaries and the stakeholders would be assessed on the impact created by the NGO.

This is called framework which has to be written by the NGO so that they own it. They collect data on various activities, and outputs, both qualitative and quantitative and record it. They go to the stakeholders and share their mission, vision and what activities has been conducted in the past years by taking them into confidence. Similarly, we need to ask their staff if there is any change required in the organisation and whether they need any training.

Meeting key stake holders should happen every year. The key stakeholders may vary, with changes in Trustees and the management. But, you need to interact with them periodically so that there will be appreciation for the output and outcome of the social work. It is shared with all people who are involved in getting it done.

Social accounting is a very useful process internalized by the NGOs for the NGO, for its vision and mission. It is a tool for all. Starting with specific NGOs but enlarging into being a tool for all.

Social Audit Network UK is collaborating with Social Audit Network India and bringing in a new way of self-regulating and self-managing NGOs without having government to control it. It will be real assistance to government in spreading the money and allocating them into areas fruitfully and efficiently in an accountable manner.

People who are qualified as a Social Auditor by Social Audit Network, either in UK or India, come and listen to the presentation made on the social accounts and raise any queries that they might have. They also suggest ways of improving the activities and give their comments on how effectively the social organisation impact has been achieved.

It gives a third party examination instead of self-regularization and we need to have people to do it. I also learnt that SAN India is collaborating with SAN UK is creating an auditing manpower by organising Master Programs to train and certify social auditors.

I wanted to understand the concept of social accounting and audit and offer my services as an auditor, hence I underwent this programme.

Regulating the Social Work Sector

Social entrepreneurs who lead the social cause are not conscious by design or default on what their responsibilities or accountabilities are. They are only keen in numbers and not on the quality.

Social Audit has now come as an initiative of the NGOs, as a modality to self-regulate and to present its work to their stakeholders, institutional donors. Under CSR Act, corporates declare a percentage of their profit as it is legally required to devote for social purposes. They are at a loss to see which social cause and where and how to see the input and output of their social work in order to report to their board.

Therefore, NGOs taking to Social Audit on themselves as well as for corporates are going to increase the participation of corporates in social activities in a more meaningful and voluntary manner. Of course, the next stage will be to report and regulate. For that both government and corporate require trained manpower and NGOs. While trained manpower are required to handle all controls and measurements, NGOs are needed to work towards sustainability.

NGO sector, including CSIM, is offering a key role in creating professional manpower to the accounting framework for NGOs with NGOs sitting on it and auditors as third party validate the contents of the social accounts, its outcomes and impact.

What happens in India is that there are news reports of mismanagement of NGOs and when it comes to the attention of the government they immediately put a halt on it as a regulator and not as an enabler. This is because, they don't have people to enable it even if they would love to.

As professional managers you should be able to regulate impact, regardless of self-regularisation or sustainability. The regulation should become part of the NGO activity. For example, in the case of excise duty and custom duty paid by company when they ship out their products. Previously, there used to be officers from Excise and Customs located within the factory who will certify the goods. They found this management system very expensive and said that the factories should follow self-regularisation and pay duty directly to the government and file their returns.

Likewise, NGOs should concentrate on self-regularisation and prove that their objectives have been met.

In time, Social accounting and audit should be approved by the Government, like the financial audit is approved by Chartered Accountants. Social Audit should become a necessary certification or self-certification for all NGOs in order to prove that their objectives have been addressed.

Social Audit can be separate course, or an add-on to any engineering or medicine or any other degree, because it addresses the issue of a social work organisation and how they are functioning morally and ethically. This is what the government is interested in as they are not looking at what is the vision, mission, output, etc. and whether you have achieved 60 percent or 80 percent of your mission and if you have data to prove it. Social Audit will become like a Profit and Loss account and audited by a third party Social Auditor.

In Financial Audit of a manufacturing or service company, it brings out what is the top line and what is the sales turnover, the amounts paid for excise duty, sales tax, and payable to government. The bottom line is profit before tax and net is profit after tax.

Likewise, if NGOs want to have a financial sheet, you can have a top line - income which is sourced through donations or interest

from fixed deposits and a triple bottom line which is qualitative or quantitative in nature.

Bottom lines outlines the impact on economy, ecology and equity. Ecology means improving the environment, whether it has made the environment less vulnerable because of the activities undertaken as it is indirectly sustaining the cause of environment. The second one is economy – which the NGO has to improve of the stakeholders. Everybody should feel happy; the donor who gives 10,000 rupees should feel happy and the happiness index should be worth 20,000. This is not measurable. I used to say it is not gross national product; it is gross national happiness! That should be our measure.

Equity means all people are equal - whether disabled,men or women, no matter what caste,creed,colour, or religion.

Therefore, people who can certify all the triple Es are only Social Auditors. They can be trained out of Chartered Accountants as they understand quickly and have a methodical reporting. Triple bottom line compliance will change their outlook.