INTERNATIONAL JOURNAL OF ORGANIZATION THEORY AND BEHAVIOR

Manuscript Preparation and Submission. See end of issue.

INTERNATIONAL JOURNAL OF ORGANIZATION THEORY AND BEHAVIOR

CONTENTS

REGULAR ARTICLES

SYMPOSIUM

Contributions to this journal are published free of charge

INTERNATIONAL JOURNAL OF ORGANIZATION THEORY AND BEHAVIOR

A THEORY OF PARTICIPATION FOR 21st CENTURY GOVERNANCE

Vickie L. Edwards*

ABSTRACT. The emergence of highly vocal populist movements across the globe during 2011 has put the relationship between the public agency and the citizenry under the proverbial microscope, as a common theme among protestors is the lack of the citizen's voice in governance. This article examines the historical back-and-forth that public participation and populism have taken in the United States as well as recent trends in participation theory and research, finding that authentic participation has the greatest prospects of success at the local level. It also provides suggestions for approaches that public agencies and administrators might employ in an attempt to improve the level of both citizen input and citizen satisfaction in local governance, and proposes avenues for future research.

INTRODUCTION

Yes. It is in the spirit of Andrew Jackson that I, from time to time, ask senior staff to have face-to-face meetings with those people representing organizations who have a difficult time getting our attention. I know the more jaded among you see this as something rather beneath you. But I assure you that listening to the voices of passionate Americans is beneath no one, and surely not the peoples' servants (Leo McGarry, *The West Wing*).

Populist sentiments have been more vocal and pervasive in recent years than perhaps at any time over the past three decades. In the United States, the emergence of the so-called "Tea Party"

---

* Vickie L. Edwards, Ph.D., is an Assistant Professor at the Institute of Government, University of Arkansas at Little Rock. Her research interests include civic engagement, democratic governance, voluntary action, and organizational behavior.

movement and the "Occupy Wall Street" protests that swept the nation in 2011 have stimulated an extended debate about democracy and the balance of power (or lack thereof) in America. Similarly, protests and revolutions in Bahrain, Iran, Egypt, Syria, and other nations have led to revolutionary changes, dubbed the "Arab Spring", while pro-worker protests against austerity measures and cutbacks to social programs have flourished in Spain, Greece, France, and other European nations. These populist movements have been so widespread and successful in shifting the public debate (and in some cases, affecting actual change) that Time Magazine named "The Protester" as its 2011 Person of the Year (Andersen, 2011).

The matter of citizen participation in the public administration is the field's oldest and perhaps most pervasive theoretical theme. The struggle to find a balance between the political sentiment of the citizenry and the technical expertise of skilled administrators with specialized knowledge still commonly appears in normative theoretical work: theories of governance networks and managerial perspectives all somehow integrate this central theme. However, efforts to achieve wide-scale participation in governance at the federal level has had more publicly reviled failures than successes (see, for example, Moynihan [1969]), while many of the successes of participatory efforts at the local level remain unrecognized or confined to sociological and public health literature.

While populism and participation are differing constructs; they share a common theme, in that both involve the expression of the individual's views, or that of a group, in the public sphere. Populism and grassroots movements act in a manner that King and Nank term "negative citizenship," stating that "these movements tend not to be in partnership or conjunction with governments, but rather, in opposition" (2011, p. 26). King and Nank characterize participation in its simplest form as something almost mechanical, occurring through the act of voting or making contact with administrators to voice an opinion. Both populism and participation are distinguished from "active citizenship," which they characterize as being engaged in an actual decision-making process and requiring informed decisions that promote the broader public interest over individual concerns.

This article will provide an overview of the major trends in the field as they relate to participation, and present approaches for contemporary academics and practitioners to consider when

addressing issues of participation and populist sentiment and moving toward active citizenship and engagement. These approaches, though primarily written from the perspective of American governance, could successfully be applied at the local level in any non-totalitarian regime in order to enhance overall democratic prospects, as well as serve to strengthen a community's civic culture and capacity to develop and implement solutions to its social problems.

PARTICIPATION IN AMERICAN GOVERNANCE: A HISTORICAL CONTEXT

The relationship between democracy and administration is one that has concerned scholars since well before the emergence of the study of public administration. For the first hundred and fifty years of the American state, views on public participation varied back and forth between the Federalist ideas of a hands-off republic and the ideal of including the common man in governance – most often implemented through a type of spoils system. Until the post-World War II era, there had been no true attempts to directly involve citizens in the business of government beyond attempting to fulfill various ideas of "representative bureaucracy" as presented by authors such as Long, Kingsley, and Bendix.

The push for what Thomas (1995) terms the "New Public Involvement" began in the 1960s, when President Johnson's Great Society legislation and the War on Poverty was implemented. This movement distinguished itself not only by expanding its focus beyond the academic or social elite to include low-income citizens and other interest groups, but the focus of citizen involvement was primarily a matter of implementation, rather than policy making. Mounting controversies and distrust in government, as evidenced through issues of the day such as the Watergate scandal and the war in Vietnam, "opened the door for citizens to become more involved in the federal administrative process" (King & Stivers, 1998, p. 54). Many of the programs implemented during the Great Society reforms included requirements for public contact and feedback. Unfortunately, these opportunities were typically treated more as an administrative hurdle – an annoyance to the administrator – and were often carried out without enthusiasm in order to satisfy an additional requirement for program implementation, rather than as an opportunity for genuine engagement or collaboration with the general public.

Perhaps the most vocal and well-known criticism of the Great Society's participatory efforts is Moynihan's 1969 volume entitled *Maximum Feasible Misunderstanding*. In his assessment of the Community Action Programs (CAP) of the 1960s, Moynihan argued that attempts for participation only intensified social conflict, especially among the impoverished and non-white minorities. Such increasing conflict between social groups led Moynihan to be especially critical of the social theories underlying the rationale of the CAP, stating, "as they got caught up in the thrill of battle, they quite failed to see the degree to which the strategy of induced conflict contradicted their own theory of anomie, or at least would in all probable reality lead to an increase rather than a decrease in anomic withdrawal" (1969, p. 119).

Moynihan (1969, pp. 69-70) identified a number of issues that plagued the CAP, noting that often the programs did not reach their targets, and even if they did, that the services were insufficient, that administrators lacked true understanding of those citizens' needs, and participation among citizens was nominal at best. He found that encouraging genuine participation by the lower classes in solving social problems was problematic as well, attributing these failures to the fact that "lower class families moved a great deal; community activities were typically staffed by middle-class personnel; the self-defeating attitudes of the lower class made them feel nothing could be accomplished; and, finally, "intergroup tensions" kept the community fragmented" (1969, p. 107).

Moynihan's volume was not without his critics. Walinsky (1969), for example, accused Moynihan as having presented such a harsh assessment of the CAP in order to win favor and continued political employment from the incoming Republican administration. Walinsky claimed that the real reason for the failures of the CAP laid in the poor planning, lack of goal targeting, and especially the lack of funding for such efforts, with funds that might have been used for job-creation programs or other social justice efforts diverted to the military efforts in Vietnam. Similarly, Shipman (1970) suggests that the social conflict and unrest of the 1960s, especially the Civil Rights Movement, may have arisen because the CAP failed to provide "an adequate expressive outlet for the drives and aspirations the programs helped to stimulate."

The academic notion of public participation reappeared briefly with the Minnowbrook conference and its "New Public Administration." While not discussed extensively in the literature, Friedland noted that it was a common theme of discussion during the conference (1971). The Minnowbrook participants recognized that administrative agencies had become the major vehicle of social change during the Great Society reforms, and recognized the problems inherent in poorly implemented participation programs. Crenson recognized the importance of participation, noting that "political action has come to be regarded as a character builder" (Crenson, 1971, p. 87). However, he realized that genuine participation – at the level of true engagement - was infeasible at the federal level and would require administrative decentralization to be successful.

In the years that followed, public administration took on a more business-oriented approach. Citizens were viewed either as clients or consumers in a more professionalized, standoffish approach to governing. Although the concept of co-production was put into use in some agencies, it was not a widely accepted practice. Responding to the failure of several citizen participation initiatives, Fredrickson (1982) expressed concern about a crisis of confidence in public administration, saying that administration should be tied to citizenship and working directly with the citizenry. Two years later, a special edition of *Public Administration Review* examined issues of citizenship in the public service. While each of the authors expressed a commitment to the concept of educating citizens and integrating into decision-making and implementation processes, they still had little faith in the feasibility of its implementation (Gawthrop & Waldo, 1984, p. 108).

MODERN PERSPECTIVES ON PARTICIPATION IN GOVERNANCE

The frequency with which public participation appeared in the scholarly literature began to increase beginning with the Blacksburg Manifesto of 1990. Goodsell and Stivers expressed a concern for citizenship and the public interest, while White, who had also participated in the Minnowbrook conference, presented a deep discussion of a "model" for public participation (Goodsell, 1990; Stivers, 1990; White, 1990). Wamsley promoted an Agency perspective, arguing that agencies should stand for the public

interest to the broadest extent possible, and should seek the greatest possible consensus with respect to substantive policy. He reinforced the idea that community and participation suffer from severe problems of scale, and that the agency can become a "focal point within a policy subsystem and look to it as another important locus for community" (Wamsley, 1990, p. 150).

Later that year, in reflecting on the state of public administration as a field, Gulick (1990) identified four core, yet conflicting, principles of social organization which he saw as relevant to the field: democracy, individualism, specialization, and the market. In discussing the matter of democracy in administration, he noted that "public education and citizen participation remain crucial challenges," and that "education and leadership must focus on ways of preparing the youth for citizenship" (Gulick, 1990, p. 602). Similarly, in outlining what he called the areas a democratic society must focus on to ensure a successful administrative state, Kirlin (1996, p. 418) calls for "the sustained capacity of the political system itself to make and act on collective choices, *opportunities for effective citizenship and political leadership,* ensuring a limited government*, nurturing the civic infrastructure necessary for collective action without public authority,* providing the institutional structures necessary for operations of the economy, and protecting individual freedoms and rights" (emphasis mine).

The debate over whether citizens are better treated as consumers or community members is reflected in the literature on urban politics as well. Lowndes (1995) discusses a need for both approaches in a contingency perspective. Certain applications may be appropriate for the market-oriented, citizen-as-consumer approach popularized by Osborne and Gaebler (1992), while other municipal services (such as those dealing with public goods) benefit more from a participatory, community-oriented approach. Further, Prior, Stewart, and Walsh(1993, p. 9) note that taking a community-oriented approach to local governance improves responsiveness to citizen wants and needs.

In examining the New Public Management movement sparked by Osborne and Gaebler's work, Box, Marshall, Reed, and Reed (2001) express concern over the seemingly radical shift toward a market-based model of governance and its potential for alienating the citizenry. They characterize the efforts of the NPM reforms as creating

a sanitized, apolitical approach to administration that loses touch with its democratic roots, and argue that contemporary society is sufficiently complex to necessitate efforts to increase substantive democracy in the public administration. The authors stated: "The current environment of public institutions has deteriorated beyond procedural democracy to a market model in which citizens' primary action outside the household is earning money, to make product and service choices in the market economy to maximize the satisfaction of their desires. The result is a distancing of the citizen from her or his public-service institutions and a tacit assumption that interactions in the public sphere (determining what issues will be on the public agenda and how they will be addressed, for example) should also be left to the invisible hand of the market" (Box et al., 2001, p. 614).

Some contemporary work in public administration takes the ideal of participation even farther and proposes that, under a framework of democratic governance, it is the administrator's *responsibility* to involve citizens in the policy process. In making their case for what they call the New Public Service, Denhardt and Denhardt (2007, p. 56) argue "that public servants, especially including public administrators, have an ethical obligation to extend the boundaries of public participation in the political process in whatever way they can." They identify a number of specific advantages to public participation, including ease of implementation, increasing public trust in government, meeting expectations that the public should have a voice in the policy process, creating a better informed public, and meeting the challenges of an emerging information society. Similarly, in discussing the democratic values of public administration, Nabatchi (2010, p. 381) states that "these values require the field to accept among its responsibilities and obligations the promotion and maintenance of civic education and democratic operations."

Of course, the literature on public participation in administration is not wholly supportive. There are a number of potential drawbacks to public participation, including the time requirements involved, complexity of including citizens in policymaking and implementation procedures, and challenges presented by competing adversarial coalitions or confrontations with angry citizens (King, Feltey & Susel, 1998). Timney (1998) expresses a concern that administrators find citizen participation as disruptive and wasteful, and perceived by citizens as little more than a hollow exercise designed to do little

more than make them feel good about themselves. Similarly, Foley (1998) points out that there are structural and attitudinal changes to the administrative system that would be required for effective public engagement, underlying key issues in the theory-to-practice bridge. Thomas (1995) notes that participation can adversely affect technical decision-making, can deter innovation, can increase the overall cost of programs, and can result in the overrepresentation of special interests.

Further, extremely high levels of participation can develop cleavages in society and fuel controversies, such as in the case of the civil rights movement as described by Milbrath (1973). Such cleavages can also be seen in recent social movements, such as the development of so-called "Tea Party" organizations and the current "Occupy" movements which have sprung up in major cities throughout the country. Public sentiment toward these movements is highly divided, as was the case during similar social movements of the 1970s. Boyte's (1980) description of such movements bears a striking similarity to contemporary times:

> Beneath the surface of American political and intellectual discourse, little-understood kinds of ferment at the level of people's actual lives spread through recesses of the society. Myriad forms of protest, self help, community building, and insurgency grew and flourished at the grassroots, sending ripples through the entire culture. In the public media, such activism generally appeared as a crazy-quilt array of protests, without apparent themes in common (1980, p. 2).

While these cleavages can be highly divisive in society, they can also serve as instruments of social and political change. Huntington (1981) proposes that increased participation will lead to increased alienation and feelings of powerlessness, which discourage further participation. Such disenchantment can certainly present itself when individuals feel as if they are unable to affect change; however, research by Berry, Portney, and Thompson (1993) fails to provide support for Huntington's model of alienation.

Despite these potential issues, efforts to integrate the public into administrative decision-making continue across the nation. Thomas (1995) outlines five forms of public involvement. The first three are for the purposes of service delivery: ombudspersons and action centers, coproduction, and volunteerism. The latter two focus on

decision-making, and include institutionalized citizen roles in decision making and structures for protecting the public interest, such as interest groups. Efforts to find new ways to make public involvement more effective have increased in recent years, using a wide variety of techniques, but citizen interest and engagement in their community are requisite for fostering such participation.

LOCAL GOVERNMENT: PARTICIPATION'S BEST HOPE

The concept of community organizations has become integrated in discussions of public participation and governance as well. Cooper (1991), for example, argues that administrative practice should use voluntary and professional organizations to bridge the gap between corporate and government interests. Concepts such as social and community capitals became popularized in the research literature from their introduction in 1988, and especially following the publication and popularity of Putnam's work (Coleman, 1988; Putnam, 1995). The integration of "third sector" research into the public administration literature indicates the growing relevance of nonprofits and community groups in discussions of governance.

The inclusion of individual citizens and community groups has the potential to improve the perceived legitimacy of the policy process. Although certain mechanisms do exist at the federal level (for example, the ability to contact one's elected representatives or the review and comment model of agency rulemaking), many view the policy decision-making process as out of reach for the common citizen, dominated by the impenetrable "iron triangles" which afford influence only to the most powerful of interest groups and lobbyists.

Bryer (2010) notes the use of community forums to discuss health care reform and job creation, as well as using citizen voting to choose which questions President Obama would answer in an electronic town hall. Even in reflecting on the first year of the Obama administration, Breyer's concerns illustrate the difficulties in engaging individual citizens at the national level: "If nothing is being done with most of the feedback received via these forums, what is the value to the citizen?" Although the Department of Health and Human Services did produce a report analyzing the findings from the community forums (http://www.healthreform.gov/reports/hccd/), many of the findings, and indeed the health care law as passed by Congress, still strongly resembled the plan initially proposed by the Obama

campaign during the presidential primaries (a summary of the campaign's health care plan is available online via the Kaiser Family Foundation, at www.kff.org/uninsured/upload/Obama_Health_Care _Reform_Proposal.pdf). Moreover, while the executive did make a genuine attempt to engage the public, the legislative authority still resides with the Congress. While members of Congress themselves do often engage in town hall meetings in their home districts, the legislative process is still fraught with lobbying, political bargaining and maneuvering, and other complications which can leave the voices of concerned individuals by the wayside.

However, the individual's ability to influence policy outcomes is somewhat enhanced at the state and especially at the local level, as smaller constituencies increase the likelihood that an individual or group of citizens' voice may be heard. Whether a locality's decision-making authority is concentrated in a council or commission, or in the more decentralized New England-style town meeting, public meetings and hearings afford greater accessibility to the general public.

Similarly, the smaller constituencies at local levels permit the opportunity for greater citizen influence on the implementation process, and in many cases, a bottom-up approach that permits a higher level of citizen influence may actually be preferable to a top-down approach. Peter and Linda deLeon, for example, argue that bottom-up approaches to implementation make for more practical applications of policy, and that the body of implementation research indicates "a trend toward a more discursive form of policy implementation, one that recognizes that there is *somebody* whose behavior needs to be modified in order that implementation will be considered successful, and that those *somebodies* might be more willing to conform to the new mandates if they were informed, and even so if they consent, *before* the decision" (2002, p.478) Recent work by Yang (2005) and Yang and Callahan (2007) explores citizen involvement initiatives at the local government level. He finds that administrators choose to undertake citizen involvement efforts based upon their level of trust in citizens and the perceived costs and benefits related to those efforts. Although his research indicates that administrators tend to have a neutral level of trust in citizens, he reinforces deLeon and deLeon's argument that involvement should be the preferred option, stating that "'Trust, unless otherwise proved'

should become an ethical imperative for administrators and an institutional principle for system designers" (Yang, 2005, p. 282).

PARTICIPATORY APPROACHES FOR THE 21st CENTURY

Addressing Populist Movements through Local Governance

Populist movements often air their grievances about social problems with particular angst toward the role of the administrator. As Montgomery noted, "there is a fashionable turn in the old populism that rejects, in the United States and abroad, technicians and administrators, along with politicians and judges" (Montgomery, 1979). The modern day Tea Party movement, for example, often attacks bloat and waste in the bureaucracy, and expresses a general disdain for transfer programs and social policy, calling for what some might consider draconian cuts to government employment, regulation, and spending in order to reduce the tax burden on citizens. The Occupy Wall Street movement, although having an ideology diametrically opposed to that of the Tea Party movement, also attacks what they deem to be administrative wrongdoing, such as the failure of the Securities and Exchange Commission and other regulatory agencies to prosecute bank executives for their role in the economic meltdown of 2008, and the inappropriate of local government response to their protests, especially with respect to limitations on protest times and areas and the use of excess force by police agencies. Both of these movements grew organically, from decentralized groups of individuals with a wide variety of grievances, but coalesced into groups with increasing consensus on specific issues.

Today's populist movements face a dual-sided challenge if they are to be more than a proverbial "blip on the radar", whether they operate as an organized interest group or as a loose association with little more than a shared name and ideals. First, they must attract and maintain a membership level, formal or otherwise, sufficient to attract and maintain attention on a local, state, or national stage. Second, they must be able to effectively articulate their priorities and negotiate their way through decision-making networks in order to affect change. From a governance perspective, administrators at all levels of government must take great care to listen to and attempt to address the grievances of these movements, as well as individuals with legitimate concerns, without appearing to (or actually) relegating

the level of involvement or voice given to such groups at a level that Arnstein (1969) would characterize as "tokenism."

Integrating populist sentiment into administration goes beyond simple issues of active versus passive representation. Although general public opinion and individual citizens do certainly represent some form of political authority and influence in governance (Rainey, 2003), such influences are often relegated to minimal priority in decision-making. Additionally, the opinions and concerns of the general public not only often contradict the desires as related from stronger sources of political power, but are contradictory to one another as well. This can leave the administrator in a state of conflict, attempting to serve many masters while often ultimately pleasing none, or treating citizen interests as of little importance in the grand scheme of policy making. Moynihan describes such failures in his critique of the Great Society efforts at public participation:

> This is the essential fact: *The government did not know what it was doing*. It had a theory. Or, rather, a set of theories. Nothing more. The U.S. Government at this time was no more in possession of confident knowledge as to how to prevent delinquency, cure anomie, or overcome that midmorning sense of powerlessness, than was it the possessor of a dependable formula for motivating Vietnamese villagers to fight Communism (Moynihan, 1969, p. 170).

Although many of Moynihan's criticisms of problems with the Great Society attempts at participation can be explained by a lack of comprehensive planning and administrative buy-in, attempts to give individual citizens a voice remains impractical at the federal level even today. The Obama administration's "We the People" campaign, which allowed citizens to introduce and provide support to petitions that would receive official responses once a given threshold of signatures was reached, was certainly well intentioned. However, as with the Great Society efforts, the public has largely considered the campaign to be little more than tokenism. Many of the official white house responses featured on the White House's We the People website, especially those relating to hot-button issues such as the printing of religious references on currency or the decriminalization of marijuana, contained non-responses or vague policy statements that served to discourage participants. This led many who had drafted petitions or campaigned to gather more support for those petitions to

believe that the efforts were more therapeutic than genuine efforts for engaging the public, leaving them disenchanted and potentially reducing the chances that such individuals would attempt to participate in governance in the future.

The integration of popular sentiment, then, seems to have the best prospects for the long-term at the local level. With respect to the Tea Party and Occupy Wall Street movements, both have numerous local organizations in virtually every major city across the United States, and presences in a number of smaller cities as well. While not official associations or legal entities of any kind, local administrators can interface with these groups in a manner similar to that of officially recognized groups and use their knowledge base and social networks in order to develop dialogue and even some level of trust. Similar to the ways in which Montgomery (1979) proposes the integration of local institutions into bureaucratic structures, populist groups can provide a great deal of knowledge about local issues and the human experience that administrators might otherwise not be made aware of; they can be highly effective in mobilizing local cooperation and support in a wide variety of undertakings; articulating and generating proposals for solutions to social problems that would be satisfactory to the community as a whole. This is not to say that the concerns of a highly vocalized group should outweigh those of individual citizens from outside of such groups, but rather that systematically listening to the voices of populist groups would permit administrators to gain insight into individual perspectives.

While participation and engagement are certainly important, public sentiment certainly cannot be the only criteria in public-decision making; often, the technical expertise of public administrators identifies reasons why popular approaches to policies or programs are infeasible while other alternatives can be achieved. As Berry, Portney, and Thompson (1993, p. 8) note, "to many students of public administration it makes little sense to reduce the role of competent, nonpartisan experts so that a modest number of people can participate in public policymaking." While official decision-making authority may never be successful in bringing in citizens in more than a consultative role at the federal and state levels, administrators at all levels of government should take a more servant-oriented approach to their work, keeping in mind that their responsibility is to provide the best possible outcomes for the public.

Instead of the hands-off approach promoting expertise and business-like decision making popularized in the 1990s by the New Public Management, administrators should seek a balance between their technical expertise and the "serve, not steer" perspective advocated by Denhardt and Denhardt (2007). The combination of such knowledge and skill in the administrator's technical area, when paired with a concern for the public good and a willingness to listen to and consider citizen concerns can only lead to a public administration that is less marginalized in the public view.

Building Civic Culture and Community Capacity as Local Policy

While concepts such as "social capital," "civic culture," and "community capacity" have distinct definitions in the literature, such concepts are highly interrelated and are often referred to interchangeably. No matter the specific name or conceptual definition given to the matter, there is a body of literature that indicates that communities with strong local cultures and capacities tend to have stronger democracies (Verba & Nie, 1963; Almond, 1980; Berry, Portney, & Thompson, 1993; Putnam, 2001; Bacot, 2008; Reese & Rosenfeld, 2008). The relationship between participation and culture is not necessarily causally linked in a single direction, however; Muller and Seligson (1994) find interpersonal trust within communities to be an effect, rather than a cause, of democratic tendencies. Therefore, civic engagement is not only an antecedent or component of a strong civil society, but a consequence of it as well.

What, then, might policy makers at the local level do in order to develop feelings of community and enhance civic culture, and in turn participation? First, beyond simply sponsoring leadership development programs or sending out calls for public participation, local governments may seek to strengthen ties with local agencies and provide opportunities for those organizations to strengthen their ties with one another. As Chaskin et al. (2001) noted, in addition to their traditional roles in the community, social clubs, voluntary associations, and other community groups can create or reinforce community identity and commitment as well as support advocacy and the exercise of power within the community. Bringing these community organizations together through the use of topical focus groups or other workshop-type events can provide opportunities for administrators and leaders of these community associations to

enhance their collaborative networks and work together to solve social problems through open dialogue and consensus-building.

Beyond working with community organizations, local governments can take actions to develop and foster a sense of community and civic culture. In addition to the dimensions of community capacity outlined by Chaskin and colleagues, Goodman et al. (1998) noted that a sense of community, community power, and community values are also important in influencing community capacity. With respect to community power, local governance structures can strongly encourage citizen participation in relatively non-controversial decision-making; when citizens are allowed to participate in even small-scale issues and believe their contributions to be effective, overall engagement may be enhanced, even among marginalized communities. As Docherty, Goodlad, and Paddison (2001) noted, "Citizen participation may be fostered as much by the creation of opportunity structures that build confidence in the efficacy of participation as by the intrinsic levels of civic culture."

Additionally, community capacity and civic culture can be strengthened through activities that aim to strengthen the overall sense of community (Goodman et al., 1998). A local government might choose to sponsor new or increase the scope of local festivals, for example, in order to strengthen bonds within the community in addition to promoting tourism and economic activity. The folklore play "Swamp Gravy" in Colquitt County, Georgia, for example, has been instrumental in bringing the community together since its inception. Similarly, the Hangout Festival held each summer in Gulf Shores, Alabama, has been instrumental in maintaining the Alabama Gulf Coast's sense of community and reviving tourism in the area following the April 2010 Deepwater Horizon oil spill.

Although community events and festivals tend to bring attention, smaller and less public efforts to build a sense of community and bring citizens together can be equally important. Glover, Shinew, and Parry (2005) found that participation in community gardening and other activities with leisure-based orientations were important in the development of democratic values, and that time spent in such public spaces was actually a stronger predictor of citizenship behaviors than time spent interacting with others in those spaces. Given these findings, local administrators may seek to strengthen the availability and quality of such public spaces such as gardens, libraries, and

community centers, and seek ways to provide new activities that would attract citizens to spend time in such places.

Realizing the Potentials of E-Governance in Smaller Localities

As the cost of computing began its rapid decline and the availability and popularity of internet services grew in the late 1990s, normative theories of government experienced a "dot-com boom" of their own, with many authors putting forth the proposition that digitally based-government services and interactions hold the potential to encourage more authentic engagement of citizens in local governance (Norris, 2001; Ronaghan, 2001; Wescott, 2001). Ronaghan (2001, p. 53), for example, described the potentials for "e-governance," or the interaction between citizens and administrators in the electronic sphere, as having the potential to allow for more democratic processes, greater transparency, and more open government.

Although the bulk of the theoretical work on e-government is positive, research suggests that few localities have been successful in developing e-government services beyond simple informational or transactional systems. Multiple barriers to the emergence of e-government as a tool for democratic governance exist, most notably a lack of financial or technical resources (Tat-Kei Ho, 2002; Coursey & Norris, 2008). While the deployment of e-government systems which offer the potential for true e-governance has not been as aggressive as theorists might have anticipated a decade ago, there is evidence to support its effectiveness (Moon, 2002; West, 2004; Norris & Moon, 2005). E-government implementations, especially in localities that allow for procedural interactions between citizens and administrators, have been shown to have an association with increased citizen trust in overall satisfaction with government and with perceptions of procedural justice (Tolbert & Mossberger, 2006).

The current adoption level of e-government in United States municipalities varies greatly, with many smaller cities and counties either lacking an online presence or having only minimal contact information available; adoption has been greatest in large cities with greater technological and financial resources. An examination of several major cities throughout the United States indicates that the use of city websites remains largely informational, with some consultative elements. The city of Baltimore, Maryland, for example,

maintains a site with a large amount of information on public meetings and other city events, and allows for online service requests in addition to its informative elements. Similarly, the city of Miami posts meeting schedules, allows for online bill and service payments, and provides contact information for its Neighborhood Enhancement Teams (NET), which have taken the place of the now-defunct Team Metro program (Mostel, 2011). Similarly, the city of Austin, Texas lists information for its neighborhood plan contact teams, which serve as liaisons between community districts and city planners; Austin also provides a schedule of public events, information on submitting formal comments to be heard in hearings, and links to informational social media accounts on Facebook and Twitter.

The city of Portland, Oregon has a similarly informative web presence, treating its website as a portal to specific information and contacts within the city administration. Interestingly, Portland has recently introduced applications that can be installed on Android or iOS-enabled phones, which permit residents to take pictures, report problems to the city, and track the status of each report. Madison, Wisconsin also has taken steps to engage its community in planning by allowing its residents to participate in a survey rating current city services and needs; this survey data is intended to inform decision-making in the upcoming budget cycle.

Social media networks, similarly, have yet to be used to their fullest potentials. An analysis by Hand and Ching (2011) found that cities in the Phoenix, Arizona area use social media as a method to connect with its citizens, though such interactions have generally been "speaking-from power" (Farmer, 2003), while such social media networks are generally designed for the purpose of "speaking-to power". This pattern of "speaking-from power" seems to be the most common use of social media among municipal governments in the United States at the present time. However, some cities have followed the lead of the Obama administration in testing online town hall discussions, in which citizens are encouraged to submit questions and comment through social media, and city administrators respond to those questions. The city of Phoenix, Arizona held such an online budget hearing in April 2012, in which the mayor and city manager responded to questions and comments submitted through Facebook, Twitter, and the city web site. Similarly, the city of Seattle, Washington has an online town hall meeting

scheduled for May 2012, with three city council members responding to questions from the public.

Given that e-government adoption has yet to reach a level of e-governance in many communities, how might smaller local governments – both in the United States and around the globe – take steps to improve their interactions with citizens on the digital level? First, technological barriers must be overcome by both public agencies and citizens. While the majority of households in first world nations have access to a computer and broadband access to the Internet, significant gaps still exist. In Western nations, local governments often have access to funds from state and federal governments to provide the necessary telecommunications infrastructure and, in some cases, computing equipment for their own agencies and for citizens, such as in the case of the United States Department of Commerce's Broadband Technology Opportunities Program and the United States Department of Agriculture's Broadband Infrastructure Project, both funded by the American Recovery and Reinvestment Act of 2009. Providing access, education, and training can not only provide citizens with the ability to interact with public agencies, but also with educational, economic, and other resources.

Second, public agencies can take low-cost steps to expand their interactive presence online. A key opportunity for small local governments might be the use of social media sites such as Twitter and Facebook for public relations purposes. Many private organizations use both services not only for informational purposes, but also as a venue for resolving customer service matters. By tapping into the potential of these already popular social media networks, local governments can designate one or more individuals to act in an ombudsman capacity, seeking to resolve issues not only with issues such as utility services, but also with matters such as ordinance enforcement or assistance in obtaining social services. While many larger localities already offer such telephone-based information services such as 311, and some have shifted to the use of social media for these purposes, smaller municipalities can embrace their potential for interacting with citizens while minimizing the additional costs required.

Third, small local governments who have had some past success in engaging the public should consider developing true online forums,

such as through the use of message boards or regularly scheduled chat sessions. Of course, such forums must balance the need to permit some pseudonymity to participants so that they can speak openly, but still maintaining some degree of confidence that participants either live, work, or otherwise have ties to the community; this might be accomplished by linking user pseudonyms to verified street addresses in some publicly inaccessible manner. Similarly, such an undertaking would require careful restraint in its moderation; matters of spam, hate speech, and other abuse do exist, but a single overzealous-but-well-meaning moderator can easily undercut the public trust in an online community for months or even years. Despite these potential difficulties, providing constituents with the opportunity to express their views on particular issues with some protection of pseudonymity has the potential to encourage individuals who would otherwise be unable or choose not to engage in civic life to become involved in their communities. A scenario using such an undertaking is presented in the next section, and has the potential for effective use in municipalities of all sizes.

IDEALIZING PARTICIPATION FOR 21st CENTURY DECISION-MAKING

Deliberative decision-making has often been heralded as the ideal for public participation in decision making, both through public meetings such as the New England-style town hall format, and through online social networks such as Facebook, Twitter, and YouTube, which have been widely adopted on an international scale in recent years (Young, 2002; Rishel, 2011). The use of disseminated Audience Response Systems (ARS), used to collect instant polling information, provides some prospects for bringing citizens into the public decision-making process. Rishel's examination of ARS illustrates that there are potentials in the use of remote ARS in deliberative public decision-making, though she cautions that the sole use of remote ARS could undermine what Young outlined as the normative goals of deliberative democracy: inclusion, political equality, reasonableness, and publicity.

If true deliberation through in-person public meetings on such a scale as the New England town hall meeting lacks feasibility, and so does the use of remote ARS in online public meetings, what can be done to enhance deliberation and participation while maintaining the value of administrative technical expertise? Inviting the public to

meetings and using emerging social media formats provide promise, and yet there will always be certain groups who are underrepresented or not represented at all in such public forums. Similarly, the public's opinions and desires will often come into conflict with the practical realities of governing. However, the concepts of deliberative democracy combined with online town hall formats and the potentials of ARS that Rishel (2011) described show promise for a new, hybridized approach. Consider the following scenario as a potential model for integrating emerging e-government technologies and public participation, while balancing the professional expertise of public administrators.

The public is invited to participate in a series of meetings, in which individuals can either show up to the local university's auditorium or participate by visiting the city's website. The website offers live video and a chat room, as well as a live poll. At the university auditorium, a city manager, mayor, council members, and professional city planners are there to answer questions, and two interns are present as well. One is creating questions to be broadcast to the ARS in real time, both for the people present and online, while the other is compiling questions from the online chat, Twitter, and Facebook. A particularly charismatic faculty member of the university's MPA program moderates the discussion.

This scenario bears a strong resemblance to the online public meetings held in Phoenix and Seattle, but with a key difference - the focus of the discussion is narrow, and questions asked are bi-directional. At the beginning of the event, each participant, both in the live audience and online, is asked to answer a few demographic questions, such as their gender, age range, and in which neighborhood they reside. Their ARS is used to not only gather information about public opinion, but used to facilitate discussion. Audience members at the auditorium take turns with the social media intern, who reads off a few comments from the online contingent at each turn, and announce the findings of ARS questions posed throughout the session. The moderator then asks administrators to discuss the feasibility of preferred options as indicated by the ARS poll, and additional concerns are heard. New options would then be presented to the audience via ARS, either in the same session or at a later one.

Following each session, administrators would prepare a brief report for the community to outline the issues discussed, findings, and any decisions made. Under local statutes, any decisions made which contrasted with public preference would be justified by outlining technical difficulties or other infeasibilities which led administrators to choose an alternative course of action; this statutory requirement maintains the administrator's accountability to the public, which is especially important when dealing with controversial decisions. As most of those concerned were addressed during the iterative process of obtaining comments and feedback and discussing alternatives at the public meetings had already taken place, complaints from the public are greatly reduced from previous decisions which had simply been announced with little public deliberation or justification.

The key advantage to the participatory approach outlined above is that it can serve to overcome the issues King identified as barriers to effective public participation, as seen by administrators: the promotion of special interests, difficulty reaching consensus, and lack of knowledge about issues (2011, p. 36). Such an approach might be classified as falling into the "Collaborative Network Paradigm" presented by Timney (2011), and while certainly requiring more time and financial investments on the part of administrators, it would serve to enhance public acceptance, encourage broader participation, and build trust in administrators. Moreover, it would serve to actually *engage* the public, rather than let it participate in the passive and negative ways pointed out by King and Nank (2011). As Timney notes, "this collaboration may help to escape from the political perception that government bureaucrats are somehow the enemy. It also recognizes that government administrators are also citizens and that their expertise has value in the decision-making process (2011, p. 110)." Similarly, Rishel argues, the value of such an approach does rest "on the final outcome of the process, but on the process itself" (2011, p. 412).

CONCLUSION

Although there has been a historical back-and-forth regarding the proper level of public engagement with administration, such engagement is both unavoidable and beneficial at the local level. By attempting to engage populist groups and address their concerns,

public agencies can become more responsive to community needs. Similarly, by developing civic culture and community capitals, local governments enable their citizens to participate in local governance more effectively and work together to identify and implement solutions to social problems. The continued development of e-government systems toward a deeper and more genuine relationship with citizens, or "e-governance", has the potential to engage citizens who otherwise might not choose to become involved in civic life, and will allow public agencies to maintain a connection with their constituents as the primary location for everyday discourse moves from face-to-face to online interaction. Finally, the integration of Audience Response Systems (ARS) into online and in-person public meetings has the potential to improve prospects for truly deliberative democracy.

Research in the years to come should focus on how organizational forms are best adapted to integrate these participatory methods. Specifically, by examining organizational structures and how they integrate with the public in both successful and unsuccessful cases, scholars can gain a better understanding of appropriate organizational forms for stronger democracies at the local level. Such studies should also consider behavioral aspects and the views of both administrators and citizens who become involved in such efforts, as a lack of buy-in at any stage in the participatory process can cause the process to fail - something evidenced by the Great Society efforts in engagement. Personality factors may also play a role in the success or failure of engagement efforts, as such efforts may hinge on the public popularity of individual administrators who interface with citizens. Documenting efforts at participation and engagement through the use of case studies, survey methods, and social network analysis can aid practitioners in identifying best practices, as well as scholars as we seek to better understand each new piece of the participation puzzle.

ACKNOWLEDGEMENTS

REFERENCES

Almond, G. A. (1980). "The Intellectual History of The Civic Culture Concept." In G.A. Almond and C.S. Verba (Eds).,*The Civic Culture Revisited: An Analytic Study.* Boston, MA: Little, Brown.

Andersen, K. (2011, December 14). "Person of the Year: The Protester."*TIME*.

Arnstein, S. R. (1969). "A Ladder of Citizen Participation."*Journal of the American Planning Association, 35*(4): 216-224.

Bacot, H. (2008). "Civic Culture as a Policy Premise: Appraising Charlotte's Civic Culture."*Journal of Urban Affairs, 30*(4): 389-417.

Berry, J., Portney, K., & Thomson, K. (1993). *The Rebirth of Urban Democracy*. Washington, DC: Brookings Institution Press.

Box, R. C., Marshall, G. S., Reed, B., & Reed, C. M. (2001). "New Public Management and Substantive Democracy."*Public Administration Review, 61*(5): 608-619.

Boyte, H. C., & Chatten, H. (1980). *The Backyard Revolution: Understanding the New Citizen Movement*.Philadelphia, PA: Temple University Press.

Bryer, T. A. (2010). "President Obama, Public Participation, and an Agenda for Research and Experimentation." *International Journal of Public Participation,4*(1): 5-11.

Chaskin, R., Brown, P., Venkatesh, S., & Vidal, A. (2001). *Building Community Capacity*. Hawthorne, NY: Walter de Gruyter.

Coleman, J. S. (1988). "Social Capital in the Creation of Human Capital."*American Journal of Sociology, 94*(1): 95-120.

Cooper, T. L. (1991). *An Ethic of Citizenship for Public Administration*. Englewood Cliffs, NJ: Prentice Hall.

Coursey, D., & Norris, D. F. (2008). "Models of e-Government: Are They Correct? An Empirical Assessment."*Public Administration Review, 68*(3): 523-536.

Crenson, M. (1971). "Comment: Contract, Love, and Character Building". In F. Marini (Ed.), *Toward a New Public Administration: The Minnowbrook Perspective*. Scranton, PA: Chandler Pub. Co.

DeLeon, P., & DeLeon, L. (2002). "What ever happened to policy implementation? An alternative approach". *Journal of Public Administration Research and Theory, 12*(4), 467-492.

Denhardt, J. V., & Denhardt, R. B. (2007). *The New Public Service: Serving, not Steering.*Armonk, NY: ME Sharpe Inc.

Docherty, I., Goodlad, R., & Paddison, R. (2001). "Civic culture, community and citizen participation in contrasting neighbourhoods". *Urban Studies, 38*(12), 2225-2250.

Farmer, D.J. (2003). "Because my Master Bathes Me." Administrative Theory & Praxis 25(2), 205-232.

Foley, D. (1998). "We Want Your Input: Dilemmas of Citizen Participation" (pp.140-156). In C.S. King and C. Stivers (Eds.), *Government is us: Public administration in an anti-government era*. Thousand Oaks, CA: Sage.

Friedland, E. (1971). "Comment". In F. Marini (Ed.), *Toward a new public administration: The Minnowbrook perspective*. Scranton, PA: Chandler Pub. Co.

Gawthrop, L. C., & Waldo, D. (1984). "Civis, civitas, and civilitas: A new focus for the year 2000". *Public Administration Review, 44*(s1), 101-111.

Goodman, R. M., Speers, M. A., Mcleroy, K., Fawcett, S., Kegler, M., Parker, E., Wallerstein, N. (1998). "Identifying and defining the dimensions of community capacity to provide a basis for measurement". *Health Education & Behavior, 25*(3), 258-278.

Goodsell, C. T. (1990). "Public Administration and the Public Interest" (pp.96-113). In G.L. Wamsley, et al (Eds).*Refounding public administration*. Newbury Park, CA: Sage.

Gulick, L. H. (1990). "Reflections on public administration, past and present". *Public Administration Review, 50*(6), 599-603.

Hand, L.C., & Ching, B. D. (2011). "You Have One Friend Request: An Exploration of Power and Citizen Engagement in Local Governments' Use of Social Media." *Administrative Theory and Praxis* 33(3), 362-382.

Huntington, S. P. (1981). *American Politics: The Promise of Disharmony*. Cambridge, MA: Belknap.

King, C.S. "Citizens and Administrators: The Possibilities and Dilemmas" (pp.17-28). In C.S. King (Ed.), *Government is Us 2.0.* Armonk, NY: M.E. Sharpe.

King, C.S., & Nank, R. "The Context: Citizens, Administrators, and Their Discontents" (pp.3-16). In C.S. King (Ed.), *Government is Us 2.0.* Armonk, NY: M.E. Sharpe.

King, C. S., Feltey, K. M., & Susel, B. O. N. (1998). "The Question of Participation: Toward Authentic Public Participation in Public Administration."*Public Administration Review, 58*(4), 317-326.

King, C. S., & Stivers, C.. (1998). "Citizens and Administrators: Roles and Relationships." In C.S. King and C. Stivers (Eds.), *Government Is Us: Public Administration in an Anti-Government Era* (pp. 49-70). Thousand Oaks, CA: Sage.

Kirlin, J. J. (1996). "The Big Questions of Public Administration in a Democracy."*Public Administration Review*, 56(5):416-423.

Lowndes, V. (1995). "Citizenship and Urban Politics." In D. Judge & G. Stoker (Eds.), *Theories of Urban Politics* (pp.160-180).Thousand Oaks, CA: Sage.

Milbrath, L. (1973). "Political Participation and Constitutional Democracy." In R. Golembiewski (Ed.), *Dillemas of Political Participation*(pp.278-287). Englewood Cliffs, NJ: Prentice-Hall.

Montgomery, J. D. (1979). "The Populist Front in Rural Development: Or shall We Eliminate the Bureaucrats and Get on with the Job?"*Public Administration Review, 39*(1): 58-65.

Moon, M. J. (2002). "The Evolution of E-Government among Municipalities: Rhetoric or Reality?"*Public Administration Review*, *62*(4): 424-433.

Morgan, D. (2001). "The Public Interest." In T. Cooper (Ed.), *Handbook of Administrative Ethics, Second Edition* (pp.151-178). New York: Marcel Dekker.

Mostel, C. (2011) "Obituary: Team Metro." In C.S. King (Ed.), *Government is Us* (pp.147-156).Armonk, NY: M.E. Sharpe.

Moynihan, D. P. (1969). *Maximum Feasible Misunderstanding; Community Action in the War on Poverty*. New York: Free Press.

Muller, E. N., & Seligson, M. A. (1994). "Civic Culture and Democracy: The Question of Causal Relationships."*American Political Science Review, 88*(3):635-652.

Nabatchi, T. (2010). "Addressing the Citizenship and Democratic Deficits: The Potential of Deliberative Democracy for Public Administration."*The American Review of Public Administration, 40*(4): 376-399.

Norris, D. F., & Moon, M. J. (2005). "Advancing E-Government at the Grassroots: Tortoise or Hare?"*Public Administration Review, 65*(1): 64-75.

Norris, P. (2001). *Digital Divide: Civic Engagement, Information Poverty, and the Internet Worldwide.* New York: Cambridge University Press.

Osborne, D., & Gaebler, T. (1992). *Reinventing government: How the entrepreneurial spirit is transforming the public sector.*Reading, MA: Addison-Wesley Publishing.

Prior, D., Stewart, J., & Walsh, K. (1993). *Is the Citizen's Charter a Charter for Citizens?* Belgrave Paper No 7. Luton, UK: Local Government Management Board.

Putnam, R. D. (1995). "Bowling Alone: America's Declining Social Capital."*Journal of Democracy, 6*: 65-78.

Putnam, R. D. (2001). *Bowling Alone: The Collapse and Revival of American Community.*New York: Simon and Schuster.

Rainey, H. G. (2003). *Understanding and Managing Public Organizations.* San Francisco, CA: Jossey-Bass.

Reese, L. A., & Rosenfeld, R. A. (2008). "Introduction: Comparative Civic Culture."*Journal of Urban Affairs, 30*(4): 355-374.

Rishel, N. M. (2011). "Digitizing Deliberation: Normative Concerns for the Use of Social Media in Deliberative Democracy." *Administrative Theory & Praxis,33*(3): 411-432.

Ronaghan, S. A. (2001). "Benchmarking E-Government: A Global Perspective." New York: United Nations Division for Public Economics and Public Administration and American Society for Public Administration.   http://unpan1.un.org/intradoc/groups/

public/documents/UN/UNPANO21547.pdf [accessed December 28, 2011].

Shinew, K. J., Glover, T. D., & Parry, D. C. (2004). "Leisure Spaces as Potential Sites for Interracial Interaction: Community Gardens in Urban Areas."*Journal of Leisure Research, 36*(3): 336-355.

Shipman, G. A. (1970). "Maximum Feasible Misunderstanding: A Review Article."*Journal of Human Resources, 5*(1): 7-10.

Stivers, C. M. (1990). "Active Citizenship and Public Administration." In G.L. Wamsley et al (Eds.), *Refounding public administration*(pp.246-273).Newbury Park, CA: Sage.

Tat-Kei Ho, A. (2002). "Reinventing Local Governments and the E-Government Initiative". *Public Administration Review*, 62(4), 434-444.

Thomas, J. (1995). *Public Participation in Public Decisions: New Skills and Strategies for Public Managers*.San Francisco, CA: Jossey-Bass.

Timney, M. M. (1998). "Overcoming Administrative Barriers to Citizen Participation: Citizens as Partners, Not Adversaries." InC.S. King, C. Stivers, et al. *Government is us: Public Administration in an Anti-Government Era* (pp.88-99). Thousand Oaks, CA: Sage.

Tolbert, C., & Mossberger, K. (2006). "The Effects of E-Government on Trust and Confidence in Government."*Public Administration Review*, *66*(3): 354-369.

Verba, S., & Nie, N. H. (1972). *Participation in America: Political Democracy and Social Equality*.Chicago, IL: University of Chicago Press.

Walinsky, A. (1969, February 2). "Maximum Feasible Misunderstanding." *The New York Times*. [Online]. Available at http://www.nytimes.com/books/98/10/04/specials/moynihan-community.Html.

Wamsley, G. L. (1990). "The Agency Perspective: Public Administrators as Agential Leaders." In G.L. Wamsley et al (Eds.), *Refounding public administration*(pp.114-162). Newbury Park, CA: Sage.

Wescott, C. G. (2001). "E-Government in the Asia-Pacific Region."*Asian Journal of Political Science*, *9*(2): 1-24.

West, D. M. (2004). "E-Government and the Transformation of Service Delivery and Citizen Attitudes."*Public Administration Review*, 64(1), 15-27.

White, O. F. (1990). "Reframing the Authority/Participation Debate."In G.L. Wamsley et al. (Eds.), *Refounding Public Administration*(pp.182-245). Newbury Park, CA: Sage.

Wilson, W. (1887). "The Study of Administration."*Political Science Quarterly, 2*(2): 197-222.

Yang, K. (2005). "Public Administrators' Trust in Citizens: A Missing Link in Citizen Involvement Efforts."*Public Administration Review, 65*(3): 273-285.

Yang, K., & Callahan, K. (2007). "Citizen Involvement Efforts and Bureaucratic Responsiveness: Participatory Values, Stakeholder Pressures, and Administrative Practicality."*Public Administration Review, 67*(2): 249-264.

Young, I.M. (2002). *Inclusion and Democracy.* New York: Oxford University Press.

SYMPOSIUM ON ORGANIZATIONAL INNOVATIONS AND RESPONSES FOR UNIVERSAL EQUILIBRIUM, PART II

Symposium Editor: Shiv Tripathi

THREE PARADIGMS IN MANAGEMENT: AMERICAN, JAPANESE AND INDIAN

Subhash Sharma*

ABSTRACT. This paper presents an evolutionary journey of management thought through four phases viz. scientific management, human side, ethics and values and spirituality in management. Further, it presents three paradigms of management viz. American, Japanese and Indian in term of three key ideas viz. Kola (derived from Cola), Kaizen and Knowledge. It suggests that Indian paradigm is rooted in the spiritual view of human beings and there is a need to bring this view to management and leadership literature. This paper also makes a comparative analysis of three paradigms in terms of vision of life, influencing thinkers, dominant ethos and foundational theories. For future direction of management thinking, an integration of these three paradigms in terms of a holistic approach to corporate management is suggested.

INTRODUCTION

One hundred years of the journey of management thought can be viewed in terms of a start from science in management (SIM) to movement towards spirituality in management (SIM 2). This journey can also be referred to as transition from Taylor to Transcendence. We can classify this journey in terms of four stages viz.: scientific management, human side of management, ethics and values in management and spirituality in management. These evolutionary stages developed as a result of imperatives of the times. From 1900 to the 1950s, scientific management played a dominant role. In the 1960s to 1990s, the human side acquired importance. From 1990

Subhash Sharma, Ph.D., is Professor and Director, Indus Business Academy, Bangalore. His teaching and research interests are in management and social thought, harmonic globalization and holistic corporate management.

onward, ethics and values became important imperatives for good governance of corporations and after 2000, spirituality in management started emerging as a new paradigm as a result of imperatives of environmental concerns and well-being, etc. It may also be indicated that management thought initially evolved in the context of a stable environment and the factory context of the Industrial Revolution. Over the years a stable environment has given way to complexity and change and new concerns have emerged and "campus" has emerged as a dominant metaphor in the knowledge - driven economy.

EVOLUTIONARY JOURNEY OF MANAGEMENT THOUGHT

During each stage of development of management thought, different disciplines have impacted the field of management. During the scientific era, engineering and economics played a dominant role as the major concerns were productivity and cost. Hence, associated tools and techniques were largely rooted in task focus and production focus. During the human side period, discipline of psychology acquired dominance and concern for people became an important concern. This was also reflected in human dimensions related concepts and tools and techniques such as management by objectives (MBO), Blake and Mouton Grid, transformational leadership, etc. However, ethics and values had not yet fully entered the field of management.

Once the concern for good governance became important, the discipline of philosophy as a foundation for ethics and values impacted the field of management. This led to the emergence of new concepts such as principle- centered leadership. After new concerns such as environmental issues, sustainability and well-being became important, the idea of spirituality in management gained acceptance and ideas from the field of spirituality/ consciousness studies started impacting management thought. New concepts such as triple bottom line, spiritual leadership, wisdom leadership, leadership by consciousness and transcendent organizations (Gustavsson, 1992) became part of the discussion and dialogue in management thought and books such as *Tao of Physics* (Capra, 1976), *The Turning Point* (Capra, 1992), *Seven Spiritual Laws of Success* (Chopra, 2002*), Integral Psychology: Consciousness, Spirit, Psychology, Therapy*

(Wilber, 2000), etc. started influencing the field of management and leadership. Table 1 sums up this discussion.

It may be indicated that tools and techniques developed during different stages of development of management thought arose from the meta-vision and meta-perspectives of management thinking during that period. As new thoughts emerged, new tools and techniques were developed. Four stages led to four sides of management viz. Technical side, Human side, Ethics side and Spiritual side. Now the new house of management with all the four walls is leading us towards a holistic vision of the concept of management. This holistic vision represents the future of management thought.

TABLE 1
Evolutionary Journey of Management Thought

	Scientific Management	Human Side Management	Ethics and Management	Spirituality in Management
Concern	Productivity, Cost	People Dimension	Good Governance	Environment Sustainability, Well Being of All
Influencing Discipline	Engineering and Economics	Psychology	Philosophy	Spirituality, Consciousness
Major Focus	Technical Side	Human side	Ethical Behavior	Spiritual Side
Illustrative Tools	Time and Motion Studies	MBO, Blake and Mouton Grid	Management by Higher Objectives	Higher Order Purpose of Existence (HOPE)

THREE PARADIGMS: KOLA, KAIZEN AND KNOWLEDGE

There is another way of understanding the evolution of management thought viz. in terms of the nations and their management thinking. Up to 1970s, American management dominated the field of management thought. Subsequently, with the success of Japanese corporations, the idea of Japanese management emerged. During recent years the idea of Indian management has

been emerging as a result of success of Indian companies particularly Indian IT companies as well as from the soft power exhibited by many successful Indian spiritual movements. A recent book, "The India Way" (Cappelli, Singh, Singh & Useem, 2010), outlines some distinctive features of Indian management styles. Another scholar (Goldberg, 2010) captured the influence of India's soft power through its spiritual movements. As a result of such developments, over the past century, "one best way" approach popularized by American management has given way to "pluralist management" recognizing the diversity of approaches to management and leadership. Further, globalization with its interdependence across nations has brought a spotlight on culture. Japanese management emerged from its cultural roots and Indian management seeks its rootedness in the knowledge -seeking ethos and spiritual heritage. It may also be indicated that American management had roots in Taylorian techniques that were suitable to production methods of the assembly line and hard power view of the world. Now the world has become more complex and has become knowledge driven and a soft power view is capturing the imagination of the world. There is also pressure on corporations to move towards ecological sensitivity and a society-centric approach in their functioning. Indian management with its philosophical foundations is now relevant for such a context. In fact, in the "new world" that managers are encountering, moral and social goals are becoming important in addition to economic goals. This is also leading to a search for new paradigms to overcome some of the weaknesses of existing dominant paradigms.

Sharma (2007) in his book, *New Mantras in Corporate Corridors* (p. 56), captured these ideas in terms of Kola, Kaizen and Knowledge metaphors, reflecting the essence of American, Japanese and Indian management approaches. Kola derived from "Cola" is indicative of a competitive approach based on the aggressive approach to every managerial activity to ensure the presence of the brand across the world. It reflects primacy of economic goals over moral and social goals. The Kaizen approach to management is based on continuous improvement and focuses on quality. A Knowledge metaphor indicates achieving competitive advantage based on knowledge and talent. In Indian management, the focus is on knowledge as "knowledge seeking ethos" represents the essence of Indian ethos and has defined India for ages. Three paradigms represent three types of CEOs viz. Kola- oriented CEOs, Kaizen- oriented CEOs and

knowledge- oriented CEOs who are creative enlightened and organic (CEO) leaders. In the future corporations may need a new breed of CEOs who will combine the Kola, Kaizen and Knowledge approaches for managing corporations.

Kola, Kaizen and Knowledge define the DNA of American, Japanese and Indian management. However, as indicated above, for new competitive advantage we need a "recombinant DNA" in the form of the K^3 model of management and leadership. This model can be represented by K^3 formula given below:

$$K^3 = \text{Kola} * \text{Kaizen} * \text{Knowledge}$$

It may be indicated that the K^3 formula suggested above is an integrative model and has universal relevance.

UNDERSTANDING THE INDIAN PARADIGM: FOUR LIONS METAPHOR

The four-lions symbol presented in Figure 1 is an ancient symbol from Indian history and was adopted as a national symbol after India's independence in 1947. It also represents the idea of "harmonic globalization" (Sharma, 2012, p. 4) wherein following four forces are in harmony leading to holistic development and management (HDM):

i. Force of market,

ii. Force of state,

iii. Force of people/ community, and

iv. Force of self.

We generally tend to see only three lions viz. force of market, force of state/government and force of people/community. Force of community gets reflected in capillary action form in various social movements and in the field of economic activity in terms of "micro-enterprises" and "self-help groups." In fact, most management thinkers have at best focused on Market and State. For a holistic and harmonic perspective we need to understand the dynamic interaction among all the four forces.

The fourth lion is the hidden lion. This lion represents the Self, particularly in its higher form that can also be referred to as "spiritual self." This lion also represents the essence of the Indian paradigm of

management. It implies a linkage between self and well-being. There is a need to bring the hidden lion in each one of us to the work place as it is a source of spiritual synergy. The meta-vision of Indian management or the Indian paradigm of management is to continuously focus and seek the "inner lion" in order to bring positive energy and spiritual synergy to the work place, in organizations and in society. Gupta (1994) referred to such an approach as, management by consciousness.

FIGURE 1
Four Lions Symbol of Harmonic Globalization
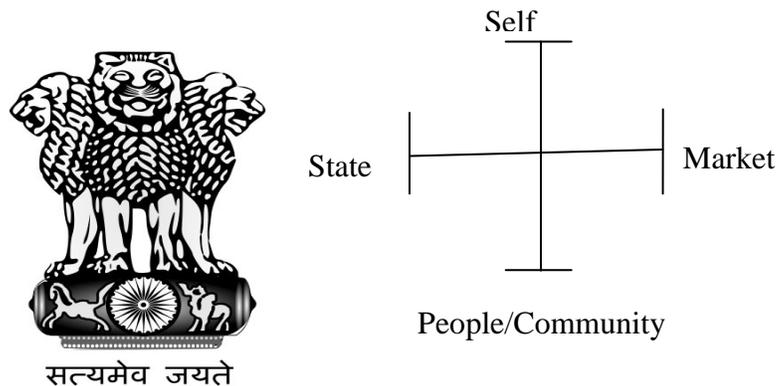
KEY ASPECTS OF THREE PARADIGMS

Key aspects of three paradigms viz. American, Japanese and Indian can be understood in terms following three levels:

  a. Philosophical foundations,

  b. Leadership dynamics, and

  c. Sustainability.

Foundational philosophy of the three paradigms represents the meta-vision of the paradigm. It could be viewed in terms of the following dimensions:

  - Vision of life,

  - Influencing thinkers,

- Dominant ethos, and

- Foundational theories.

American paradigm's vision of life is rooted in the struggle for existence and survival of the fittest. The Japanese paradigm's vision of life is rooted in the struggle for improvement and the Indian paradigm's vision of life is rooted in a "struggle for co-existence." Accordingly, influencing thinkers include Darwin in the American paradigm, Zen philosophers in the Japanese paradigm and Vedantik and other social thinkers, including Gandhi in the Indian paradigm (Chakraborty, 2003). The vision of life of each paradigm is also reflected in terms of the dominant ethos of these paradigms viz. spirit to dominate in the American paradigm, spirit to improve in the Japanese paradigm and knowledge seeking and social concerns and social purpose in the Indian paradigm.

It may also be indicated that Japanese management introduced the notion of super-ordinate goals, thereby taking us beyond Peter Drucker and his MBO as an overarching idea. Super-ordinate goals also reflect the idea of higher objectives. Indian management thinkers suggested the need to link management with the "purpose of existence" and introduced the notion of a higher order purpose of existence (HOPE) (Sharma, 2007, p.177) as an overarching idea for developing institutions and organizations with the society-centric approach. Thus, three thought currents have roots in objectives, super-ordinate goals and purpose of existence as a foundational basis for development of management concepts and associated tools and techniques.

The thought processes indicated above are also reflected in terms of foundational theories defining the respective paradigms. American paradigm is based on theory X and theory Y and Maslow's hierarchy of needs as a basic concept. Japanese management is based on Theory Z and the idea of continuous improvement i.e. Kaizen. Indian paradigm is based on theory K (theory of collective energy of community and thereby collective advantage) and the idea of a "basket of needs" (Sharma, 1996, 2006, p. 96) and nurturant task leadership (Sinha, 1980).

Leadership dynamics of the three paradigms is reflected in terms of decision- making approaches. As a result of the Western Enlightenment tradition, the American paradigm is largely dominated

by "head," i.e. rationality perspective of decision making. Accordingly, its tools and techniques have been developed on the basis of a rational approach to decision making. Because of Zen influences, the Japanese paradigm emphasizes a head coupled with heart approach. Its tools and techniques such as quality circles etc. reflect a combination of rationality and intuition. The Indian paradigm because of spiritual heritage - consciously or unconsciously - reflects a combination of head, heart and consciousness (spirituality) with greater reliance on heart and consciousness. Incorporation of the consciousness dimension (spiritual dimension) in decision making, relationships, communication processes etc. represents the essence of the Indian paradigm or the "India way" (Cappelli et. al. 2010). In fact, the need for "joining of heart and spirit" (JHS) is being felt in all walks of life.

Three paradigms can also be viewed from the viewpoint of sustainability. As the awareness of sustainability is spreading, the American paradigm is slowly responding to it. The idea of triple bottom line is making some inroads; however, the American paradigm has not yet moved beyond the "balanced scorecard" to "holistic performance scorecard" (Sharma, 2007, p. 503). The Japanese paradigm is evolving towards sustainability because of Zen influences. In the case of the Indian paradigm, the idea of sustainability is inherent in its spiritual traditions and has some new ideas to offer. For the sustainability idea to catch imagination, we need to write a new book that may as well be titled "Karma-Kapital." It would provide to the world a philosophy of holistic and sustainable development and management, wherein development is based on positive actions (Karmas) for the benefit of all stakeholders ("sarvodaya") and is in tune with the requirements of the environment. It would take us beyond Marxism as well as beyond "Kola capitalism." It also implies a need for a new approach to competitive advantage within the paradigm of spirituality, sustainability and social responsibility through positive actions. It may be indicated that echoes of this philosophy can also be heard in the recently popularized phrase, Karma capitalism, that has a touch of Indian paradigm. Further it also suggests a movement towards "holistic advantage" concept based on an integrative view of competitive advantage, collective advantage and Karma advantage. While the idea of competitive advantage has its origin in market competition, collective advantage has its origin in social action/

community and karma advantage has its origin in spirituality. In organization context, collective advantage also manifests itself in team building and karma advantage manifests itself in ethics, values and environmental concerns. In the holistic approach to management and leadership, these three are combined for the benefit of organizations, society and individuals. This is the foundation for Karma-Kapital (Sharma, 2011). Table 2 sums up the above discussion.

TABLE 2
Key Aspects of Three Paradigms in Management

Key Aspects	Paradigms of Management		
	American	Japanese	Indian
Vision of life	Struggle for Existence, Survival of the Fittest	Struggle for Betterment	Struggle for Coexistence (Adjustment Approach)
Influencing thoughts	Darwin	Zen Philosophers	Vedantik and other Social Thinkers
Overarching idea	MBO	Super-ordinate Goals	HOPE
Dominant orientation	Spirit to Dominate	Spirit to Improve	Knowledge Seeking Ethos
Foundations	Theory X, Theory Y, Hierarchy of Needs	Theory Z	Theory K, Nurturant-Task, Basket of Needs
Leadership approaches	Head, Rationality	Head + Heart, Rationality + Creativity	Head + Heart + Consciousness, Rationality + Creativity + Spirituality
Sustainability perspective	Not Yet Fully Evolved	Evolving	Inherent in Spiritual Traditions

TOWARDS NEW MANTRAS IN MANAGEMET AND LEADERSHIP: The FUTURE OF MANAGEMENT THOUGHT

The previous discussion of three paradigms of management has implications for the future of management thought. It implies a movement towards an integrative model of management and leadership based on convergence and confluence of the three paths or paradigms through a process of mutual influencing, blending, melding, co-mingling and harmony. Ralston (1993) suggested the phrase "cross-vergence" for such processes. Chatterjee (2007, 2009) studied them in the context of Asian management perspectives.

For new architecture of management and leadership, Sharma (2007) suggested the metaphors of Western windows, Eastern doors and consciousness corridors reflecting head, heart and spirit (consciousness) approaches to management and leadership. They can also be referred to as American windows, Japanese doors and Indian corridors leading us towards new mantras. An architecture based on these approaches can become a "house of HOPE (higher order purpose of existence). The challenges before managers and leaders of the twenty -first century are to create such a "house of HOPE" to ensure environmental sustainability, social responsibility and well- being of all the stakeholders ("sarvodaya"). This implies a shift towards a holistic corporate management (HCM) wherein lessons from American, Japanese and Indian Management approaches as well as rationality, creativity and consciousness/ spirituality approaches are harmonized for the benefit of all humankind. Holistic corporate management (HCM) also implies an integrative view of competitive advantage, collective advantage and karma advantage driven by a higher order purpose of existence (HOPE) and harmonic globalization (HG).

REFERENCES

Capra F. (1976). *The Tao of Physics.* Toronto, Canada: Bantam Books.

Capra F. (1992). *The Turning Point.* New York: Simon and Schuster.

Cappelli, P., Singh, H, Singh, J., & Useem, M. (2010). *The India Way: How India's Top Business Leaders Are Revolutionizing Management.* Boston, MA: Harvard Business Press.

Chakraborty S. K. (2003). *Against the Tide: The Philosophical Foundations of Modern Management.* New Delhi, India: Oxford University Press.

Chatterjee, S., & Nankervis, A. (Ed.) (2007). *Asian Management in Transition: Emerging Themes.* Melbourne, Victoria, Australia: Palgrave Macmillan.

Chatterjee, S. (2009)." From Sreni Dharma to Global Cross-vergence: Journey of Human Resource Practices in India." *International Journal of Culture and Business Management, 2* (3): 268-280.

Chopra, D. (2002). *Seven Spiritual Laws of Success: A Practical Guide to the Fulfillment of your Dreams.* San Rafael, CA: Amber-Allen Publishing.

Goldberg, P. (2010). *American Veda: From Emerson and the Beatles to Yoga and Meditation How Indian Spirituality Changed the West.* New York: Harmony Books.

Gupta, G. P. (1994). *Management by Consciousness: A Spirituo-Technical Approach.* Pondicherry: Sri Aurobindo Institute of Research in Social Sciences.

Gustavsson, B (1992). *The Transcendent Organization.* Stockholm, Sweden: Department of Business Administration, Stockholm University.

Ralston, D. A. (1993). *The Crossvergence Perspective, Reflections and Projections*, faculty-staff.ou.edu/R/David.A.Ralston-1/crossvergence.pdf -

Sharma, S. (1996 & 2006). *Management in New Age: Western Windows Eastern Doors.* New Delhi, India: New Age International Publishers.

Sharma, S. (2007). *New Mantras in Corporate Corridors: From Ancient Roots to Global Routes.* New Delhi, India: New Age International Publishers.

Sharma, S. (2011). "Karma Kapital: Towards New Age ADAM Model for Prosperity, Justice and Peace (PJP)." *3 D ...IBA Journal of Management and Leadership*, *3* (1): 138-147.

Sharma, S. (2012). *New Earth Sastra: Towards Holistic Development and Management* (HDM). Bangalore, India: IBA Publications.

Sinha J. B. P. (1980). *The Nurturant Task Leadership.* New Delhi, India: Concept.

Wilber, K. (2000). *Integral Psychology: Consciousness, Spirit, Psychology, Therapy.* London, UK: Shambala.

WORK-LIFE AND LIFE-WORK CONFLICTING CROATIAN COMPANIES: SOME PERSPECTIVES

Andrijana Mušura, Mirna Koričan and Siniša Krajnović*

ABSTRACT. With the rapid use of new technologies and longer working hours, balancing work and one's personal life is becoming more important from the employees' and employers' perspective. Research suggests that employees who have greater work-life balance perform better and are less likely to leave the organization. Additionally, the satisfaction and balance of life and work also becomes a predictor of job satisfaction and productivity in the workplace. When organizations put increasing pressure on their employees and do not manage the above mentioned balances appropriately, work-life conflict may appear. Work-life and life-work conflict consequently negatively affects employees, as well as their employers. To analyze which antecedents can predict work-life balance and conflict in Croatian companies an online survey was conducted on a sample of 107 respondents. The results showed that work stress factors, job satisfaction, work-life balance company policies, and level of self-esteem influence work-life and life-work conflict.

INTRODUCTION

Recent changes in workforce trends changes include an increase of women in the paid workforce, a tightening of the labor market for

----

Andrijana Mušura, MA, is a lecturer at Zagreb School of Economics and Management, Department of Management. Her teaching and research interests are in the field of applied psychology, organizational and consumer behavior. Mirna Koričan, MA, MBA is a lecturer at Zagreb School of Economics and Management, Department of Management. Her teaching and research interests are in the field of applied psychology, management and human resources. Siniša Krajnović, Ph.D., is a lecturer at Zagreb School of Economics and Management, Department of Management. His teaching and research interests are in the field of project and operations management.

the attraction of skilled workers, an increase in single parent families, and an ageing workforce (Webber, Sarris, & Bessell, 2010). There has been an increased prevalence of dual-earner couples challenges the traditional gender roles of women working in unpaid positions within the home and men working in paid positions outside of the home (Ansari, 2011; Warner & Hausdorf, 2007; Obradović & Čudina-Obradović, 2009; Crooker, Smith, & Tabak, 1999). Additionally, today's work place differs greatly from that of 10 or 20 years ago. It is no longer a discrete physical location, and technology has brought profound changes to the ways people work (Kreiner, Hollensbe, & Sheep, 2009). Many industries have computerized their production, started to consolidate and are becoming more responsive to the needs of markets and customers.

Since all of these trends have occurred, there is a growing interest in employees' achieving a healthy work-life balance (Webber, Sarris, & Bessell, 2010), which can be described as satisfaction and good functioning at work and at home with minimum role conflict (Clark, 2001).

When organizations are not taking care of their employees, several social but also financial consequences ensue (Naithani, 2010). Organizations that do not care about a work-life balance due to the recession can expect long-term consequences of lower employee engagement, productivity, and satisfaction. Workers who report being more satisfied with balancing work/life responsibility report higher levels of job satisfaction (Prizmić, Kaliterna Lipovčan, & Burušić, 2009). Lower engagement and satisfaction result in lower customer satisfaction, which can bring lower profits for the company (Oakley, 2012).When expectations and demands from work and family are incompatible, they result in a form of inter-domain conflict called work-life conflict (Netemeyer, Boles, & McMurrian, 1996).

Greenhaus and Beutell (1985) defined work-life and life-work conflict (WL/LWC) as a form of inter-role conflict in which the role pressures from work and family domains are mutually incompatible in some respect. Conflict may arise from either domain: work-to-life or life-to-work conflict (Stoeva et al., 2002) and some add that this conflict has a bi-directional nature (Williams & Allinger, 1994). WLC refers to a form of inter-role conflict in which the general demands of time devoted to, and strain created by the job interfere with

performing family-related responsibilities; on the other hand, LWC refers to a form of inter-role conflict in which the general demands of time devoted to, and strain created by the family interfere with performing work-related responsibilities (Netemeyer et al., 1996).

Work-life researchers have successfully encouraged organizations, families, and individuals to recognize the importance of tending to their needs for balance (Kreiner, Hollensbe & Sheep, 2009). Organizational leaders and managers generally tend to care more about employees' non-work needs than they did decades ago, but struggles to balance work and life demands are still commonplace in the modern organization (Kossek & Lambert, 2005).

SOCIAL CONSTRUCTION APPROACH AND THEORIES

Among different theoretical approaches and lenses, the most appropriate in explaining work life conflict and relating variables is the social construction approach. The social construction approach contrasts other approaches that treat an individual as a passive reactor to environmental conditions. This approach sees an individual as an active agent in the "co-construction" of the world and interacting with others in the environment (Kreiner, Hollensbe, & Sheep, 2009).

Within this social construction tradition several theories persist when explaining work-life conflict. Among the first theories was the *spill-over theory*. In the late 1970s researchers showed that women experienced spill-over from their family/life role into their work role and men experienced spill- over from their work role to their family/life role (Pleck, 1977). Staines (1980), with additional research, concluded that spill-over effects from one segment in life to another can have positive and negative effects. Additionally, the new *compensation theory* was developed when Staines (1980) explained that people compensate deficits in one aspect of life through additional investments in other aspect of life.

A more contemporary theory was proposed by Greenhaus and Bautell (1985) and further researched by Pickering (2006), who discussed that an individual needs to perform different roles which are differently demanding of their time, attention, and commitment to perform, so conflicts occur. In other words, participation in one role depletes the amount of resources from participation in another role

(Mathis, Brown, & Randle, 2009). This theory was named work-life *conflict theory*. The work-life conflict, earlier also called work-family conflict, is a construct representing negative interdependencies between work and life roles and has received considerable attention in work-life literature (Barnett, 1998).

Personal Variables (External)

Most often researched variables in this area are the ones connected with the participants' external characteristics, such as gender, family life, children, etc. Research shows that men are more likely to work long hours of paid work, while women spend longer hours in unpaid domestic work (OECD, 2011).Moreover, employed women generally face more demands (from paid work, child care, and housework) than do employed men (Doble & Supriya, 2010; Robinson & Godbey, 1997). Multiple studies show that female participants are more prone to perception of life-work conflict (Obradović & Čudina-Obradović, 2009; Šverko, Arambašić, & Galešić, 2002; Wiersma & van der Berg, 1991). Contrasting to these results some studies show no relation of gender and WLC or LWC (Ansari, 2011; Rice, Frone & McFarlin, 1992).

Children affect WL/LWC for male respondents (Obradović & Čudina-Obradović, 2009) but also having children under the age of 18 is a predictor for WL/LWC for female respondents (Jelušić & Maslić Seršić, 2005). Satisfaction with work-life time balance decreases with the number of children living at home (OECD, 2011). As in most of the previous studies, age and marital status were taken as control variables (Baral & Bhargava, 2011; Powel & Greenhaus, 2010; Dobrotić & Laklija, 2009).

Work Variables (External)

With working in the company, less time and energy is left for other roles or activities, such as leisure or family life. This, among other things, can create conflict (Buck et al., 2000). Most of the studies clearly show that there is a positive relationship between number of weekly hours devoted to work and WL/LWC (Netemeyer et al., 1996; Gutek et al., 1991).The larger number of working hours, stress at work, and fear of losing one's job are the best predictors of work-life conflict (Dobrotić & Laklija, 2009).

WLB Policies

To avoid conflict related to work and life, many companies have introduced work life balance initiatives that include flexible working arrangements; leave provisions, dependent care assistance and other supportive programs (Smith & Gardner, 2007). Flexible work arrangements and other policies are also thought to contribute to job motivation and dedication (Brummelhuis & van der Lippe, 2010).

Researchers found several benefits of work-life balance for employers. McDonald and Bradley (2005) listed some of them - availability of broader talent pool, earlier return of employee to work after maternal leave, lower rates of absenteeism, positive employer branding, enhanced work- related performance, better employee retention, and reduced employee turnover. In their research, Ford et al. (2007) found several employee benefits like improved health of employees, higher degrees of job satisfaction, job engagement, and work productivity (Byrne, 2005). The use of WLB initiatives impacts lower levels of WLC (Webber, Sarris & Bessell, 2010). Regardless of the positive effects of WLB, large Croatian companies show low understanding of the importance of WLC policies (Šverko et al., 2002).

In their review of 190 work-family studies, Eby, Casper, Lockwood, Bordeaux and Brinley (2005) found that most of the research reviewed examined objective characteristics of one's work and/or family role. However, objective characteristics of one's roles (e.g., managerial status, parental status) are not likely to capture the complexity of perception of these roles. Thus, a research gap was found because few studies examined constructs beyond role membership to more phenomenological rich constructs of role involvement or role values.

Parker and Hall (1992) raised an assumption that perception of self and core identity has not adequately been researched in the field of work-life conflict or balance. Eby et al. (2005) also mentioned that only a little predictive research has examined individual differences such as perception and personality.

Personal Variables – Self-Related

According to Hsu (2011), the concept of locus of control was first developed within Rotter's framework of the social learning theory of

personality during the 1950s. As a stable personality trait, locus of control pertains to the common, cross-situational beliefs people hold that determine whether they obtain positive or negative results in their lives (Hsu, 2011). Those with strong internal locus of control (internals) believe that they are entirely responsible for what happens to them, and that their failures and successes are borne out of their own efforts. In contrast, those possessing weak internal control (externals) believe that destiny, chance, or other more powerful factors determine their lives, and that their own efforts have an insignificant impact on their failures or successes.

Previous studies showed that 5% to 25 % of the variance in a person's work behavior can be explained by locus of control (Spector, 1982). When confronted with obstacles, externals use less effort because they believe that the results are already decided. They also behave negatively and reactively.

With regards to the work-life conflict, research performed on 124 Malaysian employees showed that locus of control had a direct impact on the work-life conflict (Noor, 2006). In a study conducted among accountants, female externals reacted more negatively to conflicts and were more likely to hand in their resignation (Reed, Kratchman & Strawser, 1994). But, both studies showed different levels of impact and different correlations with demographic variables, so these relationships need to be researched further.

The conservation of resources model proposes that individuals seek to acquire and maintain resources (Nikandrou, Panayotopoulou & Apospori, 2008). Self-esteem is a personal characteristic considered a resource which can buffer one against stress (Grandey & Cropanzano, 1999). General self-esteem and generalized self-efficacy are part of core self-evaluations, defined as the fundamental premises individuals hold about themselves or the extent to which individuals possess a positive self-concept (Beauregard, 2005).

Positive sense about self-worth can lead to more engagement, efficiency, and effectiveness. Grandey and Cropanzano (1999) noted that self-esteem is an important variable to be researched in the work environment, and high self-esteem provides individuals with psychological resources that help them cope with work- related issues and enhances their performance (Nikrou, Panayotopoulou & Apospori, 2008). This tendency towards making positive evaluations

of one's contractual and social relationships, as well as to work harder toward the achievement of desired goals, suggests that individuals with high self-esteem will be less likely to report negative outcomes, such as increased levels of work-home interference (Beauregard, 2005). A number of studies found a negative correlation between self-esteem and work-life conflict (Nikandrou, Panayotopoulou & Apospori, 2008; Grandey & Cropanzano, 1999; Mossholder, Bedeianand & Armenakis, 1981). These studies have concluded that self-esteem has direct association to work and life satisfaction, while a strong sense of self-worth leads to the ability to overcome conflicts in work and life roles, as well and results in greater success in managing these conflicts when they arise.

Personal Variables – Work-Related

Literature review and meta-analysis performed by Eby et al. (2005) showed the lack of understanding of how perception of the self and the work situation is impacting work-life conflict. So, the connection of perception of work-related issues with work-life conflict and life-work conflict needs to be researched deeper. One of these variables is stress connected to work. Work stress has been for a long time a popular topic in social research because of its social relevance and possible implications for work organizations (Obradović & Čudina-Obradović, 2009). Dipboye et al. (1994, p. 290) defined it as "any circumstance that places special physical and/or psychological demands on a person so that an unusual or out-of-the-ordinary response occurs". Some meta-analytic studies have clearly pointed out the significance of work stress as a predictor of work-family conflict (Byron, 2005; Ford et al., 2007).

WLC and LWC in Croatia

During the socialist time in Croatia, only one study, which emphasize more roles for female workers than male workers, analyzed work-family conflict (Mihovilović, 1975). The topic was not interesting to researchers due to the traditional value system which emphasized family life as most important and deemphasized everything else .For this reason most females stayed home to raise children (Obradović & Čudina-Obradović, 2009).

With the new political system introduced in the early 1990s and the privatization of companies, more rigorous work discipline, longer

working hours, productivity and efficiency became more important. Although the family is still the most important aspect of life for the contemporary Croatian population, work is also starting to be very important for both genders (Baloban & Črpić, 2000). Results of a study conducted on 340 dual-career couples showed male participants are more active in family life, and females in work spheres, which causes life-to-work conflict to affect interrelations in marriage (Obradović & Čudina-Obradović, 2009). Šverko et al. (2002) surveyed Croatian companies and showed that WLB policies were still not developed and that this field needs to be researched further. A survey on nurses showed that balancing work and life is strongly correlated with job satisfaction, and authors indicate that more research needs to be conducted (Prizmić, Kaliterna Lipovčan, & Burušić, 2009). Because of a small number of studies in the field of WLC and LWC and changes in political system and work arrangements, analyzing WLC and LWC becomes interesting.

Problem and Approach

In their meta-analysis, Eby et al. (2005) showed a lack of understanding on how perception of self and the work situation is impacting work-life conflict. Therefore, the problem of this research was to explore work-life conflict constructs in relation to the set of variables which were divided into work-related and personal-related variables. Additionally we wanted to (a) determine correlates to work-life balance constructs – work-life conflict (WLC), life-work conflict (LWC) and combined construct work-life/life-work conflict (WL/LWC), (b) determine groups of predictors that best explain the level of work-life conflict constructs, and (c) analyze some of the individual differences in relation to levels of work-life conflict constructs.

The variables or constructs that we examined in this study and their logical research status are as follows: 1) *Personal external* (age, gender, marital status, children); 2) *Work external* (years of current employment, working hours, job position, company size); 3) *Personal internal* (self-esteem, internal and external locus of control); 4) *Work internal* (job satisfaction, employee control, work-related stress); and 5) *WLB policies* (flexible working hours, work from home, sport facilities, childcare facilities). The four sets of variables have been submitted to a hierarchical regression analysis. In this analysis, four groups of variables were treated as predictors and the work/life

conflict (WL/LWC) and life/work conflict as criterion. Additionally, we added another criterion construct, named work-life/life-work conflict (WL/LWC) as an overall measure of conflict which arises from both work-to-life and life-to-work conflict. We find it interesting to explore a concept that combines work-to-life and life-to-work conflict as a summated construct that can be seen as a general level of conflict between areas of work and life. Frone, Russell and Cooper (1992) showed that WLC and LWC are the two forms of inter-role conflict. Using the same analogy, we assume that two types of conflicts between work and life are not mutually exclusive, but can be mutually present.

Hypothesis

In the present study, which is more exploratory in its nature, the following hypotheses will be tested:

Hypothesis 1: Groups of variables are related to all conflict constructs related to areas of work and life (WLC, LWC, WL/LWC).

Hypothesis 2: Groups of variables can be used as predictors of all conflict constructs related to areas of work and life (WLC, LWC, WL/LWC).

METHODS

Participants and Procedure

Invitation to participate in the research was sent out to 2 000 e-mail addresses from the Zagreb School of Economics and Management database of individuals with whom ZSEM had some kind of professional cooperation. The survey was built using QuestionPro online software and the sent e-mail contained the purpose of the research as well as the information about anonymity of the respondents. The return rate was about 5% (N=107), and the sample consisted of 39% males and 61% females of average age of 34 (SD=7).

Instruments

The survey consisted of 16 questions, 55 items and the following scales: overall job satisfaction scale (Schneider et al., 2003), work-life balance scale and life-work balance scale (Waumsley, Houston, & Marks, 2010), self-esteem scale (Rosenberg, 1979), locus of control

scale (Spector, 1988) and employee control scale (Allan et al., 2005). All of the scale items were measured on a 1-5 Likert scale. The overall job satisfaction scale had three items that accounted for 80% of total variance (Cronbach alpha=0.875).

The work-life conflict scale consisted of two dimensions: work-life conflict scale and life-work conflict scale. Although the overall scale had good internal consistency (Cronbach alpha=0.832), factor analysis revealed that two of the factors accounted for 62% of total variance. The first factor was saturated with five items related to WLC, and the second factor was saturated with five items that relate to LWC. Internal consistency for the WLC scale was 0.879 and for LWC scales 0.796. Rosenberg's self-esteem scale revealed good internal consistency (Cronbach alpha = 0.860) and two factors that accounted for 51% of total variance (due to items worded in opposite ways). The locus of control scale showed a two-dimensional factor structure accounting for 64% of the total variance and good internal consistency (external - Cronbach alpha=0.767, internal – Cronbach alpha=0.842). The employee control scale consisted of five items, and resulted in a one-factor structure with 53% of total variance explained and Cronbach alpha 0.779.

The work-related stressors scale represents external stressors related to working conditions, job organization and relations to colleagues, according to Ajduković and Ajduković (1996). The five items of work-related stressors constitute one factor accounting for 56% variance explained. The overall scale has good internal consistency (Crobach alpha=0.794). Satisfying levels of internal consistency and clear factor structures of all the scales used in our research gave us methodological justification to use average results in further analysis.

RESULTS

In order to answer our research question that relates to identifying correlates to concepts of work-life and life-work conflicts, regression analysis was used. We first examined correlation coefficients between all of the variables and constructs used.

Correlation between WLC and LWC is significantly positive and moderate in size (Table 1). Also, WL/LWC construct is more correlated to WLC scores (r=0.890, p<0,01). Results of the WLC scale

are significantly higher than those of the LWC score (t=11.390, p<0.001) explaining that participants have more transference of problems from work-to-life than life-to-work.

TABLE 1
Means, Standard Deviations and Intercorrelations for the WLC Constructs

	Mean	SD	1	2
1. WLC	2.92	1.10		
2. LWC	1.70	0.69	.285**	
3. WL/LWC	2.31	0.72	.890**	.691**

Notes: *p<0.05; **p<0.01.

Since we had summated variable WL/LWC as an average score made of WLC and LWC average scores, we took a look at the correlation coefficients between our criterion variable(s) and groups of predictors. Personal variables that relate to demographics have no significant correlation with the work-life conflict concepts (Table 2). Reason for this could be that the sample of respondents was not big and diversified enough. WLC is significantly positively correlated with number of working hours (r=0.356, p<0.01) and level of stress caused by work elements (r=0.424, p<0.01) and significantly negatively correlated with job satisfaction (r=-0.201, p<0.05). On the other side, LWC is only significantly correlated with possibility of working from home (r=0.257, p<0.01) and self-esteem (r=-0.191, p<0.05).

TABLE 2
Correlation Coefficients

	WLC	LWC	WL/LWC
Personal - external			
Age	-0.117	-0.056	-0.115
Gender	0.065	-0.186	-0.04
Marital status	-0.063	0.098	-0.001
Children	-0.004	-0.117	-0.059

TABLE 2 (Continued)

	WLC	LWC	WL/LWC
Work – external			
Current employment (yr)	-.132	-.108	-.151
Working hours	.356**	-.113	.215*
Job position	-.010	.100	.040
Company size	-.034	-.126	-.086
WLB Policies			
Flexible working hours	.099	.165	.153
Work from home	.129	.257**	.220*
Sport facilities	-.062	-.055	-.073
Childcare facilities	.176	.170	.214*
Personal - internal			
Self-esteem	-.159	-.191*	-.210*
Internal LC	-.063	.075	-.012
External LC	.094	-.074	.035
Work - internal			
Job satisfaction	-.201*	.022	-.141
Employee control	-.080	.142	.008
Work-related stress	.424**	.023	.331**

Notes: *p<0.05; **p<0.01.

As shown in Table 2 some significant relationships with WL/LWC concept were found as well. Positive correlations were found with level of work stress (r=0.331, p<0.01), number of working hours (r=0.215, p<0.05), possibility to work from home (r=0,220, p<0.05), having child care facilities near work (r=0.214, p<0.05) and negative correlation with level of self-esteem (r=-0.210, p<0.05). Since this research is mostly exploratory in nature, the number and size of correlations and intercorrelations among items found were used to assess the order in which the groups of variables will enter our hierarchical regression (Table 3). They were as follows: WLB policies, work – internal variables, work – external variables, personal – internal and last personal – external.

To examine the predictive power of our group of variables, first we conducted stepwise regression analysis to predict WLC and LWC.

Variables with significant correlations entered the analysis which resulted in a total of 36.5% of WLC variance explained (Table 3).

TABLE 3
Stepwise Regression Analysis Predicting WLC

Model	R	R Square	Adjusted R Square	Change Statistics	
				R Square Change	Sig. F Change
1	.427a	.182	.174	.182	.000
2	.535b	.286	.272	.104	.000
3	.575c	.330	.311	.044	.011
4	.606d	.367	.342	.036	.018
5	.629e	.395	.365	.029	.033

Notes: a. Predictors: Work-related stress; b. Predictors: Work-related stress, working hours; c. Predictors: Work-related stress, working hours, job satisfaction; d. Predictors: Work-related stress, working hours, job satisfaction, possibility to work from home; e. Predictors: Work-related stress, working hours, job satisfaction, possibility to work from home, flexible working hours.

Significant predictors that were left in the analysis after 5 steps were level of work-related stress, number of working hours, job satisfaction, the possibility to work from home, and flexible working hours (Table 4).

To better understand what predicts levels of LWC, we conducted stepwise regression analysis with all variables used in the research

TABLE 4
Beta Values

	β
Work-related stress	0.447**
Working hours	0.283**
Job satisfaction	-0.298**
Possibility to work from home	0.196*
Flexible working hours	0.177*

Notes: *p<0.05; **p<0.01.

entered together. The regression left only one variable, possibility to work from home, that explained 5.8% of variance (R=0.258; R^2= 0.067; F=7.356; p<0.01; β=0.258; p<0.05). Since we found that LWC is less predictive with the set of our variables and minding the fact that WLC contributes more to the concept of WL/LWC, hierarchical regression is used to determine predictors to construct of WL/LWC.

For each of the variable groups, we determined the coefficient of multiple correlations (R), the population estimate of R (R^2), and the amount of variance additionally explained by each group of variables entered. From these data, we can conclude that only WLB policies, as well as work-related internal variables, account for significant R meaning and help explain 29% of variance of WL/LWC in total (Table 5). External work factors together with both personal internal and external factors do not contribute significantly to WL/LWC variance although self-esteem is negatively related to the level of WL/LWC (β=-0.242, p<0.05).

TABLE 5
Results of Hierarchical Multiple Regression Analysis Predicting WL/LWC

Variables and their β values	Model 1	Model 2	Model 3	Model 4	Model 5
WLB Policies					
Flexible working hours	.123	**.221***	**.221***	**.212***	**.200***
Work at home	**.190***	**.306****	**.274***	**.243***	**.227***
Sport facilities	-.120	-.048	.019	-.025	-.012
Children care facilities	**.247***	.154	.156	.202	.179
Work - internal					
Employee control		-.034	-.084	-.092	-.086
Work-related stressors		**.367****	**.378****	**.373****	**.356****
Job satisfaction		**-.265***	**-.263***	**-.213***	**-.254***
Work - external					
Current employment (years)			-.086	.108	-.191
Working hours			.105	.108	.142
Job position			.077	.091	.083
Company size			-.120	-.092	-.088
Personal – self-related					
Self-esteem				**-.242***	**-.262***
Internal LC				.045	.065
External LC				-.049	-.068

TABLE 5 (Continued)

Variables and their β values	Model 1	Model 2	Model 3	Model 4	Model 5
Personal – work-related					
Gender					-.081
Marital status					-.055
Children					-.187
Summary statistics					
Multiple R	0.35	0.55	0.58	0.62	0.63
Adjusted R^2	0.09	0.25	0.26	0.28	0.29
Adjusted R^2 change	**0.12***	**0.18****	0.03	0.05	0.02

Notes: *p<0.05; **p<0.01. To test multicollinearity, variance inflation factor (VIF) was calculated for every predictor variable. Values above 5 indicate high multicollinearity. Therefore, we excluded the variable "age" because of its high correlation to years of employment.

Model 5 shows that WLB policies that contribute to WL/LWC significantly are flexible working hours and possibility of working from home. Significant predictors related to internal work factors are level of stress caused by work stressors ($\beta=0.356$, $p<0.01$) and level of job satisfaction ($\beta=-0.254$, $p<0.05$). Further exploring of individual differences in relation to WL/LWC constructs following some of the previous research, we examined the differences between genders using ANOVA (Table 6).

The only significant difference is found in the LWC score, meaning that men are more prone to the issue of "home" life affecting work life then women. Although this found difference is only approaching acceptable levels of statistical significance, we will consider it as a result worth mentioning.

TABLE 6

Comparison of Male and Female Average Scores across Work-Life Balance Constructs (ANOVA)

	WLC	LWC	WL/LWC
Male	2.83 (sd = 1.08)	1.86 (sd = 0.71)	2.34 (sd = 0.75)
Female	2.97 (sd = 1.09)	1.60 (sd = 0.65)	2.28 (sd = 0.71)
F	0.446	3.774*	0.166

Notes: *p<0.05; **p<0.01.

For the variable that contributes most to our work- and life-conflict constructs - work-related stressors -, we ran a stepwise regression to answer the question about which exact item contributes the most to the WL/LWC. Although all of the used stressors correlate highly and significantly between themselves (Table 7), the stressor that is the most significant and responsible for 14% of the explained variance of WL/LWC is the large number of working hours (Table 8).

TABLE 7
Comparison of Correlation/Inter-correlation Coefficients between
WL/LWC and Work-Related Stressors

	WL/LWC	1	2	3	4
1. Large number of working hours	.384**				
2. High work load	.350**	.544**			
3. Complexity of work	.164	.356**	.593**		
4. High responsibility	.214*	.397**	.594**	.640**	
5. Relationships at work	.116	.385**	.405**	.206*	.296**

Notes: *p<0.05; **p<0.01.; VIF for all variables used was less than 5.

TABLE 8
Stepwise Regression Analysis Predicting WL/LWC Using Individual
Work-Related Stressors

Model	R	R Square	Adjusted R Square	Change Statistics				
				R Square Change	F Change	df1	df2	Sig. F Change
1	.384a	.148	.139	.148	18.184	1	105	.000

Notes: a Predictor: Large number or working hours (β=0.384. p=0.000).

DISCUSSION

Correlations between WL/LWC and each of its dimensions show that WL/LWC is more determined by WLC and less by LWC (Table 1). Results show that work responsibilities and duties affect us privately more than other way around. When comparing these results to previous research on work-to-life and life-to-work conflict in Croatia,

results found in our research go in the same direction (Šverko et al., 2002). Šverko et al. (2002) found that mean for WLC is M = 1.9 (sd = 0.63) and for LWC M = 1.5 (sd = 0.43) contributing to 1.3 ratio of WLC to LWC score. In our research, the data showed that participants are more influenced with the work-life conflict creating a 1.7 ratio of WLC vs. LWC.

As well as in the work of Šverko et al. (2002), where the correlation between WLC and working hours is r=0,33 (p<0.01), it is justified to conclude that working more hours a week contributes to the higher level of conflict that arises from work, contributing also to job dissatisfaction and more work-related stress. In our sample, we found that 52% work on average 8 to 9 hours per day and 28% of participants work 9 and more hours per day, 45 and more hours per week. Participants that hold managerial positions are working significantly more. Where about 20% of participants in non-managerial positions work 9 or more hours per day, 44% of managerial position participants work the same. The difference found in these frequencies is statistically significant (Chi square = 7.830, df = 2, p = 0.020). These results are similar to the results of Šverko et al. (2002), who found that 75% of their sample work more than 40 hours which is the official Croatian working week.

It is interesting to see that participants that have the possibility to work from home have a statistically higher level of life-work imbalance (r= 0.257, p<0.01). Although it might seem that working from home relaxes one's attitude and relationship to work, we found such a relationship points to the conclusion that working from home contributes to a spillover effect of "life" issues to work issues. Bringing work home leads to more life-to-work stress.

Also, we found a small negative, but significant, interaction between the level of LWC and self-esteem (r=-0.191, p<0.05). The higher the level of self-esteem, the lower the level of LWC will be; and vice versa. It could be that having lower self-esteem causes an inability to be assertive in private life[1] and consequently suffering more privately, thus affecting the work. Or it could be that an inability to balance private life leads to a decreased sense of one's own worth. Consistent with the assumptions about high self-esteem individuals being more resilient to stress, this self-related variable is relevantly correlated to the level of stress caused by an imbalance of work and life areas.

Finally, a work-life construct (WL/LWC) that combines both WLC and LWC meaning the level of general inability to balance work and life issues is positively and significantly correlated to the number of working hours, working from home, level of stress caused by work elements, and negatively with the level of self-esteem. The highest correlation found was to work-related stress (r=0.331, p<0.01) more probably meaning that stress coming from work affects imbalance coming from work-to-life more than the other way around. When taking a closer look at the specific work stressors that relate to overall WL/LWC (Table 8), we can see that the highest correlation to WL/LWC comes from a large number of working hours. Stepwise regression analysis revealed that only a large number of working hours is a significant predictor to the level of WL/LWC, explaining 14% of total WL/LWC variance (Table 9). The large number of working hours reflects a high complexity of work and a high workload, as well as a high level of work responsibility. For relationships at work, although it has no significant correlation with WL/LWC, looking at the highest correlation with the high workload (r=0.405, p<0.01) we could argue that having a high workload makes relationships at work hard to maintain at a "healthy" level, making them additional source of stress.

WLB policies and internal work factors showed to be the best predictors of the level of WL/LWC, explaining 25% of total variance in the hierarchical regression (Table 5). Flexible working hours and working from home are most predictive for the spillover of work-to-life and the presence of the WL/LWC, which is also more present with those participants who have a perception of the higher levels of stress and lower job satisfaction.

It is interesting that none of the personal internal and external variables, except for self-esteem, contribute to predicting of WL/LWC. This leads to one possible explanation that personal factors are not directly connected to work-life constructs, but can serve as mediator/moderator variables that strengthen some of the relationships. Other possible reasons could be explained by the sample size and sample homogeneity. External locus of control is negatively correlated to job position, which means that individuals that have higher external locus of control are more prone to end up in the non-managerial job positions. This is logical, since people who think that "being lucky" determines their career will probably not

aspire to better job positions. Having a managerial position is related to working longer hours and thus being susceptible to work-life imbalance.

A higher level of work-related stress and working hours, the possibility of working from home and flexible working hours, along with job dissatisfaction, predict higher levels of work-life imbalance. Long working hours and work-related stress are the strongest predictors that significantly contribute to an adverse affect that we call work-life imbalance. On the other side, private life that spills over to one's work life is only predicted by a possibility of working from home. It turns out that working from home predicts both WLC and LWC. In working from home situations, it seems that private life and work life mix together, thus creating an unfavorable atmosphere for productive work, as well as a difficulty to manage private life while working at the same place. Maybe the physical separateness is actually a factor that contributes to psychological separateness between work and private life, so when coming to "work" we literally "leave" our private problems at home. It is the question then whether Croatian companies or Croatian workers use WLB policies appropriately since the results show that some WLB policies do not help in balancing work and life. Although home working can have such benefits like more flexibility and independence, it can erase the thin line between work and life, making people work more beyond regular working hours. According to Valcour and Hunter (2005), home working could be stressful if young children have to be managed. Further research is needed to analyze sources of these problems.

When it comes to gender, some studies show no difference in proneness to work-life imbalance (Doble & Supriya, 2010); others show that men are more prone to be affected by a higher level of life-work imbalance than women (Gunkel, 2007), and some show more work-to life-conflict among women (Obradović & Čudina-Obradović, 2009; Šverko et al., 2002). Results of our analysis are more aligned with the second line of research where men suffer more from life-work imbalance. We could reason that women already have expectations about balancing their "home", and thus have less imbalanced life-to-work then men do. Men, on the other side, might have unrealistic expectations about the impact of life-to-work, making it more difficult to handle. It seems that men are more sensitive to-life-to work imbalance. This result might be interpreted in terms of

role changes. Today's women are more work-oriented than before and men are more household-oriented, therefore, it could be possible that the "new" men role causes them more stress and conflict than it does to women (McElwain et al., 2005). Additionally, it seems that men appear to benefit more from organizations that support work-life balance (Burke, 2002).Because the extant literature shows mixed results, more research is needed to clarify gender issues.

In answer to our hypotheses, it seems that work- and life-conflict constructs used in this research show more association to work-related variables than to personal variables. Variance of our summated construct of WL/LWC can be explained up to 29% using predictor variables. In a narrow perspective, the single best predictor of overall level of conflict caused by managing work and life duties is the variable "work-related stress". Among traits that constitute this variable, the large number of working hours represents the critical point. The more a person works the more conflict he or she experiences. In addition, work-related stress is also the single best predictor of conflict created by the work-to-life area. When it comes to life-to-work conflict, the significant predictor is the ability to work from home, which evidently causes a person to experience more conflict that spills over from life to work do. Among personal variables, self-esteem is significantly associated with the WL/LWC concept indicating that, as it is assumed, individuals with high self-esteem display lower levers of overall work-life and life-work conflict.

LIMITATIONS

The present study has several limitations that should be noted. First limitation is the relatively small number of participants and procedure of the sample collection (online survey). The sample number and collection method did not permit generalization, but only served as indicators of possible relationships. Another limitation of the study was that all the data was collected by self-report measures, which may lead to biased results. Finally, in our research, personal factors contribute less or not at all to WLC constructs compared to work-related factors. It seems that these factors serve more as mediator/moderator variables that change or influence how a person relates to the work environment. Further research is needed to examine in more detail the effects of personal factors and individual differences on WLC and LWC constructs.

NOTES

1. The correlation between assertiveness and self-esteem could be researched more in Percell (1977) and Rakos (1991).

REFERENCES

Ajduković, M. & Ajduković D. (1996.) *Pomoć i Samopomoć U Skrbi Za Mentalno ZdravljePomagačima*. Zagreb: Društvo za psihološku pomoć.

Ansari, S.A. (2011). "Gender Difference: Work and Family Conflicts and Family-Work Conflicts." *Pakistan Business Review*, *13* (2): 315-331.

Baral, R., & Bhargava, S. (2011). "Predictors of Work-Family Enrichment: Moderating Effect of Core Self-Evaluations." *Journal of Indian Business Research*, *3*: 220-243.

Barnett, R.C. (1998). "Toward a Review and Re-Conceptualization of the Work/Family Literature." *Genetic, Social and General Psychology Monographs*, *124*: 125-182.

Baloban, J., & Črpić, G. (2000). "BitneVrednotezaUspješanbrak u Hrvatskoj." *BogoslovskaSmotra*, *2*: 313-341.

Beauregard, T.A. (2005). "Predicting Interference between Work and Home – A Comparison of Dispositional and Situational Antecedents." *Journal of Managerial Psychology*, *21*: 244-264.

Burke, R.J. (2002). "Organizational Values, Job Experiences and Satisfaction among Managerial and Professional Women and Men: Advantage Men?" *Women in Management Review*, *17* (5), 5-6.

Brummelhuis, L.L.T, & van der Lippe, T. (2010). "Effective Work-Life Balance Support for Various Household Structure." *Human Resource Management*, *49*: 173-193.

Byrne, U. (2005). "Work-Life Balance: Why Are We Talking about It At All?" *Business Information Review*, *22*: 53-59.

Clark, S.C. (2001). "Work Cultures and Work/Family Balance." *Journal of Vocational Behavior*, *58*: 348-365.

Crooker, K.J., Smith, F.L., & Tabak, F. (1999). "Tidy Lives: A Model of Pluralism In Work/Life Balance." *Academy of Management Proceedings*: F1-F6.

Dipboye, R. L., Smith, C. S., & Howell, W. (1994), *Understanding Industrial and Organizational Psychology: An Integrated Approach*. FortWorth, TX:Harcourt Brace College Publishers.

Doble, N., & Supriya, M.V. (2010). "Gender Differences in Perception of Work-Life Balance." *Management*, *5* (4): 331-342.

Dobrotić, I., & Laklija, M. (2009). "Korelati Sukoba Obiteljskih i Radnih Obveza u Hrvatskoj." *Revija za Socijalnu Politiku*, *1*: 45-63.

Eby, L.T., Casper, W.J., Lockwood, A., Bordeaux, C., &Brinley, A. (2005). "Work and Family Research in IO/OB: Content Analysis and Review of the Literature (1980-2002)." *Journal of Vocational Behavior*, *66*: 124-97.

Ford, M.T., Heinen, B.A., & Langkamer, K.L. (2007). "Work and Family Satisfaction and Conflict: A Meta-Analysis of Cross-Domain Relations." *Journal of Applied Psychology*, *92*: 57-80.

Frone, M. R., Russell, M., & Cooper, L., (1992). "Prevalence of Work Family Conflict: are Work and Family Boundaries Permeable." *Journal of Organizational Behavior, 13*: 723-729*.

Grandey, A.A., & Cropanzano, R. (1999). "The Conservation of Resources Model Applied to Work-Family Conflict and Strain." *Journal of Vocational Behavior*, *54*: 350-70.

Greenhaus, J.H., & Beutell, N.J. (1985). "Sources of Conflict between Work and Family Roles." *Academy of Management Review*, *10*: 76-88.

Gunkel, M. (2007). "Gender-Specific Effect at Work: An Empirical Study of Four Countries." *Gender, work and organizations*, *14* (1): 56-79.

Gutek, B. A., Searle, S., & Klepa, L. (1991). "Rational versus Gender-Role Explanations for Work-Family Conflict." *Journal of Applied Psychology*, *76*: 560-568.

Jelušić, J., & Seršić, M. (2005). "Obiteljske i Radne Okolnosti kao Prediktori Ravnoteže Obiteljskog I Poslovnog Života Zaposlenih Majki." *Suvremena Psihologija*, 8: 23-36.

Kossek, E.E., & Lambert, S.J. (2005). *Work and Life Integration: Organizational, Cultural and Individual Perspectives*. Mahwah, NJ: Erlbaum.

Kreiner, G.E., Hollensbe, E.C., & Sheep, M.L. (2009)."Balancing Borders and Bridges: Negotiating the Work-Home Interface via Boundary Work Tactics."*Academy of Management Journal, 4*: 704-730.

Mathis, C.J., Brown, U.J., & Randle, N.W. (2009). "Antecedents and Outcomes of WFC: Radioethnic Differences among Working Professionals with Families." *Journal of International Business Disciplines*, *4*: 14-35.

McDonald, P., & Bradley, L. (2005). "The Case for Work-Life Balance: Closing the Gap between Policy and Practice." *Hudson Global Resources 20:20 Series*, Sydney, Autralia: Hudson.

McElwian, A.K., Korabik K., & Rosin, H. M. (2005). "Examination of Gender Differences in Work-Family Conflict." *Canadian Journal of Behavioural Science, 37*(4): 283-298.

Mihovilović, M.A. (1975*). Žena Između Rada i Porodice*. Zagreb, Institute for Social Research.

Mossholder, K.W., Bedeian, A.G., & Armenakis, A.A. (1981). "Group Process-Work Outcomes Relationships: A Note on the Moderating Impact of Self-Esteem." *Academy of Management Journal*, *25* (3): 575-585.

Naithani, P. (2010). "Overview of Work-Life Balance Discourse and its Relevance in Current Economic Scenario." *Asian Social Science*, *6*: 148-155.

Nikandrou, I., Panayotopoulou, L., & Apospori, E. (2008). "The Impact of Individual and Organizational Characteristics on Work-Family Conflict and Career Outcomes." *Journal of Managerial Psychology*, *23*: 576-598.

Netemeyer, R.G., Boles, J.S., & McMurrian, R. (1996). "Development and Validation of Work-Family Conflicts and Work-Family Conflict Scales*." Journal of Applied Psychology*, *81*: 400-410.

Noor, N.M. (2006). "Locus of Control, Supportive Workplace Policies, and Work-Family Conflict." *Psychologia, 49*: 48-60.

Oakley, J.L. (2012). "Bridging the Gap between Employees and Customers." *Journal of Marketing Management, 28*: 1094-1113.

Obradović, J., & Čudina-Obradović, V. (2009). "Work-Related Stressors or Work-Family Conflict and Stress Crossover on Marriage Quality." *Journal for Generic Social Issues, 3*: 437-460.

OECD (2011). *How's life?: Measuring Well-Being*. Paris, France: OECD Publishing.

Percell, L. P. (1977). "Assertive Behavior Training and the Enhancement of Self-Esteem." In R.E. Alberti, (Ed.), *Assertiveness: Innovations, Applications, Issues* (pp. 60-72). Atascadero, CA: Impact Publishers.

Pickering, D.I. (2006). *The relationship between work-life conflict/work life balance and operational effectiveness in the Canadian Forces*. (Technical Report). Toronto, Canada: DRDC.

Pleck, J.H (1977). "The Work Family Role System." *Social Problems, 24*: 417-427.

Powel, G.N., & Greenhaus, J.H. (2010). "Sex, Gender, and the Work-To-Family Interface: Exploring Negative and Positive Interdependencies." *Academy of Management Journal, 53*: 513-534

Prizmić, Z., Kaliterna Lipovčan, L., & Burušić, J. (2009). "Off-the-job Activities and Well-Being in Healthcare Professionals." *Revija za Socijalnu Politiku, 3:* 271-280*.*

Rakos, R. F. (1991). *Assertive Behavior: Theory, Research, and Training*. London, UK: Routledge.

Rice, R. W., Frone, M. R., & McFarlin, D. B. (1992). "Work-Nonwork Conflict and the Perceived Quality of Life." *Journal of Organizational Behavior, 13*: 155-168*.*

Reed, S.A., Kratchman, S.H., & Strawser, R.H. (1994). "Job Satisfaction, Organizational Commitment, and Turnover Intentions of United States Accountants – The Impact of Locus of Control and Gender." *Accounting, Auditing and Accountability Journal, 7*: 31-58.

Rosenberg, M. (1979*). Conceiving the Self*. New York: Basic books.

Smith, J., & Gardner, D. (2007). "Factors Affecting Employee Use of Work-Life Balance Initiatives." *New Zealand Journal of Psychology*, *36*: 3-12.

Spector, P.E. (1988). "Development of the Work Locus of Control."*Journal of Occupational Psychology*, *61* (4): 335-340.

Staines, G.L. (1980). "Spill-over versus Compensation: A Review of the Literature on the Relationship between Work and Non-Work." *Human Relations*, *33*: 111-129.

Stoeva, A.Z., Chiu, R., & Greenhaus, J.H. (2002). "Negative Affectivity, Role Stress, and Work-Family Conflict." *Journal of Vocational Behavior*, *60*: 1-16.

Šverko, B., Arambašić, L., & Galešić, M. (2002). "Work-Life Balance AmongCroatian Employees: Role Time Commitment, Work-Home Interference and Well-Being." *Social Science Information*, *41* (2): 281-301.

Valcour, M., & Huntr, L.W. (2005). "Technology, Organizations and Work-Life Integration."In E. E. Kossekand S.J. Lambert (Eds.), *Work and Life Integration: Organizational, Cultural and Individual Perspectives* (pp. 61-84). Mahwah, NJ: Lawrence Erlbaum Associates.

Waumsley, J.A., Houston, D.M., & Marks, G. (2010). "What about Us? Measuring the Work-Life Balance of People Who Do Not Have Children." *Reviews of European Studies*, *2* (2): 3-17

Warner, M.A, & Hausdorf P.A. (2007). "The Positive Interaction of Work and Family Roles - Using Need Theory to Further Understand the Work-Family Interface." *Journal of Managerial Psychology, 24*: 372-385.

Williams, K. J., & Alliger, G. M. (1994). "Role Stressors, Mood Spillover, and Perceptions of Work-family Conflict in Employed Parents."*Academy of Management Journal, 37*: 837-868.

Webber, M. Sarris, A., & Bessell, M. (2010). "Organizational Culture and the Use of Work-Life Balance Initiatives: Influence on Work Attitudes and Work-Life Conflict." *The Australian and New Zealand Journal of Organizational Psychology*, *3*: 54-65.

Wiersma, U.J., & van der Berg, P. (1991). "Work—Home Conflict, Family Climate, and Domestic Responsibilities among Men and Women in Dual Earner Family." *Journal of Applied Social Psychology, 21:* 1207-1217.

REVISITING YOGA SUTRAS FOR INNOVATIVE PARADIGMS IN OD OR CREATING HUMAN MODEL FOR ORGANIZATIONS

Mala Kapadia*

ABSTRACT. As we stand on threshold of 3E crisis of economics, ecology and emotions, organizations need innovative approach to replace the business model of last era. The business model has reduced humans to either consumers or resources to produce. My research is based on startling employee survey results of non-engagement, lack of "heart" and "values" at work, observing employees and management in different organizations as human resources head in mindless chasing of profits and devaluing human potential. My personal journey of practicing Yoga and research of Patanjali Yoga Sutras have revealed insights, shown the Pathway and given practices of how human beings can participate in personal evolution creating shift in organizations' mindset. Inner compass of ethics through self-governance, truth, non-violence, non-stealing and self- learning as organization development interventions can create culture of the organization.

INTRODUCTION

Humanity is at a threshold of self- annihilation and at the same time, a new beginning. The crisis at the economic level, emotional level and ecological level – (3E) - is forcing us to slow down, take a pause and re-examine our journey. Why these crisis? Technologically we have progressed a lot and are innovating every day. However, our technological progress has not created healthier and happier individuals and societies. We have engineered all around our world, but not within. We've solved the mysteries of outside, or so we like to believe, however our own self is still unknown to us. We need to replace the outside-looking approach to an inside looking one.

----

* Mala Kapadia, Ph.D., is Adjunct Professor with S. P. Jain School of Global Management Singapore-Dubai-Sydney. Her research interests are in Human Potential, Energy Healing, and Organization Development & Integrating ancient wisdom with modern management.

We'll have to go deeper and do lots of "inner engineering" work. Why hasn't our outer success created inner fulfillment, health and balanced living? What has gone wrong?

Today's crisis is a result of how we have been thinking and living. The shift from an Agrarian society to an Industrial one has been a major shift in the way of living and relating to humans as well as to Nature. The shift happened in such a dramatic yet subtle way that it's only after more than two millennia that we are realizing we had no compass for our journey. When we start a journey without a compass, no matter how long we travel, we may still be far away from our destination. Therefore we have to take a pause, reflect and maybe even restart our journey from where we went astray. Lacking a compass leads to lacking compassion. Without compassion we are devoid of sensitivity to others' well-being and a holistic long-term perspective of life. The compass unfortunately is not in the brain or intellect. It is in the Heart- the most neglected voice or point of reference. Heart may not be even recognized as a voice or point of reference.

Let's together ask basic questions, re-look at our journey, cultivate courage to be innovative in integrating solutions and some insightful answers will emerge as we review our own paradigms. Human history is full of stories of the golden age of culture and civilizations and also their dissolution. Somehow we have missed learning lessons; we have lived as if conquering the "outside" will expand our kingdom. The paths taken and means used to achieve and measure success – we need to review them all. And therefore we need to redefine and clarify terms likes success, achievement, development, happiness, and well-being. As we get into this process, the integration of all emerges. And how we have neglected some while focused on others, thus creating the mess around us, will be clear. In organizations constructs like the "balanced scorecard" have been implemented for holistic growth; now let's look at a "Balanced Scorecard" of ourselves and the universe.

Some years ago, under the guidance of Nitin Noharia and Rakesh Khurana at Harvard, MBA students developed an oath for the end of their course, similar to the Hippocratic oath for medical professionals. The Harvard students promised: "I will act with utmost integrity and pursue my work in an ethical manner." This oath leads one to believe that at some level these MBAs are waking up to two realities: (1) they

have not been ethical, and acted with integrity; and (2) they are also responsible for the mess the world is in today. Good. They have paused, reflected and revisited their compass. And the 'I will' statement asserts self-governance over external governance. This oath by future managers is heartfelt introspection of a failed education and corporate governance system. "Knowledge unrelated to the way of living has no value", is what my Guru, Vimala Thakar used to say. Values de-linked from business have created a crisis, and hence, the only way out is "in." In both our "heart" intelligence and Gut intelligence, reconnecting to ancient wisdom and revisiting the insights that could become our compass is just one of the options I want to review. The option has to be universal and practical in application by all human beings. Somewhere in our history, we have created 'business models' de-linked with 'human models' to get into this mess.

CONVENTIONAL ORGANIZATION THEORY AND BEHAVIOR: CHALLENGES AND DESIRED PATH

A major difference between the Western allopathic medicine approach and an Eastern medicine approach is that the former treats the symptoms while the later digs deeper to diagnose the root cause and treat the root cause. I want to apply the same principle while generating innovative solutions to our organizational malaise. If we find that engagement is lacking, individuals, organizations and societies are not "healthy," then let's dig deeper and re-look at the root causes of this problem or errors of our thinking:

- We have limited human being as only as a resource for production.

- Alienation from nature and community as offices or plants are concrete cement buildings

- The role of heart and soul in life and work were neglected.

- Lack of holistic understanding of how our brain-body-mind and spirit function and are correlated.

Let's see how these errors have affected us individually and collectively.

Limiting A Human Being As Only As a Resource for Production

The history of organization theory and behavior dates back to scientific management by Frederick Taylor and the bureaucracy model by Max Weber. This era was the Industrial Age and created a pathway to understand the relationship between human beings and the work they do. The only problem with this pathway is that a human was reduced to being a worker, resource or consumer. The metaphors like "cog in the wheel" or "man as machine" have dominated the mental model of understanding human behavior at work for too long. Even the Human Relations Movement and later theories have failed to actually correct the initial error, but built on them by making superficial changes. The sad reality is these changes were not made as a result of going deeper into human psyche, but only in order to have more production from workers and more consumption from consumers. The entire foundation of "more" has triggered the results we are experiencing today as the 3 E crisis. As early as 1980, Marilyn Ferguson, in her groundbreaking classic The "aquarian conspiracy," pointed out that "making a life, not just a living, is essential to one, seeking wholeness" (Ferguson, 2000).

Even when organizations have created human resource development, the basis has been a resource rather than a human. Resource is only for the utility purpose of the organization to have more production and hence more profits. Even in the Information Age this basic error does not seem to have come to light. Comparative views of resource development and human development, as presented in Table 1, make it further clear.

TABLE 1
Human Development as "Resource" and "Human Being"

Human Resource Development	Human Being Development
Not holistic, man as worker, supervisor or manager/executive: Skill or competence based.	Holistic- Mind-body-spirit all included. Not just IQ, but EI and Spirituality integral part of development. Skills or competences get enhanced as result but not the main focus.
Only "hands" or "head" at work	"Heart" and "soul" also at work along with hands and head
Creates understanding of products or processes of organization	Creates understanding of self, "universe" and "life" itself.

TABLE 1 (Continued)

Human Resource Development	Human Being Development
Organization benefits more than the person	Person, organization, society and humanity- all benefit
May inculcate wrong values like aggression, killer instincts, non-ecological and/or ethical products or processes	Right values that expand consciousness like compassion, nurturing, forgiveness, letting go, well being of self & others
Encourages greed to have "more"	Encourages need based living
Short term focus on business numbers, profit as an end.	Long term focus on human evolution and social justice
Expands "knowing-doing gap" of practicing what is good for individuals and society	Bridges the "knowing-doing gap".
Extrinsic motivation	Intrinsic motivation
May widen work –life imbalance	Creates work life balance
Scarcity mindset	Abundance mindset
Knowledge comes from outside-information based.	Insights get generated from within-wisdom based.
Short term feel good and then feeling empty	Long term satisfaction and meaningfulness

Alienation from Nature and Community

The classic Charlie Chaplin movie "Modern Times" depicted the feelings of alienation in the industrial age. In the Agriculture Age our own roots were in Nature and the community where we belonged. Nature nurtures our natural senses and connects with spirit as Nature is not contaminated by stories that have fed our brain. Community also creates a sense of psychological safety and togetherness in festivals and times of personal or collective crisis. The rhythm of life is experienced at a deeper level when we are in "nature" and with "community." Unfortunately, this was not only the missing link in our technological progress, but we have also missed out on the wisdom of living with a deeper sense of belongingness.

Limiting our Own Sense of Who We Are As 'Human Being'

The role of "heart" and "soul" in life and work were neglected. Over emphasis on use of the brain to live has created a very lopsided growth of human civilization. The brain, as modern research reveals, has limited function in our existence and we have to get the balance

by listening to our heart and soul in our everyday life. Stress and mental and physical problems that we are facing today with alarming impact in spite of the progress of medical sciences is the result of this limited living. Heart- related problems which are on the rise are not just the result of stress, but of our not listening to Heart's constant prodding of changing our lifestyle. One may believe in soul or may not, but everyone has to accept that there is aliveness, a spirit of life force that makes us human. The Chinese call it Chi and Yoga calls it Prana. This is what we have to keep aligned within ourselves and with the "universal life force." Some work and spirituality literature defines "spirit" as "beyond," going beyond one's immediate circle of limitations, self-interest and greed, integrating spirituality and work brings profound meaning to the job as a manager. It brings one's deepest values to bear on work and so offers a promise of equally deep fulfillment. It has been proven that "nature" and "living" in a nurturing community enhances one's *Prana* while closed concrete buildings, artificial stimulants and toxic relationships drain the prana.

Lack of Holistic Understanding of How our Brain-Body-Mind and Spirit Function and Are Correlated

Being human is an integrated truth. Western science has been too left brained and analytical. Eastern sciences have been right-brained and integrative. Hence the impact of body-mind-brain-spirit is seen as an interconnected whole. It is surprising to me that the world of management took so many years to come up with Systems Theory, an understanding that the whole is more than the sum of its parts. In counting trees, one fails to see the forest. Similarly, living quarter to quarter for profits, we are disconnected with larger well-being of life.

The comparison of old paradigms and new paradigms is already emerging as I narrate the diagnosis of root cause. To get the "humanness" back to our organization theory and behavior study is the first paradigm shift. I am proposing a 3- level model of "know-choose-live" (KCL). This model is based on a 6-seconds' model of "know-choose-give." The 6-seconds' model is an organization committed to spread "emotional intelligence" at all levels in society. I have replaced "give" with "live" as my personal feeling is that giving comes naturally when we start living. Our problem is that we have forgotten what it is to be alive. In the process of surviving, coping, capturing, conquering, we as species have stopped living.

I am also proposing the 3- P model based on the work of Loren Cruden's *Compass of Heart* (Cruden, 1996) as "pathway" (P), "participate" (P), and "practice" (P). She talks of these Ps in relation to spirituality integration in life. I am using these terms from her work but with my own interpretation. Let me lay out the design of interweaving KCL and 3P. First we need to know where we have erred and what knowledge we need to integrate. This Knowledge is linked with Pathway as to the direction, compass and destination. Second, we need to make more informed choices. Hence we should integrate practices that will ensure different choice making, connecting with "choose" aspect. And three, we "live" better as we participate in our living with knowledge and choice. We no longer will be living life of collective unconscious conditioning, but participating as co-creators of our individual and collective lives. So, "know" is "pathway," "choose" is "practice" and "live" is "participate."

Know

- Know what being human means in a holistic way- revisit physiology and psychology.

- Understand our relationship with "nature," revive "nameless intelligence, attraction and love" (NIAL) in us.

- Answer how is my world-view creating my reality? What is our conditioning and how do we format the scripts?

Choose

- Pathway with compass. We have lived too long without compass and hence the 3E crisis.

- Yoga's foundation of personal and social code of conduct as Practice to format the script of conditioning.

- Become a process rather than limiting self understanding as product.

Live

- Promote a healthy and engaged life: well-being at individual & collective level

- Participate in life as empowered human being, and

- Balance 3 E as universal wealth: economics, ecology, and emotions.

Let us begin with "know."

(a) Know What Being Human Means in a Holistic Way- Revisit Physiology and Psychology

My basic hypothesis is that we as humans have lived this long on this planet without deeper understanding of who we are and how we are interconnected with the "universe" and all that is around us. Our journey began with awe and fear of the environment, and then, as we started conquering the outside environment, we masked our fear with a feeling of superiority. In fact, we stopped participating in life consciously. The new branch of psychology called "evolutionary psychology" states that we as species are out of the Stone Age, but the Stone Age is not out of us (Nigel, 1998). Our brain is just a collection of stories and memories from the past. We react so quickly and out of fear of survival that our brain does not pause and make critical decisions wisely.

Paul Gilbert in his work *The Compassionate Mind* (2009, p. 9) has analyzed our current state very well:

Despite our wealth and comforts, half of us will have some kind of mental health problem at some point, with depression, anxiety, alcoholism and eating disorders topping the list. The world health organization has worked out that depression will be the second-most burdensome disorder on earth by 2020 and other mental health problems will be in the top ten. Developing compassion for self and others can help us with the many challenges of life, with learning how to cope with strong emotions that emerge within us and with conflicts with other people, and even how to think about world problems. Focusing on the inner development of self-kindness, social connectedness and contentment can help us on our way.

Later in the work, Dr. Gilbert refers to developing mindfulness as one of the most valuable skills. Now, when we re-read all these quotes together, compassion seems a quality of heart rather than the brain. And unfortunately, organizations have been designed for brain-centered thinking rather than for heart-directed.

So the path is almost clear: start listening to the heart. Even in Islam, the Sufis spoke of the eye of the heart, the opening of which is the true aim of religion, art and education. Not only poets and philosophers, but now even cardio-energetic doctors are experiencing the language of the heart.

Paul Pearsall shares what he calls "new findings about cellular memories and their role in the mind/body/spirit connection" (1998). To me personally, this is reaffirmation of Yogic findings in ancient India more than 3000 years ago. It is an amazing U-Turn in our understanding of what is being human. And this also seems the missing link between technological progress of organizations and human development. However, let's see the findings and correlate. According to his research, the heart is electromagnetically more powerful than the brain, contains "L" or life force energy which is non-local, stores information, healing and communicates. Is it not very surprising that when we speak truth, we keep our hand on our heart and affirm it, not on the brain? We also use terms like 'heart of matter' and 'knowing in our heart of hearts'. The brain is smart, but the heart is wise. As I've mentioned in my work *Heart Skills-Emotional Intelligence for Work & Life* (Kapadia, 2009) "we can be brainwashed, but there is no such term as heart-washed." This reveals the truth that the heart is wiser than the brain. Dr. Pearsall's work affirms how the heart is at the very center of our existence and our only true connection with others and the Universe. He also dares to connect Soul with heart and talk of Spirit as our essence. However, there are some basic differences between how he names his findings and how Yoga has perceived the "spiritual anatomy" of being human.

Yogic View of Being Human: Role of Brain-Mind-Heart

Yoga is one of the ancient sciences available to us through meditative experiential wisdom of some scientists who were called Rishis or Seers. Their meditation not just created what we call today altered states, but gave deeper understanding of who we are. Science as we call it in the Western meaning has taken many years of expensive research to reaffirm many of these Yogic insights. Hence, the Yogic insights are not just Indian, but are Universal as they give us a deeper understanding of being human.

Sage Patanjali gives one such Universal approach. He was one of the ancient scientists in India who reorganized the insights of Yoga,

as practiced before him, into a logical sequence. Unfortunately, today the term Yoga is gravely misunderstood as physical exercises or mediation techniques. From Patanjali, we discover how to live life to its full potential at an individual and collective level. The beauty of ancient wisdom from any culture is that it comes from Life; it comes from "nature," and it comes from "universal energy." It is not limited to culture or geographical boundaries or even timelines of civilizations. This wisdom is "universal" and applies to all at all times.

According to Yogic wisdom, our body has cellular memories; brain and mind work together on arousal from external stimulus, and the "heart" - not the organ that pumps blood and keeps us alive, but our "energy center" in the body- is the place where "consciousness" resides. The brain stores past memories; the mind has various levels and functions, but the Heart stores the Divine possibility and hence has a higher and deeper role in our evolution. However, the louder noisemaking of the brain suppresses the Heart's voice, which is fear- and survival-driven. And, humanity at large has created collective scripts that are passed on for generations now, blocking the "heart"'s voice. Yoga proposes way of clearing the mind, taming it and then connecting with this inner "higher" possibility. What history has ascribed to Divine or Heaven, is not just outside there far away in the sky, but right here on Earth, in our own body, available to us at any time. This energy is called Isha or Ishwar. Unfortunately Western scholars, not knowing deeper Sanskrit, have translated Ishwar as God and the same has been accepted by later generations of Indians who do not know Sanskrit. Isha is also called Brahma, the "creative energy" of "universe." Its basic nature is to express, expand and evolve. Its sensitivity abounds in Nature and connects all living and non-living beings.

(b) Understand our relationship with Nature,- Revive NIAL in us:

The second aspect of "know" is understanding our relationship with "nature." I want to share the work of Michael J. Cohen's *Reconnecting with Nature* (1997). It is time for management literature and organizational behavior teachers and practitioners to integrate works like "heart"'s code or reconnecting with "nature." These works are the compass that we missed in our Management history. We have different motivational theories (McGregor, 1960; Maslow, 1962; Herzberg, 1987; McClelland; 1987). However, a holistic understanding of our motivation can be created when we look

at integration of the Heart as an integral part of our being human. The understanding of basic needs as human itself is very limited in management literature.

"Our lives don't make sense and our problems flourish because industrial society does not teach us to seek, honor, and cultivate nature's contributions to our lives. We learn instead to conquer, to separate and deny the time-tested love, intelligence, and balance found in natural world...Nature beautifully sustains itself in balance by using 53 Natural senses that we inherit. Our problem is that we learn to restrict ourselves to only five senses we are born with...Our problems are absent in intact natural areas. Unlike us, nature thrives and grows through life-supportive relationships (Cohen, 1997, p. 17)... Life exists only in present. Everything else is images, labels, and stories. (p. 24)... nature centered thinking applies the principles of ecopsychology. It includes and honors contact with nature's nameless, intelligent, attraction loves (NIAL). This psychological consciousness is one that we naturally sense and enjoy (p. 111). NIAL means

- "Namelessness," a non-language ways of relating, knowing and feeling;

- Intelligence: the natural ability for attractions to blend in supportive ways;

- Attractions: natural energies that draw things together; and

- Love: our ability to enjoyably feel nature's attraction process (Cohen, 1997, p. 61).

When I read these lines, and this work is about ecopsychology, not Yoga or spirituality, the deep connection was immediately revealed. What Michael J. Cohen calls NIAL in Yoga is called Isha: the creative energy of the Universe, which is available to all of us. And the foundation of Yoga that I am going to narrate as we go ahead also give the same results as NIAL's way of living gives us. NIAL is the 53 natural senses that we have but we are not aware of and therefore do not use. It is like someone who is not blind, but just does not keep his or her eyes open and then lives in darkness. Obviously such a person's perception of world and realities will be different when all s/he has to do is to learn to open the eyes. Connecting with the "natural" senses is that simple. They are divided into "radiation," "feeling," "chemical" and "mental" senses. Senses listed under

"Mental senses" also include some of the spiritual skills or potentials that we possess as stated in Yoga. These are the following:

- Sense of mind and consciousness.

- Intuition or subconscious deduction.

- Aesthetic sense, including creativity and appreciation of beauty and music.

- Psychic capacity such as foreknowledge, clairvoyance, clairaudience, psycho kinesis, astral projection and possibly certain animal insects and plant sensitivities.

- Sense of biological and astral time, awareness of past, present and future events.

- The capacity to hypnotize other creatures.

- Relaxation and sleep including dreaming, meditation, and brain wave awareness.

- Spiritual sense (Cohen, 1997, p. 50).

(c) How Is My World-View Creating My Reality? What Is Our Conditioning and How Do We Format the Scripts?

As Einstein said, the basic question we as humans have is about the Universe being a friendly or non-friendly place. Industrial age created nature-disconnected, fear-dominated stories that have become our collective script for many years now. This conditioning can be undone in many ways as Dr. Paul Gilbert, Dr. Pearsall and Dr. Cohen have narrated in their works. Mindfulness of Buddhist philosophy, listening to our heart, and thinking in a nature-connected way or NIAL -centered living are the three very innovative paths that I know. However, what I find fascinating is that in Yoga, all these are present, even though expressed in a bit different language.

Pathway and Practices of Yoga

Patanjali starts his collection by defining Yoga as non-activity or inaction of Chitta vritti. Now these two terms need a little elaboration. A flow chart will help us gain better understanding and demystify Yogic wisdom. When we practice Yoga as described by Patanjali, we are able to format out conditioned mind, connect with the natural or Heart's way of living and be in the moment of truth. Here is a flow

chart of Yoga for easier understanding. Most people East and West included have known Yoga as physical exercise postures or breathing exercises or some meditation techniques. The real understanding of Yoga dates back to scientist called Patanjali who gave a clear flow chart of how our body-mind work, how the actions are reactions and how we change this evolutionary ingrained habitual patterns. What is Yoga? One can use modern computer language to understand the link between mind and its activities.

Yoga is non-activity of Chitta (Chitta - Motherboard of Mind)
↓
Chitta resides in the Heart and is a collection of memories from the past. (As against Western belief that only the brain stores memory)
↓
Memories create perception filters, repetitive behavior patterns and state of mind depending on the activities of Chitta called vritties*, the* Habitual behavioral patterns)
↓
Activities of Chitta can be voluntary or involuntary and create suffering (*klesh*) or non-suffering.
↓
We are helpless victims of patterns when the activities are involuntary and suffer. We become empowered when we choose activities voluntarily.
↓
Practice of Yoga creates voluntary control of mind or chitta vritti. There is Inner Heart beyond Chitta where Consciousness resides, and we connect with its wisdom when we tame our mind or go into a no-mind zone.
↓
Practice begins with cultivation of certain attitude of thoughts where body and mind both participate as our memories exist on cellular level. This is the foundation of Yogic attitude. (*Yama and Niyama*)
↓
Along with the cultivation of attitude of thoughts which also become practice of speech and action, certain Yogic postures and conscious breathing patterns need to be practiced. The body needs to be tamed as well since the cellular memory resides in body. (*Asana and Pranayama*)

↓

Our mind has a natural tendency to flow outward and get entangled in pleasures or selfish acts. Withdrawal of senses from the outside world is a practice that helps introspection and power of self-observation. (*Pratyahaar*)

↓

This practice of Pratyahaar leads to cultivation of attention in the moment and ability to focus without perception filters obscuring the reality as it exists. This is called Mindfulness in Buddhist literature. (*Dharna and Dhyan*)

↓

With taming the mind, higher intelligences (*Pragnya*) and potentials untapped (*Siddhi*s) can be availed to humans.

↓

The fourfold benefits of Yoga are *Maitri-Mudita-Upeksha-Karuna* or Universal harmony of relationships, Joy, Equanimity and Compassion.

↓

The practice of Yoga has a Pathway of Spiritual growth and Practices that help us Participate consciously in our evolution.

↓

Ultimate aim of Yoga is *Samadhi*- being in Flow state, which is Bliss or the Flow state for peak performance.

↓

Samadhi or Flow state is freedom from a conditioned mind which makes up stories and creates suffering. Hence we live in harmony within and around. This is Liberation.

The Industrial Age has impacted our psyche with nature- and heart-disconnected stories. These stories along with past experiences create perception filters that color our present understanding of reality. The only way out of this mess is by diverting our focus inward. To summerize the Know aspect, three areas that were discussed are as following:

- Know what being human means in a holistic way- revisit physiology and psychology-yogic view of being human: role of brain-mind-heart.

- Understand our relationship with "nature," "revive" NIAL in us.

- How is my world-view creating my reality? what is our conditioning and how do we format the scripts? pathway and practices of Yoga.

This knowledge than will help us make more informed choices.

CHOOSE

The choice we make to live more informed life begins with practice of Yoga. The practicing of Yoga has to happen simultaneously on three levels of mind-speech and action. Patanjali talks of Ashtanga Yoga: eightfold path of Yoga. They are Yama, Niyama, Asana, Pranayaam, Pratyahaar, Dharana, Dhyan and Samadhi. These eight are like concentric circles. They have to be followed as per one's readiness. They are not a linear progression of levels. Yama and Niyama, however, are the foundation of the Yogic attitude that needs to be cultivated through constant practice. There are five Yama and five Niyama as psychological practices that become commitment. And all ten are interlinked. Another aspect of Yama, which is also true of Niyama, is that it works on all three levels of manasa (mind), vachaa (speech), and karmana (action). All three have to be integrated. When I practice one, at another level the other is also being acknowledged. As I stated earlier, the Sutras are codes, and hence we will have to develop the vocabulary or glossary to understand them.

Yama has been translated in many ways (Iyengar, 2002). I like the definition "perspective of life as Absolute Truth" When we say Yama is restraint or control than it feels like force. And we all resist force. But when we say Yama is a perspective of life, it becomes much easier for me to accept it and integrate it as a way of life. Vimala Thakar observed that there are absolute values of human life; life is not merely a code of conduct. Unless there are some absolute values which cannot be bargained for and the consciousness is rooted in those values, it seems that sane and healthy societies cannot come into existence (Thakar, 1991).

Ahimsa is widely translated as non-violence, non-injury, harmlessness. Ahimsa includes A and Himsa: 'A' means absence of, 'Himsa' is to harm. Why Patanjali begins with ahimsa is very intriguing. When you value ahimsa, you do not hurt anyone intentionally; you want harmony in every relationship. Now I realize that Yama as absolute truths have to be 'cultivated' in us. Why

cultivated? Because, it missing in our current brain programming system. We have a possibility of formatting and writing a new program. So Ahimsa has to be overwritten or written after formatting "himsa." In order to cultivate Pragnya-Higher Intelligence or Inner Wisdom, we will have to transform the seven states or drivers where intellect may get stuck. These are *Prepsa, Jihasa, Jignyasa, Chikirsha, Shok, Bhaya and Atrupti.* In fact, these seven not only help us understand why violence is natural to us, but also cast light on why we are facing the 3E crisis today. I am afraid that translating these codes from Sanskrit to English loses some essence, but let me try. *Prepsa* means to "have" something from outside. Desire for Prapt or Prapti is Prepsa. Can we correlate this to our modern language achievement need? Need for achievement has been a strong driver. *Jihasa* means desire to avoid the situation or person that causes negative emotions. Prepsa causes attachment while Jihasa causes aversion. To discover something unknown or new is *Jignyasa*. *Chikirsha* inspires us to do something, drives us to act. Remembering the past and experiencing sorrow is "shock." Insecurity and uncertainty of the future is Fear. And finally, not feeling content even after satisfying all desires is *Atrupti* (Krushnaji, 1918).

The roots of *himsa* are in the above drivers of Prepsa, fear and Atrupti. This insight also helps us understand why our journey so far in personal, social and organizational life has been in the wrong direction. This connection also helps us understand our business models and organizational behavior. Unless we are able to reformat them, it is difficult to cultivate the value of Ahimsa in self at all three levels of mind, speech and action. Fear creates self defense, and in order to protect oneself himsa happens to protect our ego, identity and existence. However, suppose we practice Ahimsa at all levels, what happens? We experience inner and outer harmony, hence fear is minimized.

Ahimsa at the action level means **no** violence, physical abuse, killing, harming others or cruelty of any kind. This includes not only human species but Nature in totality. Capital punishment, cultural genocide to ecocide, everything is Himsa. In ahimsa we revere life in totality.

Ahimsa at the speech level: Violence at an action level is easily perceived. However, the subtle speech level violence of sarcasm,

ridicule, putting down others, condemning, screaming, saying harsh words to hurt others, and insulting are all himsa at a speech level.

It is easy to practice Ahimsa at the physical level. Many of us are not physically brutal. However, practicing it at the speech level is where true awareness starts. Am I hurting anyone by my words, expressions or even silence? It is the intention which decides if the act is violent or not. Hence silence is also violent when used to punish someone. Ask children how they feel invalidated by the silence of adults who don't know how to express themselves. In organizations, speech violence is at its peak with sarcasm, smart comments or rudeness that hurts.

Ahimsa at the thought level: The thought level is most subtle and hence very difficult to even identify. Do I wish harm to someone who is not behaving as I desire? How many times do we unconsciously express our concern or love for someone by negative prophecies? How many times do we justify even physical violence of others to protect nations, religions, or 'noble causes'? Even if we are not indulging in violent action ourselves, but approving of it in others, himsa is at work. We need deep introspection to root out violence. According to Vyas, the most recognized commentator of Patanjali Sutras, the Ahimsa in Vedic concept is not just absence of himsa; it is harmony, maitri and sadbhaav to Nature and all living beings (Burke, 2012). This definition of Ahimsa makes it a much wider harmonious construct, an absolute value of and for Life.

If organizations review all their business decisions as being Ahimsak, all 3E crises of economics, ecology and emotional can be minimized. When we do business in the Ahimsak way, the small fish is not worried about big fish as they all live in harmony. When mergers and acquisitions happen in businesses, the strategy and policies are also *Ahimsak*. This is the beauty of having Ahimsa as the first *Yama*.

Satya

Satya has been translated as Truth. Are we truthful in our action, speech, and thought level? Truth is always colored by perception, hence the need to clear perception filters. My truth and your truth are in conflict many times as we all perceive partial or local truth. So what does Patanjali mean when He asks for Truth as Yama? Being truthful, truthful to your intentions and motives. All the above commentaries of

Patanjali very beautifully explained truth as communicating without addition, dilution, distortion. The "seer scientist" knew that our truth is always partial. Hence, being truthful to how I feel or think is all that I can practice. And through this commitment, I accept my limitations, and other people's truth, connecting rather than contradicting, what Dr. Subhash Sharma has been calling the "Omega circle dialogue." And this becomes our path to not just greater harmony within and in our relationships, but to purifying our perception filters, allowing "absolute truth" to reveal itself. What is your intention when you communicate? Is it to heal or to hurt? And this clarity connects Truth to Ahimsa.

Again, our brain format and social conditioning do not seem very conducive to Truth. No child is born untruthful. But when a child communicates, s/he faces consequences- that of punishment, invalidation, denial, rejection. To save self and retain external harmony, a child learns to speak half truths or makes up stories. Such an act compromises the inner harmony, as no one wants to be non-truthful. I still remember my younger godson growing up, when he would feel so relieved after sharing his truth with me. It could be a small mischief or something that he should not have done, but confessing made him feel relieved. Basically all individuals want truth. However, fear makes us learn untruthfulness. I remember reading an editorial in Harvard Business Review titled: Telling the Truth. And the first sentence itself stated, "If you want to kill a relationship, tell the truth." I share this editorial while teaching the Johari Window concept in Organizational Behavior to illustrate how we are conditioned and hence have small open windows, not trusting others and in the process, losing faith in our own self. Speaking truth requires outgrowing fear and developing courage.

Satya is commitment to follow direction of an inner compass. When we want to live truthfully at all three levels, our commitment to inner values is tested all the time. The short-term focus of businesses from quarter to quarter may require untruthful business practices. But the inner compass always asks you to answer two questions: Does this feel right? What are the deeper implications of this action? Questioning oneself creates self- governance and intrinsic morality. The economic crisis post collapse of banking and consulting firms in the USA would never have happened if these two simple questions had been raised by individuals. On a micro level, all marketing and sales departments will have to undergo a major paradigm shift when

they commit to the truth. And the entire advertising and PR industry will have to revamp their business.

Asteya

Steya means to steal, hence, literally, Asteya means non-stealing. On a superficial level, most of us would say, we don't steal. So we are practicing Asteya. What's the big deal? But in the Vedic sense, Asteya goes much deeper. It means not taking anything that is not rightfully yours, or you don't need to fulfill basic life needs. Asteya also means accepting the entire Universe as interconnected and sharing what you have with all other entities. In this "absolute" value, living for oneself or being selfish is a sin. Consuming more than what you need is not appreciated. Bhagvad Gita says, "Yo Bhukte sten av sah." One who consumes without giving to Deva (Universal Energy or Higher Beings) is a thief. Thus this value is protecting us from falling prey to consumerism.

Asteya on the action level: Of course not stealing from others, or taking what is not rightfully ours is Asteya. Look around at your home. How much have we stored in fear of the future or for decorating the home. Even when we go to sea beach or a park, children and adults alike end up picking up nature's belonging for home. Picking up what belongs to Nature is driven by our excessive need to possess. Human beings seem to have forgotten to enjoy beauty by watching Nature the way it is. If they could, they might even patent the Surise and charge fees of others. We already are doing that to river waters by selling mineral or natural spring water.

Ateya on the speech level: Stealing ideas and claiming them as your own is steya at the speech level. How many times in organizations does this happen? Or even at home and at social levels. Not stealing ideas or work but giving credit to people for their ideas, works or insights is Asteya.

Asteya on the thought level: I should not even think of stealing what belongs to others. Asteya on thought level is interlinked with ahimsa and *satya*. In organizations, performance management, performance review and reward all will have a different level of execution when Asteya becomes the way of life in corporations. (Kumar, 2012; Sainsbury, 2012).

Brahmacharya

"Brahma" is a Sanskrit word and the root meaning is that which contains an inexhaustible potential of creativity. This term has been widely underused as only observing celibacy. Though celibacy may happen when you live the value of Brahmacharya, the term is not limited to celibacy alone. Brahma means Supreme Intelligence, and creativity is the characteristic of that intelligence. Charya comes from the root word Chara and means to walk, to move, to live. Brahmacharya is to live in supreme intelligence, be guided by its creativity and live in awareness of Divinity. Brahma is also Isha as I've shared in earlier paragraphs.

Whatever one does, in business, living, socializing, entertaining, one is constantly aware of the Supreme creative energy. Now when one is aware of such vast canvases, will one think selfishly and for the short term? Certainly not. My consciousness will be expanded to be compassionate, ethical, empathic, philanthropic, and ecological and guided by wishes for the well-being of all. Profits and money will come, but not by harming others, being untruthful, or stealing from others. "Money is not wealth; real wealth is land, forest, rivers, animals and people. Wealth is created by the imagination, creativity and skill. Bankers and business leaders in search of ever-increasing profit are not the wealth creators; at best they are wealth counters and at worst wealth destroyers. So let's honor the true wealth creators" (Kumar, 2012).

It is interesting that the English word "virtue" is ultimately derived from the Latin word *virtus* (power) -which in turn is derived from the Sanskrit word *virya*, which means both power and strength. "A place for everything and everything in its place," is not just a maxim of orderliness. When applied to the individual's energy systems, it is the root of strength and health on all levels. Every atom of personal energy possessed by us has both a place and a purpose. To ensure correct placement and expenditure of energy is the essence of yogic science.

Aparigrah

Aparigrah has been translated as non-possessions. However, to me, it is more of the inner attitude of possessiveness leading to acquisition and attachment that needs correction. When we begin with ahimsa or harmony with "nature," truth, *Asteya*, and

brahmacharya, then *aparigrah* in outer material possessions has already diminished. We do not see ourselves only as a consumer of the outer world, but as one interconnected with Nature and all beings. Hence, whatever wealth we have is not just for personal enjoyment or social pride, but is held in trust and therefore is to be shared with all others around us. In today's times of commercial consumerism this absolute value alone can save us from deteriorating further. *Aparigrah* saves us from being consumed by the insatiable fire of desire. . To think that we are what we "have" is to forget who and why we are. Aparigrah helps us shift from a 'having' individual to a 'being' individual.

PRACTICAL APPLICATION OF *YAMA*

Patanjali calls *Yama* as *Mahavratam.* They are for people from all walks of life, at all times. They are absolute values. The word *'vratam'* is derived from the root Vre, Vrethe. In Sanskrit this means choice less acceptance out of understanding. *Vratam* is one's commitment, and *mahavratam* is commitment without any breaks. Many times we make New Year resolutions, and then in no time forget them. In fact, I am reminded of our Reiki practice where we make resolutions every day to commit to the practice. When we commit to accomplish our resolution for a longer period, we often find excuses to not follow through "just this one time." Instead, these resolutions can be repeated as a mantra every morning and our energy committed to follow through. *Mahavratam* is the Practice aspect of the 3 P Model.

Yama and *Niyama* are the principles that help us to have sustainable holistic organic growth. They are not intellectual concepts to be theorized. They are practical application to be lived in our daily life and relationships at all levels. And they are truly result oriented-one does not have to believe in Yama Niyama as given dictum. The positive results can be experienced by individuals and organizations alike. They are experiential truths, not conceptual philosophy.

Shaucha

Shaucha is *shuchita* (purity). We generally think of purity as physical, however, Shaucha again is to be observed at all three levels of action, speech and thought. On a superficial level, acts of outer *Shaucha* are emphasized in all homes and offices. Yet, in the modern lifestyle, one does find it also being compromised on an outer level by

the younger generation. Purity cleanses refreshes and rejuvenates. Cleanliness is not just for home and clothes, but for diet as well. We abuse our body with toxic food contaminated with fertilizers and artificial colors. Similarly, thought purity is essential. We are contaminated with messages of greed, consumerism, television programs distorting relationships, etc. Shaucha goes as deep as the cellular level. Recent researches on immunology and kinesiology reveal great affirmation of our Yogic truths. Inorganic food and negative thoughts harm us at the cellular leve, making us weak and diseased.

Organizations today are waking up to the importance of *Shaucha* to declutter office spaces on the outer level by implementing 5S and other Japanese Management tools. How about 5S of our mind and thoughts? Patanjali is actually a practical manual of 5S at all levels of body-mind-spirit.

- *Santosh.* The more I contemplate on Yoga Sutras, the more I believe that he was one of the best psychologists our Yogic traditions have given us. Patanjali has only collected from existing Yogic literature. However, picking up a logical sequence and connecting them to give the right results to a practitioner has to be sustained. When one is clean, transparent, organic in inner nature, the person obviously will be having inner bliss of contentment. Santosh means "a non-competitive, non-comparative approach to oneself, to one's actions and acquisitions in life (Thakar). All our conditioning, evaluating our selves, valuing ourselves and hence the self esteem comes from comparison and competition. The moment that is eliminated, the true potential of who I am gets revealed. Santosh leads to Centering, and Centering leads to Santosh. It's a virtuous circle. Competition leads to Atrupti, and Atrupti leads to Prepsa, himsa, Steya, parigrah, it becomes a vicious circle. Now we have a choice of getting into virtuous or vicious circle. In organizations, the business governance issues will be non- existent when Santosh and Shaucha are practiced. Santosh is the contentment virtue of heart. The heart knows that more or less has nothing to do with inner happiness. *Shaucha* is the formatting of *Chitta Vritties*.

- *Tapah.* At one level it is austerity. In fact a lot of repression and suppression happens due to a wrong understanding of this term. Tapah is creating fire that burns away millions of years of our

conditioning, fire that purifies us from emotional and intellectual toxins and debris we collect in daily living. *Tapah* is formatting; reconditioning of our neuro-chemical habitual patterns that Patanjali calls *Samskaras*. In an organization, completing your work/projects truthfully is *Tapah*. Committing to your role and responsibility and working with engagement is Tapah.

- *Swadhyaya. "Swa"* in Sanskrit is Self and *Adhyaya* is to study. So this word has a very interesting connotation. It means continuous learning by self and it also means studying self continuously. Isn't this what scholars say about Learning Organization? Creating a human model for organizations is a matter of conscience. And one who is self-vigilant, studying, observing, formatting self continuously will certainly develop an inner compass to make integrated decisions- heart, head and Spirit.

- *Ishvar Pranidhana.* The word Ishvar is translated as God and this has created great misunderstanding in many minds. Ishvar literally comes from the root *Isha*. *Ishate* is to permeate. *Ishate Rajate Iti Ishavarah* One which permeates everything is *Ishvar*. Hence ,in modern quantum physics language, it is the creative energy that encompasses the Universe. And *Pranidhan* is not tosurrender, but tofollow the path. When one asks you to surrender, ego comes in between and asks questions. But when you choose to follow some path, you yourself have resolved all questions internally. How would it be to follow the path of supreme creative energy? Obviously one also feels very expanded and boundless.

In organizations, engagement surveys have startling results: Most people in today's times are either non-engaged or disengaged. As per my personal understanding of human psyche, our organizations have become a very limited field for the 'whole individual' to get engaged. Also the negative emotions like fear and greed that rule unconsciously create stress at a physical and emotional level. The only solution is to create high energy, creatively vibrating the organizational culture. Now *Ishwar Pranidhan* or following thepath of creative energy, which makes possible innovation, expansion, and participation of an individual at the Heart level, Consciousness level, will certainly create employee engagement beyond doubt.

The years 1993 to 2012 are very important in the evolution of human consciousness. Many of us today are working on not

individual *karma* but collective *karma* (Redfield & Carole, 1997). It is like a Universal Fire which is purifying the old traditional beliefs and retaining only that which is pure. We are participating in this process. When we think of following *Yama* and *Niyama* as an individual, many may say: What can an individual achieve? I alone, being truthful in the corrupt world, am not going to make any difference. But such individuals persisting in spite of all outer obstacles have today made this possible for the collective consciousness. Hawkins connects spirituality to science through experiments in Kinesiology (Hawkins, 2002). He gives a chart of how high energy individuals can counter-balance millions of people with lower energy. Thus it is our responsibility as true world citizens to uphold what is noble, even if it is on a path less traveled.

SUMMARY

As we stand on the threshold of old paradigms dissolving and new beginning of individual and collective consciousness, organizations are participating in evolving "human model" to replace the old "business model." Well-being and integrated living are coming to center rather than profit making through greed. The human model takes into consideration not just brain as our decision making intelligence but reconnecting with nature, listening to heart intelligence, formatting the brain's evolutionary script and cultivating Yogic attitude for integrated living. The human model is about human being development and not human resources development.

The human model through Yoga creates self-governance and inner intelligence as guide rather than outer enforcement. The three step process to understand this is through "know-choose-live." And 3P model of pathway-practice and participate. Entrepreneurial spirit, risk taking, courage to share feedback, tapping potential and creating opportunities all are result of Yogic attitude of Yama Niyama implemented as organizational way of living. Decision making when comes from integrating Brain's practical information with Heart's expanded well-being wisdom can help facilitate the human model of business in a balanced way.

The 3E crisis at ecology-economy and emotional levels will be dissolved as the integration of Nature-Heart-Consciousness happens in the way we live and work. Yogic practices will facilitate our

participation in human evolution as a pathway to the integrated well-being of all.

REFERENCES

Aaranya, S.S.H. (2000). *Patanjal Yoga Darshan* (2nd ed.). Delhi, India, Motilal Banarasidas.

Burke, G.A. (2012). Foundations of Yoga. [Online]. Available at www.ocoy.org/original-yoga/foundations-of-yoga. (Accessed on October 17, 2012).

Cohen, M.J. (1997). *Reconnecting with Nature*. Corvallis, OR: Ecopress.

Cruden, L. (1996). *Compass of Heart*. Rochester, VT: Destiny Books.

Ferguson, L. J. (2000). The Path for Greatness Spirituality at Work, Trafford Publishing, V8T 4P4, Canada

Gilbert, P. (2009). *The Compassionate Mind*. London, UK: Constable & Robinson Ltd.

Hawkins, D. R. (2002). *Power VS. Force: The Hidden Determinants of Human Behavior*. Carlsbad, CA: Hay House, Inc.

Herzberg, F. (1987). "One More Time: How Do You Motivate Employees?" *Harvard Business Review, 65* (5): 109 – 128.

Iyengar, B.K.S. (2002). *Light on the Yoga Sutras of Patanjali*. New Delhi, India: Harper Collins Publishers.

Kapadia, M. (2009). *Heart Skills: Emotional Intelligence for Work & Life*. New Delhi, India: Excel Book.

Krushnaji, K.K. (1918). *Bhartiya Manas Shastra Athva Saarth Aani Savivaran Patanjal Yoga Darshan* (Hindi). Girguam, Mumbai, India: Keshav Bhikaji Dhavale.

Kumar, S. (2012, January/March). "Money and Morality." *Resurgence, 270*. [Online]. Available at www.resurgence.org/ magazine/article3539-money-and-morality.html. (Accessed on September 18, 2012).

Maslow. A. (1962). *Toward a Psychology of Being*. New York: Van Nostrand Reinhold

McClelland, D.C. (1987). *Human Motivation*. Cambridge: UK: University Press.

McGregor, D. (1960). *The Human Side of Enterprise*. New York: McGraw-Hill.

Nigel, N. (1998). "How Hardwired Is Human Behavior." *Harvard Business Review, 65* (5): 109-128.

Pearsall, P. (1998). *The Heart's Code*. New York: Broadway Books.

Redfield, J., & Carole, A. (1997). *The Tenth Insight: Holding the Vision - An Experiential Guide*. London, UK: Bantam Books.

Saisbury, J. (2012, January-March). "The New Moral Compass." *Resurgence, 270*. [Online]. Available at www.resurgence.org/magazine/issue270-a-new-moral-compass.html. (Accessed on September 18, 2012.

Thakkar, V. (1991). *Glimpses of Raja Yoga*. Gujrat, India: Vimal Prakashan Trust.

DO GENETIC TRAITS OF HUMANS INFLUENCE APPROACHES TO ENTREPRENEURSHIP: A COMPARATIVE STUDY OF ASIAN ORIGIN ENTREPRENEURS IN KENYA AND NATIVE KENYAN BUSINESSMEN

Ajai Prakash and Jagongo Ambrose Ouma*

ABSTRACT. Many Asians migrated to Kenya in the late 19th century. Some of these Asians have been running successful entrepreneurship ventures, some of which are over a century old. The study investigated whether there are any differences in the approach to entrepreneurship between the businessmen of Asian origin and those of African origin. A questionnaire was administered to 80 entrepreneurs of Asian origin and 75 of African origin doing businesses in two major Kenyan cities, Nairobi and Kisumu. The Asian origin entrepreneurs were more into manufacturing businesses, more exposed to challenges, and had global education and a higher element of being next generation entrepreneurs than those of African origin. African origin Entrepreneurs were more likely to initiate businesses on their own, enjoyed community support and enrolled for more technical training, but were more risk averse. This article revolves around the theme of how socio-economic evolution affects the way businesses are conducted.

INTRODUCTION

This article researches how socio economic evolution influences how business is conducted by entrepreneurs. It studies whether movement of individuals from one continent to another influences conducting business. The African continent during Colonial Rule in the late 19th century witnessed a movement of labor from West Asia,

----

* Ajai Prakash, Ph.D., is a Professor, School of Business, KCA University, Nairobi, Kenya. His research interests are on issues of competitiveness, innovation and strategic management. Jagongo Ambrose Ouma is a Lecturer of Entrepreneurship and Finance, Kenyatta University, Nairobi, Kenya. His main research interests are in entrepreneurship and financial management related issues in East Africa.

specifically from India to the eastern coast of Africa. One of the countries that witnessed such migration over a century ago is Kenya. The Asians became involved in many economic activities. At the same time Africans in these locations are equally involved in different kinds of entrepreneurship ventures whether at a micro, small or medium, or big enterprise level. This study was conducted with the intent to examine whether environmental factors in a specific region groom individuals differently which leads humans to approach entrepreneurship activities differently. As the research was conducted to study Asians who moved from Asia to Africa, the premise in this research is that a period of over a century of stay in another region of globe should be long enough for new arrivals to absorb and adapt to the regional environment of the host country. A second purpose of this study is to look at whether demographic characteristics influence entrepreneurial behavior.

The study specifically sought to establish the following:

- Whether demographic characteristics differ in the way individuals approach business operations; and

- Whether there are any differences in the approach between those of Asian origin and those of African origin to doing business in Kenya.

REVIEW OF THE LITERATURE

Baker Gedajlovic, and Lubatkin (2005) extended the concept of comparative international entrepreneurship to a comparative discovery, evaluation and exploitation framework (CDEE). This framework considers that individuals motivated by diverse goals enact market opportunities in a variety of social settings leading to different processes of opportunity discovery, evaluation and exploitation varying across and within nations as well as having different implications of these differences. Mroczkowski and Tanewski (2007) defined family firms as an entity controlled by a private individual, directly or indirectly, in conjunction with close family members. Listed firms are controlled or owned by family and these companies appear to be inherited by their descendants (Rehman, 2006). Jasani (2002) found that 59% of the businesses in Malaysia are still managed by the founder while 30% are run by the second generation, where a majority are founders' children.

Claessens, Djankov, and Lang (2000) found that most family- owned firms in Malaysia are dominated by family founders and their descendants. Gersick, Davis, McCollom-Hampton, and Lan (1997) also found that two thirds of the first generation family firms do not survive the second generation of family ownership. This was also supported by Astrachan and Allen (2003) who reported that less than 30% survive to the second generation. Many researchers have found that just 15% of entrepreneurial ventures survive into the third generation (Kets de Vries, 1993). Corbetta, and Salvato (2004) and Kets de Vries (1993) highlighted advantages of firms controlled by family. There are arguments that family firms have longer business survival in Asian corporations.

The importance of entrepreneurs for community development has been widely discussed in the literature (Walzer, 2004; Wilson et al., 2001 Henton et al., 1997). Entrepreneurs have a significant impact on local economies by fostering localized job creation, increasing wealth and income and ultimately helping to connect local economies to the larger global economies (Henderson, 2002). The vitality of communities depends to a large extent on maintenance of infrastructure that provides resources for economic and business opportunities (Cavaye, 2001) and on the ability to develop local networks and cooperation fostering local passion and motivation. Although strong local linkages do not guarantee that development expressing local issues will occur, it is clear that without linkages, development is rarely sustainable (Allen, Korsching, & Vogt, 2003). Social and business entrepreneurship of community members emerges from within passions, motivations and linkages and thereby increases social and economic stability of the community. We can expect that the location of a community within one of the suggested clusters will have an influence on scope and type of entrepreneurship. In other words, capital availability or the amount of resources available in the (community) environment affects the intensity of new entrepreneurial opportunities (Choi & Phan, 2006; Storey, 1994; Cavaye, 2001). Due to the passage of time and interceding events, the causal link between entrepreneurship education and new venture formation is difficult to establish and analyze, in particular when quantitative "snapshot" research methods are used. Arguably, early advocates of entrepreneurship education suggested that some aspects of vocational courses would be beneficial to nascent entrepreneurs.

This resonates with the "enterprise culture" movement in the UK, which links entrepreneurship to the knowledge-based economy and sustainable competitive advantage. Human capital theory is concerned with the role of an individual's investments in education, knowledge, skills and abilities and how this enhances cognitive abilities and can result in more productive activities. Much entrepreneurship research on human capital has given priority to personality traits and demographic characteristics (Littunen, 2000; McCarthy & Leavy, 1999; Cooper Gimeno-Gascon, & Woo, 1994) rather than on how entrepreneurs transfer formal and informal entrepreneurial learning to their business activities. Capital is perceived as an umbrella term for critical assets (human, social and financial), the value of which can be strongly influenced either positively or negatively by the decisions and action of the entrepreneur (or lack thereof). One stream of research defines human capital as the abilities individuals possess (Burt, 2000).

Many studies have been conducted on the extent of business ownership, control of business, inheritance of businesses, and next generation of entrepreneurs. One of the studies concerns vitality of communities and the ability to develop local networks and cooperation. Issues about location of communities and economic stability of community have been discussed.   Much literature appears on entrepreneurship issues of demographic studies related to specific industries and individuals evolving entrepreneurship ventures. There is scant research on specific entrepreneurship issues in the east African region. Some researchers have studied entrepreneurship in Kenya and Uganda and this literature has ventured to test gender and microfinance issues. We found no study on whether characteristics of origin make a difference in the way business is conducted. There are scant studies which have analyzed whether demographic characteristics make an impact in business operations. The researchers did not find literature identifying such studies in east African countries. Hence this study was conducted to address the issue.

RESEARCH METHODOLOGY

The study was conducted in Kenya in the twin cities of Nairobi (capital of Kenya populated by 3.1 million) and Kisumu (with a population of 1 million). Both cities have a prominent Asian origin and

African origin presence. In the late 1960s, Kisumu had a higher population of Asians than of the local African origin). The study targeted a sample of 180 and realized a response rate of 155 (86.3%) comprising 80 Asian origin entrepreneurs and 75 of African origin. A largely close ended questionnaire was used to collect information. For the purpose of this article we will refer to entrepreneurs with Asian Origin as "AOE" and the entrepreneurs from African Origin as "AFOE." The data was analyzed using descriptive statistics which included frequency distribution, crosstabs, chi square tests and Cramer's V as test of validity. An inverted funnel questionnaire was adopted with 24 questions in all. The first 21 questions were close ended and the last three questions were open ended. The open ended questions sought answers to issues like environmental factors contributing to individuals' performance in Kenya and the factors that hinder entrepreneurship efforts in Kenya. A list of business enterprises was drawn from the Kenya Municipal Authorities of both cities all the respondents of the study had registered business setups. For the purpose of study, businesses were segmented as identified by Kenya's municipal authorities. Purposive sampling was conducted in which the following queries were entertained:

- Is there any variation in the column percentages?

- Is there any significant relationship between independent variable (origin of entrepreneur) and various other variables considered in the questionnaire?

- Is the difference between the independent and dependent variable considered to be significant at 5% level of significance?

Degree of relationship between dependent and independent has been analyzed by applying Cramer's V (Table 1). The concept of validity in this study has been defined by percentage of cells where

TABLE 1
Crammer's V and Association

If value of Cramer's V is	The Association is
0.30 <	Weak
Between 0.30 to 0.60	Moderate
> 0.60	Strong

frequencies are less than 5. The percentage of cells has been deducted from 100% which could have been the case if the cell frequencies were all greater than 5.

The following hypotheses (H) were formulated to test the objectives of the study:

H1: Is there any significant relationship between origin of entrepreneurs and the number of generations of business being practiced by entrepreneurs?

H2: Is there any significant relationship between origin of entrepreneurs and the nature of business activity they undertake?

H3: Is there any significant relationship between origin of entrepreneurs and the level of their education?

H4: Is there any significant relationship between origin of entrepreneurs and the sources of finance resorted to run their business?

H5: Is there any significant relationship between origin of entrepreneurs and other professional trainings undertaken?

H6: Is there any significant relationship between origin of entrepreneurs and the sources of funding for accomplishing their training to run their business?

H7: Is there any significant relationship between origin of entrepreneurs and risk taken to initiate business?

H8: Is there any significant relationship between origin of entrepreneurs and recruitment of human resource?

RESULTS

To understand how old the business is, a question was framed to understand business succession. Businesses continue in succession and they are also transferred from guardians (such occurrences came up during preliminary study), hence guardians were also included in the study. It is observed from the analysis that in the case of AOEs, 5.6% were fourth generation, 11.1% were third generation and 38.9% were second and first generation entrepreneurs respectively. Whereas in the case of AFOE, 2.4% businesses were started by

guardians, 4.8% were fourth generation, 2.4% were third generation, 9.6% were second generation and a large 75.9% were first generation entrepreneurs. The variable of the questionnaire is 42% valid although the asymptotic significance is less than 0.05 which holds the study significant as shown in Table 2.

TABLE 2
Hypothesis: Is There any Association between Origin of Entrepreneurs and Nature of Business Activity They Undertake?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	32.221[a]	5	.000
Likelihood Ratio	34.881	5	.000
Linear-by-Linear Association	1.392	1	.238
N of Valid Cases	155		

Note: [a] 7 cells (58.3%) have expected count less than 5. The minimum expected count is 1.86.

The question "Do generations of business effect businesses?" does not seems to be valid for the study as there are 7 cells or 58.3% which exceeds 25% (the standard percentage for the validity of the question) but as is seen from the value of Cramer's V which is .456, it shows that there is moderate relationship between the origin of entrepreneurs and succession of businesses. This question should be considered for further enquiry in related studies.

H2: Is there any significant relationship between origin of entrepreneurs and the nature of business activity they undertake?

To study whether there is a difference in the nature of business activities pursued by the two groups a question was framed to find the preference of businesses as in Table 3. Association of origin of entrepreneurs with the nature of business revealed that the percentage of entrepreneurs of Asian origin worked as follows: Agriculture 5.3%, Manufacturing 26.3%, Retail 21.1%, Food and Beverage 10.5%, Transport 5.3% and a significant 31.6% of other businesses. Entrepreneurs with African origin worked in occupations

as follows: agriculture 11.5%, retail 23%, outsourcing 4.6%, pharmaceuticals 2.3%, food and beverage 21.8%, financial services 4.6%, internet and mobile applications 2.3%, transport 20.7% and other businesses were 9.2%.

TABLE 3
Nature of Business Association (In %)

	Agriculture	Manufacturing	Retail	Outsourcing	Pharmaceuticals and Healthcare	Food and Beverage	Financial Services	Internet and Mobile Applications	Transport	Others
AOE	5.3	26.0	21.0	-	-	10.0	-	-	5.0	31.6
AFOE	11.5	-	23.0	4.60%	2.30%	21.8	4.6	2.3	20.7	9.2

This variable of the questionnaire is 60% valid as 8 cells (40%) of the total cells in cross tabulation have an expected count less than 5 and perfectly relates to the aims and objectives of this study. As is observed, the asymptotic significance is less than 0.05 which proves a significant relationship between origin of entrepreneurs and the businesses they pursue.

H3: Is there any significant relationship between origin of entrepreneurs and the level of their education?

To understand whether there is a significant difference in the level of education of AOEs and AFOEs a question was framed.   An analysis of answers to that question shows that 36.8% of AOEs had achieved graduate education, 10.5% were at the post graduate level, 21.1% at the secondary education level, 15.8% had a primary education. A meager 10.5% held a diploma and 5.3% claimed certificate education. Of African entrepreneurs 48.3% attained primary education, followed by 23.3% who had a secondary education, 20.2% at the graduate level , 4.9% at post graduate, 9.8% with a diploma and 7.4% had certificate education levels.

As shown in Table 4, the variable of the questionnaire is 72% valid and it perfectly relates to the aims and objectives of this study as one can observe the asymptotic significance is less than 0.05 proving the significant relationship between origin of entrepreneurs and their educational qualification. The degree of association is tending towards strong with a Cramer's V value of (.522).

TABLE 4
Hypothesis: Is There any Association Between Origin of Entrepreneurs and Level of Education?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	44.438[a]	6	.000
Likelihood Ratio	50.758	6	.000
Linear-by-Linear Association	29.597	1	.000
N of Valid Cases	155		

Note: [a] 4 cells (28.6%) have expected count less than 5. The minimum expected count is .93.

H4: Is there any significant relationship between origin of entrepreneurs and the sources of finance resorted to run their business?

In order to understand how the entrepreneurs financed their various business, options, whether the business was self financed, government financed, NGO financed, educational institution funded, or funded by their parents or any other alternative was considered. It was noticed that amongst AOEs, 73.3% self-funded their business, whereas 6.7% each resorted to the government, NGO, educational and other options. Amongst AFOEs, 47.5% self-funded their business; 20% resorted to parental help; 10% received NGO funds; 8.6% funded by government; and educational research and others were 5.7% each as in Table 5.

Table 6 shows that the variable of the questionnaire is 71% valid and the degree of association is tending towards high with Cramer's V value of 0.586%. The question perfectly relates to the objectives of the study with an asymptotic significance at .002 which is below 0.05.

TABLE 5
Educational Qualifications (In %)

	Primary	Secondary	Certificate	Diploma	Graduate	Post Graduate	Others
AOA	15.8	21.1	5.3	10.5	36.8	10.5	
AFOE	48.3	25.3	9.2	9.2	5.7		2.3

TABLE 6
Hypothesis: Is There any Association Between Origin of Entrepreneurs
and the Sources of Finance Resorted to Fund Business?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	21.412[a]	6	.002
Likelihood Ratio	27.597	6	.000
N of Valid Cases	165		

Note: [a] 4 cells (28.6%) have expected count less than 5. The minimum expected count is 3.68.

H5: Is there any significant relationship between origin of entrepreneurs and other professional trainings undertaken?

To understand how the entrepreneurs exposed themselves to various trainings, we asked whether there is a significant difference in the manner in which entrepreneurs take up trainings. The question expanded the scope of training to traditional training methods like "Baraaza" being followed in Kenya as well as seminars, workshops, conferences, correspondence and any other way in which the training might have been conducted. An analysis showed that 80% of AOEs took an academic training. The next largest percentage chose training by conference and others. The rest of the choices were equally distributed. Of AFOEs 41% chose academic trainings, followed by 23.1% who elected to attend workshops, and 15.4% who chose training by seminars. Important to note is that 7.7% of AFOEs have also taken up Baraaza as a form of training; Baraaza training is nonexistent amongst AOEs.

TABLE 7
Hypothesis: Is There any Association between Origin of Entrepreneurs and other Professional Trainings Undertaken?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	49.019[a]	7	.000
Likelihood Ratio	65.996	7	.000
Linear-by-Linear Association	.505	1	.477
N of Valid Cases	138		

Note: [a] 8 cells (50.0%) have expected count less than 5. The minimum expected count is .87.

The variable identifying a relationship between the professional trainings and origin is 50% valid with 8 cells having expected count less than 5 and the relationship of this variable is weak although the asymptotic significance is less than 0.05 proving the significant relationship between origin of entrepreneurs and the level of training they participated in. The degree of association is tending towards strong with a Cramer's V value of (.596).

H6: Is there any significant relationship between origin of entrepreneurs and the sources of funding for accomplishing their training to run their business?

To understand how much interest entrepreneurs have in enriching themselves with issues related to entrepreneurship, we explored how entrepreneurs approached funding various trainings. We asked whether there is a significant difference in the manner in which entrepreneurs approach funds for trainings. The question sought to understand whether interest in training was self- funded, government funded, NGO funded, educational research institution funded, parent funded or funded by others kind of training. The analysis shows that 73.3% of AOEs funded their trainings themselves, with 6.7% of training was funded by the government, NGO, educational institutions and others, respectively. There was no funding of training by parents amongst AOEs. Of AFOEs, 47.5% trainings were funded by self, 20% by parents, 12.5% by NGOs, 10% by government, 5% each by educational institutions and others.

TABLE 8
Hypothesis: Is There any Association between Origin of Entrepreneurs and Sources of Funding For Training to Run Businesses?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	17.851[a]	5	.003
Likelihood Ratio	23.769	5	.000
Linear-by-Linear Association	6.591	1	.010
N of Valid Cases	140		

Note: [a] 4 cells (33.3%) have expected count less than 5. The minimum expected count is 3.43.

As in Table 8 the variable of the questionnaire is 66.3% valid and it perfectly relates to the aims and objectives of this study as it is observed that the asymptotic significance is less than 0.05, proving the significant relationship between origin of entrepreneurs and the funding of trainings. The degree of association is weak with Cramer's V value of (.357).

H7: Is there any significant relationship between origin of entrepreneurs and risk taken to initiate business?

To understand how the entrepreneurs exposed themselves to risks while initiating business activity, various kinds of risks that they took were examined. We asked whether there is a significant difference in the manner in which entrepreneurs take risks in starting their businesses. Issues like resigning from a job to start a business, taking a loan, selling major assets, acquiring an existing business, changing business and credit sales were considered. The questions asked entrepreneurs to think of a risk that they considered the highest they had faced capped with the issue that they had already taken such a risk. As shown in Table 9 among AOEs, 43.8% took a loan, 25% left a job, 18.8% considered changing business and 6.2% considered selling a major asset. Among AFOEs, 27.6% took a loan and 27.6% left a job to initiate a business, 12% sold a major asset and 12% acquired existing business, and 10.7% changed business. Credit sales are not considered as a risk as no responses could be recorded.

TABLE 9
Business Risk (In %)

	Resigned to Initiate Business	Took a Loan	Sold a Major Asset	Acquired a Business	Changed their Business	Credit Sales	Took Some Other Risk
AOE	25.0	43.8	6.3	18.8	-	-	6.3
AFOE	27.9	27.9	16.0	7.0	18.6	2.3	-

Table 10 shows this variable of the questionnaire is 71% valid as there are 4 cells that have an expected count less than 5 and it perfectly relates to the aims and objectives of this study as it is observed that the asymptotic significance is less than 0.05 proving the significant relationship between origin of entrepreneurs and the level of risk taken by entrepreneurs. The degree of association is tending towards moderate with a Cramer's V value of (.439).

TABLE 10
Hypothesis: Is There any Association between Origin of Entrepreneurs and Risk Taken to Initiate Business?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	28.857[a]	6	.000
Likelihood Ratio	37.102	6	.000
Linear-by-Linear Association	.473	1	.492
N of Valid Cases	150		

Note: [a] 4 cells (28.6%) have expected count less than 5. The minimum expected count is .85.

H8: Is there any significant relationship between origin of entrepreneurs and recruitment of human resource?

It is observed from Table 11 that AOEs recruit human resources from the local area with 64.3% which is maximum representation and

TABLE 11
Modes of Recruiting

	Family	Relatives	Acquaintainces	Local Area	Formal Channels
AOE	7.10%	14.30%	7.10%	64.30%	7.10%
AFOE	30.00%	22.50%	12.50%	25.00%	10.00%

then relatives with a representation of 14.3%. AFOEs we notice recruit family with 30% and relatives which are a part of family (extended) 22.5% hence a total of 52.5% from family followed by 41.2% from the local area are the preferred recruits.

Maximum recruitment by AOEs (64.3%) is from local areas whereas for AFOEs the maximum recruitment is from family. Moreover there is variation in column percentages for both AOEs and AFOEs; this reveals that there seems to be a relationship between the origin of entrepreneurs and the manner in which they recruit human resource. The significance of difference is further proved numerically with the help of the value of chi square, p (level of significance) Cramer's V value of .412. This variable of the questionnaire is 90% valid as 10% of the total cells in cross tabulation have an expected count less than 5. As is observed the asymptotic significance is less than 0.05 which proves that there is a significant relationship between origin of entrepreneurs and the manner in which they recruit (Table 12).

TABLE 12
Hypothesis: Is There any Association between Origin of Entrepreneurs and Recruitment of Human Resource?

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	23.092[a]	4	.000
Likelihood Ratio	24.191	4	.000
Linear-by-Linear Association	14.071	1	.000
N of Valid Cases	136		

Note: [a] 1 cells (10.0%) have expected count less than 5. The minimum expected count is 4.94.

DISCUSSION OF THE FINDINGS

Some descriptive statistics were used to understand issues like how entrepreneurs have addressed training for personal development, and the number of ventures tried as an indicator of persistence in entrepreneurial activities. Further the analysis was extended to understand an industry wide analysis of how entrepreneurs responded to risk in businesses.

The study tried to establish whether entrepreneurs were supported by their community to start or develop their businesses. It was established that among the AOEs only 28.6% were supported while 71.4% did not receive any help from their communities. In cases of African origin entrepreneurs, 52.6% got assistance from their communities (Table 13).

TABLE 13
Summary of Hypothesis (Testing)

SI.No	Dependent Variable	Validity (%)	Hypothesis	Value Chi Square (%)	Value of p (significance level)	Cramer's V	Degree of Association	Inference
1.	Business succession	41.7		33.2	.000< .005	.456	Moderate	There is significant difference between I and H1
2	Nature of business pursued	60.0	Is there any significant relationship between I and H2.	55.9	.000< .005	.592	High	There is significant difference between I and H 2
3	Level of education	71.0	Is there any significant relationship between I and H3.	44.3	.000< .005	.522	Moderate Tending towards High	There is significant difference between I and H 3

TABLE 13 (Continued)

Sl.No	Dependent Variable	Validity (%)	Hypothesis	Value Chi Square (%)	Value of p (significance level)	Cramer's V	Degree of Association	Inference
4	Sources of finance required to run business	71.4	Is there any significant relationship between I and H4.	21.4	.002<.005	.360	Moderate towards weak indication	There is significant difference between I and H 4
5	Nature of Professional Trainings	50.0	Is there any significant relationship between I and H5.	49.2	.000<.005	.596	High	There is significant difference between I and H 5
6	Sources of funds to accomplish training	66.7	Is there any significant relationship between I and H6.	17.9	.000<.005	.357	Moderate towards weak indication	There is significant difference between I and H 6
7	Risk taken to initiate business	71.0	Is there any significant relationship between I and H7.	28.9	.000<.005	.439	Moderate	There is significant difference between I and H 7
8.	Manner in which HR is recruited H (Say)	90.0	Is there any significant relationship between I and H8.	23.1	.000<.005	.412	Moderate	There is significant difference between I and H 8

Note: Independent Variable: Origin of Entrepreneurs, I (Say).

To understand the level of entrepreneurial persistence, an inquiry into how many ventures they embraced was conducted; the results are shown in Table 15. Of the Asian entrepreneurs 30.8% had tried once, 23.1% tried up to 3 times, 30.8% tried up to 5 times and 15.4% tried more than 5 times. Among African entrepreneurs 50% tried 2 to 3 times, 31.6% once, 15.8% 4 to 5 times and 2.6% tried over five times.

TABLE 14
Train Where

	Within Kenya	Within EAC	In Africa but outside EAC	Outside Africa	5	8
AOE	17.60%	5.90%	29.40%	47.10%		
AFOE	67.60%		10.80%	2.70%	16.20%	2.70%

TABLE 15
Ventures Tried

	1	2-3	4-5	Over 5
AOE	30.8%	23.1%	30.8%	15.4%
AFOE	31.6%	50.0%	15.8%	2.6%

Table 16 shows an analysis of how AOE and AFOEs responded to risk with reference to the specific entrepreneurial activity they undertook. Of the respondents involved in agriculture 14.3% resigned from their job, 28.6% took a loan and 57.1% changed businesses. All the AOES took a loan, whereas none of the AFOE resorted to a loan. Of the AFOEs 20% resigned from their job to start a business whereas none of the AOEs resigned. Of the AFOE 80% changed their businesses, whereas none of the AOE did so in this segment. In the Manufacturing segment there were no AFOEs, of AOEs 33.3% resigned from their job to start their business and 66.67% acquired another business.

From those who resorted to Retail business segment, 66.67% of the AOEs in this segment took a loan and 33.33% acquired an existing business. Of AFOE 40% resigned from their jobs and a same number took a loan, 10% acquired an existing business and 10% resorted to credit sales. There were no respondents in the IT and Telecom segment. In Outsourcing, Pharmaceuticals and Healthcare, Internet and Mobile and Financing there were no Asian origin entrepreneurs. Of the AFOE in the outsourcing segment 50% of respondents resigned from their job to start a business and another

TABLE 16
Business Risk (In %)

			Resigned from Job	Took a Loan	Sold a Major Asset	Acquired a Business	Changed the Business	Credit Sales	Any Other
Agriculture									
ENTRORIGIN	Asian			100.0					
	African		20.0				80.0		
	Total		14.3	28.6			57.1		
Manufacturing									
ENTRORIGIN	Asian		33.3			66.7			
	Total		33.3			66.7			
Retail									
ENTRORIGIN	Asian			66.7		33.3			
	African		40.0	40.0		10.0		10.0	
	Total		25.0	50.0		18.8		6.3	
Outsourcing									
	African		50.0				50.0		
	Total		50.0				50.0		
Pharma & Healthcare									
ENTRORIGIN	African		100.0						
	Total		100.0						
Food and Beverage									
ENTRORIGIN	Asian			50.0					50.0
	African		33.3	44.4	11.1		11.1		
	Total		23.1	46.2	7.7		7.7		15.4
Financial Services									
ENTRORIGIN	African			50.0		50.0			
	Total			50.0		50.0			
Internet and Mobile Apps									
ENTRORIGIN	African						100.0		
	Total						100.0		
Transport									
ENTRORIGIN	Asian			100.0					
	African		12.5	12.5	50.0	12.5	12.5		
	Total		10.0	30.0	40.0	10.0	10.0		
Others									
ENTRORIGIN	Asian		50.0	33.3	16.7				
	African		25.0	50.0	25.0				
	Total		43.8	37.5	18.8				

50% resorted to credit sales and mentioned it as a risk. In the Pharmaceutical and Healthcare segment 100% AFOE started their business after resigning from their jobs. In the Financial Services segment 50% AFOE took a loan and another 50% acquired an existing business. 100% AFOE in the Internet and Mobile business had changed their business. In the Food and Beverage industry, out of the AOEs 50% took a loan; the rest did not consider taking a risk in the business. Of the AFOE 33.3% resigned from a job, 44.4% took a loan, 11.1% sold an asset, 11.1% changed a business.

In the Transport business all the AOEs took a loan, whereas amongst the AFOE in this segment, 12.5% resigned and an equal number took a loan, changed a business and acquired an existing business, 50% sold a major asset. The trend in the businesses other than the one mentioned above showed that among the AOEs 50% resigned from a job, 33.3% took a loan and 16.7% sold a major asset. In the AFOE 25% resigned, 50% took a loan, 25% sold a major asset.

Another area to study the interest of entrepreneurs in getting themselves trained was to understand how the entrepreneurs financed their trainings. Of AOEs who self funded their training 27.3% had resigned from their job, 45.5% had taken a loan 18.2% had acquired a major business, 9.1% considered risks other than the ones mentioned. Of the AFOEs who self funded their training, 33.3% had resigned from a job, 16.7% had taken a loan, 22.2% had sold a major asset and 22.2% changed their businesses, 5.6% had credit sales as their risk. Of the AOEs who resigned from the job, 27.3% self-funded their training. Entrepreneurs who had resigned from their job and took government training totaled 45.5%. All (100%) of those who took a loan, 100% of those who sold a major asset and 50% of those who were financed by their parents took government training.

In the case of AFOE 16.7% of those who resigned, 80% of those who sold a major asset, 50% of those who changed a business and 50% of those who considered other factors as a risk took a government funded training. Of the entrepreneurs who took NGO funded training, 100% were AOEs who considered risks other than the ones stated took up training. Amongst the AFOE 22.2% of those who self-funded their business, and 25% who changed their businesses took up NGO funded training.

Among the AOEs 18.2% of those who resigned, and 100% of those who acquired an existing business took up a training funded by

an educational or a research institution. Whereas in the AFOE 50% of who took a loan and 50% of those who acquired a business took up training funded by an educational/ research institution. None of the AOEs who changed the business took any kind of training. Whereas 22.2% in the self funding category, 20% in the NGO category, 12.5% in the parents/relative- funded category and 50% in the other sources of funds category took trainings among the AFOE. Among the AFOE only 5.6% who consider credit sales as a risk self -funded their training. Among the AOEs 9.1% self -funded their training in a risk category other than the one stated.

CONCLUSIONS

The analysis reveals that the tests conducted show that all the variables fall in the moderate range and there are no high or weak relationships per se. It is noticed that there are moderate relationships tending towards high and weak. The issue of funds, whether required to initiate business or to fund their trainings, does not strongly impact the way the two communities approach business operations. As to the nature of business pursued and nature of professional trainings we see there is a significant difference tending towards high. The issue of succession, level of education, risk taken to initiate business and the manner in which human resources are recruited show moderate significance on Cramer's V. Our study clearly shows that there are differences in the way individuals approach business operations and the difference in the manner in which AOEs and AFOEs handle business is also evident from the results.

REFERENCES

Allen, J.C., Korsching, P.F., & Vogt, R. (2003). "Examination of the Community Action Field Theory Model for Locality-Based Entrepreneurship." Paper Presented at the Annual Rural Sociological Society Meeting, Montreal, Canada.

Astrachan, J.H., & Allen, I.E. (2003). "American Family Business Survey." Charlotte, NC: MassMutual/Raymond Institute.

Baker, T., Gedajlovic, E., & Lubatkin, M. H. (2005). "A Framework for Comparing Entrepreneurship Processes across Nations." *Journal of International Business Studies, 36* (5): 492-504.

Burt, R.S., (2000). "The Network Structure of Social Capital." In R. I. Sutton and B. M. Staw (Eds.), *Research in Organizational Behavior* (pp. 1-82). Greenwich, CT: JAI Press.

Carsrud, A.L. (1994). "Meanderings of a Resurrected Psychologist, or Lessons Learned in Creating A Family Business Program." *Entrepreneurship Theory and Practice, 19* (1): 39-48

Cavaye, J. (2001). "Rural Community Development: New Challenges and Enduring Dilemmas." *Journal of Regional Analysis and Policy, 31* (2): 109-124

Choi, Y.R., & Phan, P.H. (2006), "The Influence of Economic and Technology Policy on the Dynamics of New Firm Foundation." *Small Business Economics, 26* (5): 493-503

Claessens, S., Djankov, S., & Lang, L. (2000). "The Separation of Ownership and Control in East Asian Corporations." *Journal of Financial Economics, 58* (1): 81-112.

Cooper, A. C., Gimeno-Gascon, F. J., & Woo, C. Y. (1994). "Initial Human and Financial Capital as Predictors of New Venture Performance." *Journal of Business Venturing, 9* (5): 371-395.

Corbetta, G., & Carlo, S. (2004). "Self Serving or Self Actualizing? Models of Man and Agency Costs in Different Types of Family Firms: A Commentary on Comparing the Agency Costs of Family and Non-Family Firms: Conceptual Issues and Exploratory Evidence." *Enterprenruyrship Theory and Practice, 28* (4): 355-362.

Gersick, K.E., Davis, J.A., McCollom-Hampton, M., & Lansberg, I. (1997). *Generation to Generation*. Boston, MA: Harvard Business School Press,

Henderson, J. (2002). "Building the Rural Economy with High Growth Entrepreneurs." *Economic Review, 87* (3): 45-71

Henton, D., Melville, J.G. & Wallesh, K. (1997). *Grassroots Leaders for a New Economy: How Civic Enterpreneurs Are Building Prosperous Communities*. San Francisco, CA: Jossey-Bass.

James, H.S. (1999). "Owners as Manager, Extended Horizons and the Family Line." *International Journal of the Economics of Business, 6* (1): 41-55

Jasani, N.K. (2002). *Malaysia's Family Businesses: The Family and the Business: International Survey Report*. Selangor, Malaysia: Shamsir Jasani Grant Thorton and Malaysian Institute of Management.

Johanissoin, B., & Nilssson A. (1989). "Community Entrepreneurs: Networking for Local Development." *Entrepreneurship and Regional Development, 1* (1): 1-19

Kets de Vries, M.F. R. (1993). "The Dynamics of Family Controlled Firms: The Good News and the Bad News." *Organisational Dynamics, 21* (4): 59-71

Littunen, H. (2000). "Entrepreneurship and the Characteristics of the Entrepreneurial Personality." *International Journal of Entrepreneurial Behaviour & Research, 6* (6): 295-310.

McCarthy, B., & Leavy, B. (1999). The Entrepreneur, Risk Perception and Change over Time: A Typology Approach." *Irish Business and Administrative Research, 19/20* (1): 126-140.

Mroczkowski, N. A, & Tanewski, G. A, (2007). "Delineating Publicly Listed Family and Non-Family Controlled Firms: An Approach for Capital Market Research in Australia." *Journal of Small Business Management*, 45 (3): 320-332.

Rehman, A. R. (2006). *Effective Corporate Governance* (1st ed.), Shah Alam, Malaysia: University Publication Centre.

Storey, D. (1994). *Understanding the Small Business Sector*. London, UK: International Thomson Business Press.

Walzer, N. (2004). "Entrepreneurship in Community Development." *Journal of the Community Development Society*. [Online]. Available at www.highbeam.com/doc/1G1-130713993.html. (Retrieved on March 21, 2013).

Wilson, S.D., Fesenmaier, D.R. Fesenmaier, J., & Van Es, J.C. (2001), "Factors for Success in Rural Tourism Development." *Journal of Travel Research, 40*: 132-138.

INFORMATION FOR CONTRIBUTORS

EDITORIAL POLICY

Published four times a year, **International Journal of Organization Theory and Behavior** (*IJOTB*) is a refereed journal that aims at advancement and dissemination of research in the areas of organization theory, management, development, and behavior. This journal encompasses research on all private, public and not-for-profit organizations' theories and behavior.

Practitioners and scholars are encouraged to submit manuscripts to the journal. Papers--whether empirical, field study, or conceptual--should help to serve the need for more active communication and greater exchange of thought, research and practical experiences among scholars and practitioners throughout the world.

Priority will be given to papers having carefully developed methods, insightful conceptual development, and practical and analytical solutions to government financial management problems. Interdisciplinary approaches are welcome.

MANUSCRIPT SUBMISSIONS AND INQUIRIES. Electronic submissions are required. A cover letter must accompany each submission indicating the name, address, telephone number, and e-mail address of the corresponding author.

For questions concerning journal policies, manuscript submissions, book review proposals/submissions, and symposium proposals/ submissions, please submit/contact appropriate editors as follows.

Regular Manuscripts: All regular papers (not book reviews or symposia) must be e-mailed to:

Arthur Sementelli, Ph.D.
Managing Editor
E-Mail: sementel@fau.edu

Symposiums: For proposals for symposia, please contact:

Khi V. Thai, Ph.D., Professor, Editor
E-Mail: thai@fau.edu

DIRECTIONS FOR SUBMISSION. The general format of the manuscript should be as follows: title of article, names of author, abstract, and text.

The **ABSTRACT** should not have more than 120 words in length, covering (1) a statement of the background situation that led to the development of the manuscript; (2) a clear statement of the problem or the basic issues involved; (3) a brief summary of the key findings or conclusions of the research; and (4) a brief description of the methodology used.

Whenever possible, the text discussion should be divided into such major sections as INTRODUCTION, METHODS, RESULTS, DISCUSSION, ACKNOWLEDGMENTS, and REFERENCES. Manuscripts should be submitted typed, double-spaced, on one side only. The entire typing area on the <u>title page</u> should be four and one-half inches wide by five and one-half inches long. The major headings should be separated from the text by two lines of space above and one line of space below. Each heading should be in capital letters, centered, and in bold. Secondary headings, if any, should be flush with the left margin, in bold characters, and have the first letter of all main words capitalized. Leave two lines of space above and one line of space below secondary headings. All manuscripts should be left- and right-hand margin justified.

ACKNOWLEDGMENTS of collaboration, sources of research funds, and address changes for an author should be listed in a separate section at the end of the paper after the section on References.

EXPLANATORY FOOTNOTES should be kept to a minimum and be numbered consecutively throughout the text and aggregated in sequence under the heading NOTES, at the end of the text but before REFERENCES.

REFERENCES. The references section serves to provide the reader with sufficient information so that he or she can easily locate the work cited in the research. Overall, each reference should include the following information author(s)' name (first name, middle initial, and last name); title of work; journal, serial, proceedings, or book in which the work was published; volume and number of the issue [example: volume 1, number 1 would appear as 1(1)]; date the work was published; page numbers (in the case of journals, serials, and proceedings). See www.pracademics.com for detailed manuscript instructions.

REVIEW PROCEDURE. All manuscripts are reviewed by three peer reviewers, who are selected on the basis of their specialized expertise by the editorial staff. Manuscripts are assigned a code number before being mailed to peer reviewers so the author(s) remain anonymous. The *IJOTB* Editorial Board and peer reviewers consist of both academicians and practitioners, with national and international representation. Reviewers make suggestions to the editorial staff if and when a rewrite is needed. Rewrites are requested for approximately 70 to 80 percent of accepted articles.

ACCEPTED MANUSCRIPT PREPARATION. All accepted manuscripts are copy-edited by a professional copy editor.

COPYRIGHT. Only original papers will be accepted, and copyright of published manuscripts will be vested in the publisher. In other words, contributors release the copyright of their articles to PrAcademics Press by signing a Copyright Release Form available for PDF download at www.pracademics.com. Please note that employees of certain governmental and profit entities may not be authorized to release the copyright of their articles.

A SERVICE TO SCHOLARS WHOSE FIRST LANGUAGE IS NOT ENGLISH

The IJOTB recognizes that to be a truly international journal, we must provide access to scholars whose first language is not English. To aid in this goal, we are offering copyright services to potential authors for a moderate fee. This will increase opportunities for publication, by enabling potential authors to communicate their ideas more clearly in written English.   To take advantage of this service, please contact Helene Kreamer at info@pracademics.com to initiate the process.