

Unit-1

Session 1

Humanities: humanities are defined as the branches of learning that have a cultural character. Any subject that covers, in some way, human culture, can be considered a humanity. This includes the history of art, classics, history, literature, performing arts, philosophy, theology and even anthropology.

Importance of humanities-

A number of engineering students take humanities courses thinking that they are wasting their times.

Humanities courses emphasize on social skills and are rigorous in written and oral communication. These courses prepare students to become better scientists and engineers. They prepare students to fulfil their civic and cultural responsibilities.

Studying the humanities allows students to become familiar with and use the creative ideas from great minds outside of their field of study – which can help them generate new ideas and broaden their horizons.

Even the state-of-the-art scientific knowledge and techniques that students learn in college can sometimes have a limited shelf-life for example in the evolving disciplines of computer science, bio-medical engineering etc. Mastering the basic communication skills can provide tools for expanding the knowledge.

Humanities study can strengthen a student's ability to communicate and work with others. The wall that exists among disciplines has been lowered and students can move across disciplines more freely – the effective writing and oral skills can help facilitate this transition.

Students must realize that interdisciplinary learning adds value to one's education. A student is more likely to succeed in an engineering or scientific discipline if they have strong communication and interpersonal skills.

Soft Skills: Cultural Fit

Following a national survey of job seekers and HR professionals, 43% said that “cultural fit” was the single most important determining factor when making a new hire.

How do I become a successful engineer?

1. Master technical knowledge

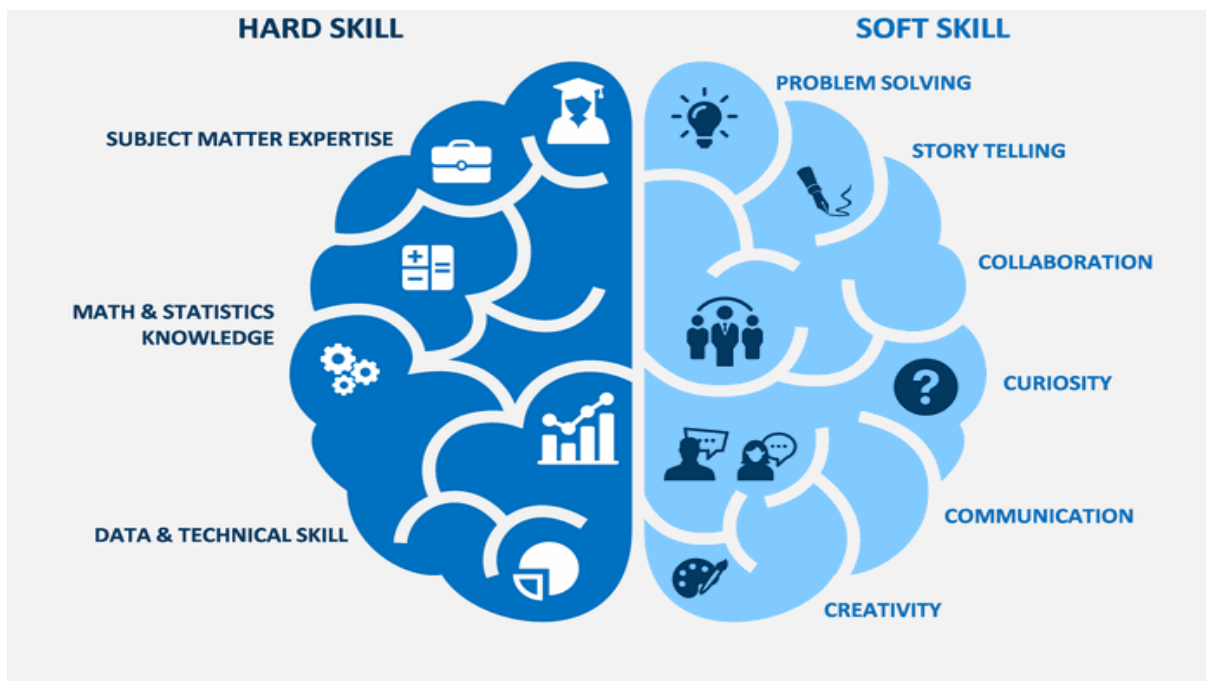
2. Develop soft skills— communication, teamwork, leadership, social skills, interpersonal skills, professionalism, sense of responsibility, dependability, maturity, confidence, positive attitude.

Hard Skills

Hard skills, which describe a person's technical skill set and ability to perform specific tasks. Skills that are learned to performs a specific job function and are more easily identifiable & Quantifiable.

Soft Skills

Soft skills is a synonym for "people skills." The term describes those personal attributes that indicate a high level of emotional intelligence. Soft skill that are less tangible, and more associated with one's traits or personality, that determine how we interact. Mostly about "how you act".





Soft Skills to Get You The Job

- However, 56% of HR professional respondents also said that the “most important” abilities in a new hire (and those that often get them the job) are soft skills, especially interpersonal relations.

Professionalism

It is the “price of entry” and consist of a wide variety of behaviours & skills. Some apply the jobs across the board.

- Dependability
- Following instructions
- Work ethic

Interpersonal skills

Having interpersonal skills like the following will make a candidate far more likely to succeed:

- Listening
- Relationship- Building
- Collaboration

Problem Solving & Adaptability

Every job essentially requires the ability to assess and analyse issues as well as adaptability to changing conditions:

- Analysing & Summarising information
- Making Decision
- Adapting to change

Personal value commitment

A candidate's commitment to values and ethics is a key driver of your own risk exposure. It's important to know to what degree and applicant possessed:

- Integrity
- Respect for others
- Adherence to standards and policies

Managing Others

While many jobs clearly demand management skills, many others will call on them at times.

Skills needed include:

- Selecting & retaining talent
- Leading a team
- Holding other accountable

Leadership

The truly high-profile positions call for an even larger set of competencies. Skills needed include:

- Setting Direction
- Managing Change
- Motivating others

Introduction of Social Engineering-

“Social” means group of individuals forming a society. The second word is **“Engineering”** which means applied science carried out by engineers to produce finished products, based on continuous experimentation and experience by means of an instrument or device.

The Dutch industrialist J.C. Van Marken ([de](#)) introduced the term *sociale ingenieurs* ("social engineers") in an essay in 1894. The idea was that modern employers needed the assistance of specialists in handling the *human* challenges, just as they needed technical expertise (traditional engineers) to deal with non-human challenges (materials, machines, processes).

Social engineering is a term that first emerged in social sciences, somewhat akin to the direct intervention of scientists on human society. The term 'social engineer' was first coined in 1894 by Van Marken, in order to highlight the idea that for handling human problems, professionals were needed. Just like you can't solve technical issues without the proper skills training, you can't solve social issues without similar skills.

But from thereon, the term social engineering evolved to reflect different things. Without straying too far from the IT focus of this blog, here's a bit about the social engineering idea.

Social Engineering in Sociology & Cultural Engineering

At first, social engineering was used in social sciences to mean a positive intervention on society, done by specialists. This was a popular idea in the age of [positivism in sociology](#), around the early 19th.

Basically, back then, social scientists believed that society is 'evolving' from less civilized to more civilized and advanced. While this evolution of society was believed to happen naturally and slowly, it could be spread along by scientific intervention.

Hence, social engineering meant the influence of social scientists upon human communities, to the purpose of encouraging social change. It was sometimes also known as *cultural engineering*.

Social Engineering in Social Psychology (& Political Science)

Later on, after the concept fell out of fashion and this linear evolution model of society was revealed to be naïve, social engineering took on a new meaning.

No longer imbued with the halo of welcome intervention, social engineering started to mean social manipulation, closer to how it is understood today in an IT context. It was still used mainly in political science and social psychology, referring to large scale interventions targeting the change of social and cultural attitudes and practices.

In these social sciences, the term of social engineering has a similar meaning today. But in IT security, social engineering refers to the manipulation of small groups or even single individuals, not societies and communities at large.

In the Context of Security What Is Social Engineering?

Finally, I am getting closer to the point. In the context of information security, social engineering is the act of using people's naturally sociable character in order to trick or manipulate them.

The term was popularized in the IT niche by Kevin Mitnick, a world-famous hacker, active in the 90s, and later-day security researcher and author of the book '[The Art of Deception](#)'.

Social engineering is a top-down effort to influence particular attitudes and social behaviours on a large scale—most often undertaken by governments, but also carried out by media, academia or private groups—in order to produce desired characteristics in a target population

The purpose of Social Engineering is to study human behaviour and then to find cracks or weaknesses in their behaviour to change people's decision-making process.

The **Utopian approach** is determining one's ultimate political goal, ideal state, before taking any practical action,"²³ whereas the piecemeal approach "flows from the insistence on attempting to locate and eradicate the greatest and most urgent social evils".

Utopian social engineering, Popper further claimed, requires the centralized rule of a few, the suppression of dissent and, ultimately, the use of violence instead of reason to settle the disputes that arise in the pursuit of the ultimate goals of the engineers; while on the contrary, piecemeal social engineering allows democratic action, the tolerance of dissent and the use of reason and compromise to settle political disputes".

According to Popper, the difference between piecemeal social engineering and utopian social engineering is

It is the difference between a reasonable method of improving the lot of man, and a method which, if really tried, may easily lead to an intolerable increase in human suffering. It is the difference between a method which can be applied at any moment, and a method whose advocacy may easily become a means of continually postponing action until a later date, when conditions are more favourable. And it is also the difference between the only method of improving matters which has so far been really successful, at any time, and in any place, and a method which, wherever it has been tried, has led only to the use of violence in place of reason, and if not to its own abandonment, at any rate to that of its original blueprint.

Session-2

Personal awareness & Responsibilities: -

Personal Awareness and Responsibility involves **understanding** the connections between **personal** and social behaviour and well-being; it encourages people to make constructive and ethical decisions and act on them.

People who are personally aware and responsible demonstrate self-respect, persevere in difficult situations, and exercise responsibility. They understand that there are consequences for their decisions and actions. A personally aware and responsible individual takes steps to ensure their well-being, sets goals and monitors progress, regulates emotions and manages stress, and recognizes and advocates for their own rights.

Self-advocating

Students who are personally aware and responsible have a sense of self-worth and a growing confidence in a variety of situations. They value themselves, their ideas, and their accomplishments. They are able to express their needs and seek help when needed, find purpose and motivation, act on decisions, and advocate for themselves.

Self-regulating

Students who are personally aware and responsible take ownership of their choices and actions. They set goals, monitor progress, and understand their emotions, using that understanding to regulate actions and reactions. They are aware that learning involves patience and time. They can persevere in difficult situations, and to understand how their actions affect themselves and others.

Well-being

Students who are personally aware and responsible recognize the factors that affect their holistic wellness and take increasing responsibility for caring for themselves. They keep themselves healthy and stay active, manage stress, and express a sense of personal well-being. They make choices that contribute to their safety in their communities, including their online communities and use of social media. They recognize their personal responsibility for their happiness and have strategies that help them find peace in challenging situations.

Profile 1

I can show a sense of accomplishment and joy, and express some wants, needs, and preferences. I can sometimes recognize my emotions.

Profile 2

I can initiate actions that bring me joy and satisfaction and recognize that I play a role in my well-being.

I can seek out experiences that make me feel happy and proud. I can express my wants and needs and celebrate my efforts and accomplishments. I have some strategies that help me recognize and manage my feelings and emotions. I recognize and can explain my role in

learning activities and explorations, and I can give some evidence of my learning. I can describe how some specific choices can affect my well-being and participate in activities that support my well-being.

Profile 3

I can make choices that help me meet my wants and needs and increase my feelings of well-being. I take responsibility for my actions.

I can take action toward meeting my own wants and needs and finding joy and satisfaction, and work toward a goal or solving a problem. I can use strategies that increase my feeling of well-being and help me manage my feelings and emotions. I can connect my actions with both positive and negative consequences and try to make adjustments; I accept feedback. I make decisions about my activities and take some responsibility for my physical and emotional well-being.

Profile 4

I can recognize my strengths and take responsibility for using strategies to focus, manage stress, and accomplish my goals.

I advocate for myself and my ideas; I accept myself. I am willing to engage with ideas or information that is challenging for me. I can be focused and determined. I can set realistic goals, use strategies to accomplish them, and persevere with challenging tasks. I can tell when I am becoming angry, upset, or frustrated, and I have strategies to calm myself. I can make choices that benefit my well-being and keep me safe in the communities I belong to.

Profile 5

I recognize my value and advocate for my rights. I take responsibility for my choices, my actions, and my achievements.

I have valuable ideas to share. I am willing to explore controversial issues, and I can imagine and work toward change in myself and in the world. I can set priorities; implement, monitor, and adjust a plan; and assess the results. I take responsibility for my learning, seeking help as I need it. I use strategies for working toward a healthy and balanced lifestyle, for dealing with emotional challenges, and for finding peace in stressful times. I know how to find the social support I need.

Profile 6

I can identify my strengths and limits, find internal motivation, and act on opportunities for self-growth. I take responsibility for making ethical decisions.

I am aware of my personal journey and reflect on my experiences as a way of enhancing my well-being and dealing with challenges. I can advocate for myself in stressful situations. I can take the initiative to inform myself about controversial issues and take ethical positions. I take ownership of my goals, learning, and behaviour. I act on what is best, over time, in terms of my goals and aspirations. I recognize the implications of my choices and consult with others

who may be affected by my decisions. I can identify my potential as a leader in the communities I belong to. I sustain a healthy and balanced lifestyle.

The Core Competencies relate to each other and with every aspect of learning.

Connections among Core Competencies

The Core Competencies are interrelated and interdependent. Taken together, the competencies are foundational to every aspect of learning. Communicating is intertwined with the other Core Competencies.

Thinking

Personal Awareness and Responsibility is closely related to the two Thinking sub-competencies, Creative Thinking and Critical and Reflective Thinking. For example:

- Students demonstrate their competence as creative thinkers when they generate ideas about ways to increase their wellbeing, personal agency, or progress toward their goals
- Reflection is a key part of all aspects of developing goals and monitoring and assessing progress toward them

Communication

Personal Awareness and Responsibility is closely related to the two Communication sub-competencies, Communicating and Collaborating. For example:

- As students develop and refine their communication competence, they become increasingly confident and able to participate effectively and advocate for themselves in a variety of situations
- As students collaborate, they commit to needed roles and responsibilities, and are conscientious about contributing and creating space for marginalized voices

Personal and Social

Personal Awareness and Responsibility is one of the Personal and Social Core Competency's three interrelated sub-competencies, Personal Awareness and Responsibility, Positive Personal and Cultural Identity, and Social Awareness and Responsibility.

Personal Awareness and Responsibility overlaps with the other two Personal and Social sub-competencies. For example:

- Students identify their personal strengths and abilities to self-advocate effectively
- Students increase their well-being by recognizing their personal values and choices

Connections with areas of learning

Personal Awareness and Responsibility is embedded within the curricular competencies of the concept-based, competency-driven curriculum. Curricular competencies are focused on the "doing" within the area of learning and include skills, processes, and habits of mind

required by the discipline. For example, the Personal Awareness and Responsibility sub-competency can be seen in the following Big Ideas in Physical and Health Education:

- Good health comprises physical, mental, and emotional well-being. (PHE K-1)
- Understanding ourselves and the various aspects of health helps us to develop a balanced lifestyle. (PHE 4-5)
- Healthy choices influence, and are influenced by, our physical, emotional, and mental well-being. (PHE 10)
- Physical activity is an important part of overall health and well-being.

What is Self awareness?

Simply put, self-awareness is an awareness of the self, with the self-being what makes one's identity unique. These unique components include thoughts, experiences, and abilities.

The psychological study of self-awareness can be first traced back to 1972 when Psychologists Shelley Duval and Robert Wicklund's developed the theory of self-awareness. They proposed that "when we focus our attention on ourselves, we evaluate and compare our current behavior to our internal standards and values. We become self-conscious as objective evaluators of ourselves." In essence, they consider self-awareness as a major mechanism of self-control.

Psychologist Daniel Goleman, has proposed a more popular definition of self-awareness in his best-selling book "Emotional Intelligence", as "knowing one's internal states, preference, resources and intuitions". This definition places more emphasis on the ability to monitor our inner world, our thoughts and emotions as they arise.

In my view, it is important to recognise that self-awareness is not only about what we notice about ourselves but also how we notice and monitor our inner world.

The non-judgmental quality is an essential component to self-awareness. As we notice what's happening inside us, we acknowledge and accept them as the inevitable part of being human, rather than giving ourselves a hard time about it (hint: if you have ever said to yourself "I should/shouldn't have done it", then you know what I mean).

Furthermore, self-awareness goes beyond merely accumulating knowledge about ourselves. It is also about paying attention to our inner state with a beginner's mind and an open heart. [Our mind is extremely skillful at storing information about how we react to a certain event to form a blueprint of our emotional life.](#) Such information often ends up conditioning our mind to react in a certain way as we encounter a similar event in the future. Self-awareness allows us be conscious of these conditioning and preconceptions of the mind, which can form the foundation of freeing the mind from it.

Why does self-awareness matter?

Self-awareness is the key cornerstone to emotional intelligence, according to Goleman. The ability to monitor our emotions and thoughts from moment to moment is key to understanding ourselves better, being at peace with who we are and proactively managing our thoughts, emotions, and behaviours.

This study found that the self – reflection, insight, and mindfulness aspects of self awareness can lead to benefits such as becoming a more accepting person, while the rumination and mindfulness aspects can lead to emotional burdens.

Why is it not easy to be more self-aware?

So if self-awareness is so important, why aren't we more self-aware? A most obvious answer is that most of the time we are simply "not there" to observe ourselves. In other words, we are not there to pay attention to what's going on inside or around us. Psychologists Matthew Killingsworth and Daniel T. Gilbert found that almost [half of the time we operate on "automatic pilot"](#) or unconscious of what we are doing or how we feel, as our mind wanders to somewhere else other than here and now.

In addition to the constant mind-wandering, the various cognitive bias also affect our ability to have a more accurate understanding of ourselves.

For example, if we have a solid belief that we are a high- quality and loyal-friend, then we are likely to interrelate events- even ones where perhaps we did make a mistake - as an anomaly of our identity as that "loyal friend".

This pre-existing belief about ourselves might influence how we handle the aftermath of, say, forgetting about a lunch date with a friend.

Additionally, [confirmation bias](#) can trick us into searching for or interpreting information in a way that confirms our pre-conception of something.

Have you ever had that feeling when you've accepted a job offer but are still looking for extra assurance that it is the perfect job for you? That is confirmation bias, in its finest. Furthermore, the lack of the willingness to seek feedback could also work against us if we want to have a more holistic view of ourselves through the eyes of others.

If we want to cultivate our own self-awareness, how do we reconcile that with these psychological tendencies where we only acknowledge certain version of ourselves?

It is not easy, but there are some options.

5 Ways to cultivate self Awareness

1. Create some space for yourself. When you are in a dark room without windows, it is fairly difficult to see things clearly. The space you create for yourself is that crack on the wall where you allow light to come through. Leave yourself some time and space everyday- perhaps first thing in the morning or half an hour before sleep when you stay away from the digital distractions & spend some time with yourself, reading, writing, meditating, and connecting with yourself.
2. Practice mindfulness. Mindfulness is the key to self-awareness. Jon KABAT-Zinn defines mindfulness as “paying attention in a particular way, on purpose, in the present moment, non-judgementally.” Through mindfulness practice, you will be inside and around you. It is not about sitting cross-legged or suppressing your thoughts. It is about paying attention to your inner state as they arise. You can practice mindfulness at any time you want, through mindful listening, mindful eating or walking.
3. Keep a journal: Writing not only helps us process our thoughts but also makes us feel connected and at peace with ourselves. Writing can also create more headspace as you let your thoughts flow out onto paper. Research shows that writing down things we are grateful for or even things we are struggling with helps increase happiness and satisfaction. You can also use the journal to record your inner state. Try this at home- choose a half day on a weekend, pay close attention to your inner world- what you are feeling, what you are saying to yourself, and make a note of what you observe every hour. You may be surprised about what you write down.
4. Practice being a good listener. Listening is not the same as hearing. Listening is about being present and paying attention to other people emotions, body movement, and language. It is about showing empathy and understanding without constantly evaluation or judging. When you become a good listener, you will also be better at listening to your own inner voice and become the best friend of yourself.
5. Gain different perspectives: Ask for feedback. Sometimes we can be too afraid to ask what other think of us- yes sometimes the feedback may be biased or even dishonest but you will be able to differentiate them from real, genuine and balanced feedback as you learn more about yourself and others. Research has shown conducting 360 degree feedback in the workplace is a useful tool to improve managers’ self-awareness. We all have blind spots, so it is helpful to gain a different perspective to see a fuller picture of ourselves.

Self-awareness, as “arguably the most fundamental issue in psychology, from both a developmental and an evolutionary perspective,” is a rich & complicated subject.

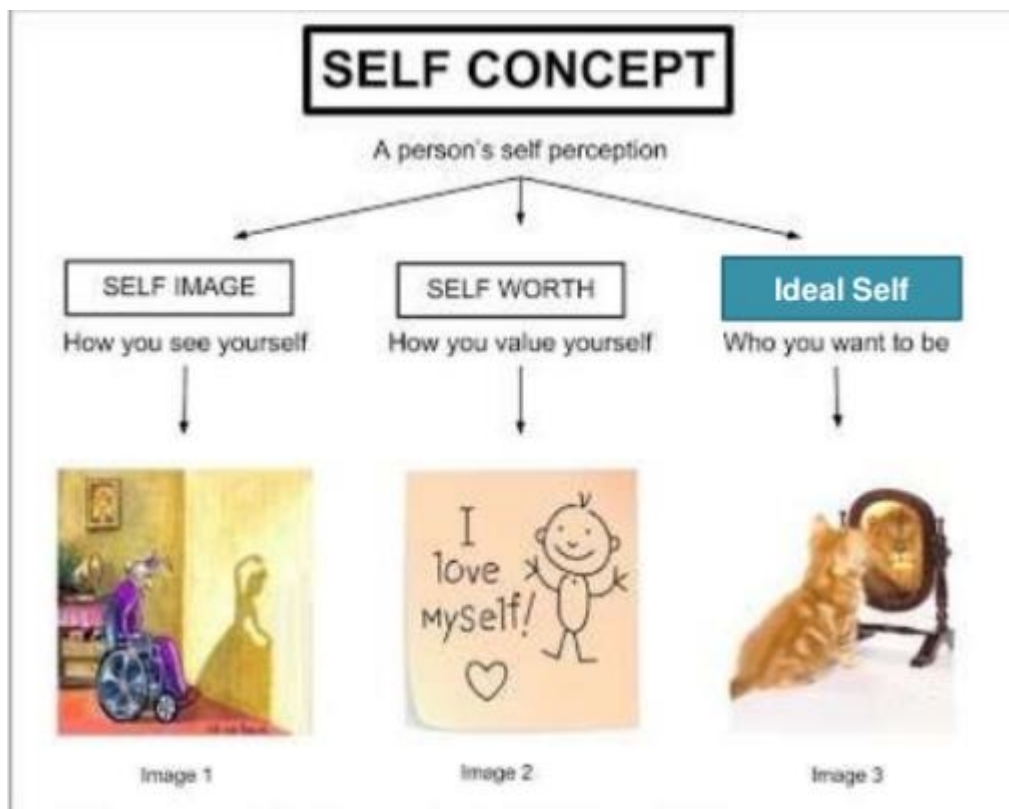
As human beings, we may never fully understand ourselves, if there is such a destination. But perhaps it is the journey of exploring, understanding and becoming ourselves that makes life worth living.

Whether you want to be more accepting of yourself or more accepting of others, cultivating self-awareness is a good place to start.

Self Awareness :- SWOT Analysis

Self Assessment :- JOHARI Window

Self-concept refers to your subjective description of who you think you are. Self-image is your view of yourself in particular situations Self-Concept: Who are you?



Self-Concept : Who you think you are



Self-Concept : Components



Social Responsibilities: -

According to Peter F Drucker, "Social Responsibilities requires managers to consider whether their action is likely to promote the public good, to advance the basic beliefs of our society, to contribute to its stability, strength, and harmony." Social responsibility refers to voluntary efforts on the part of business to contribute social well-being. The moral idea behind this is that the business use resources of the society so they must give something back to the society.

Need for social Responsibility:

1. Self-Interest:- It is in the self-interest of the business to have a social responsibility as it opens opportunities for understanding the problems and issues of society.
2. A better environment for business: - In today's cynical age, social responsibility keeps the business honest & the markets stable.
3. Public image: - when a business takes initiative to solve the problems of the society, it puts the business in the goodwill of the people.
4. Social Power: - A leader is a helper. Helping the society is a form of social responsibility. Executing social work helps the business attain social power within the society.

Arguments Supporting Social Responsibility

- *The justification for existence and growth:* The primary goal of business is to make profits as only profits can help the business sustain and expand. Profits should only be made as a return of service to the society by producing goods and [services](#).
- *The long-term-term interest in the firm:* A firm is to gain maximum profits in the long run if it has it's the highest goal as service to society. As humans are social beings, when they notice that a particular corporation is not serving its the best interest socially, they do not support the organization further.
- *Avoidance of government regulations:* Government is the highest authority in the nation. When a [government](#) feels that the business is not socially responsible or is creating problems like pollution, the government limits its freedom.
- *Maintenance of Society:* Business is one of the important pillars on which society survives. It is the responsibility of business to take care of society's needs. Law alone cant help people with the issues they face. Therefore businesses contribute to the well being, peace and harmony of society.
- *Availability of resources with Business:* Business enterprises have huge financial resources, very efficient managers & contacts and thereby they can ensure that a social problem can be solved easily.
- *Converting problems into opportunities:* Business means risk. And turning risky situations into profits can also be related to solving social problems.

- *Holding Business responsible for Social problems:* Business enterprises are responsible for many problems such as [pollution](#), discriminated employment, corruption, etc. It is the duty of the business to solve the problems created by them.

Arguments Against Social Responsibility

- *Violation of maximization of the profit motive:* This statement argues that business exists only for maximizing profits and businesses fulfil their social responsibility best by maximizing profits by increasing efficiency and reducing costs. They need not take up any additional obligations.
- *Side effects on Consumers:* Customers suffer because of the solving social problems and taking social care require huge financial investment. As the money within the business is used in social help, the business increase the cost of their [products](#) and services.
- *Lack of Social skills:* It is often stated that businessmen don't fully understand the social problems and thus can't solve them efficiently.
- *Personal resistance:* People tend to dislike interference from businesses in their problems.

The Reality of Social Responsibility

- *The threat of Public Regulation:* Government agencies keep watchful eye on all the business operations. So to avoid government action, business should behave in a responsible manner.
- *The pressure of Labour movement:* Labour play an important role not only in [production](#) but also in the managerial factors of the organization. Labour nowadays are more educated and their movements are more powerful. 'Hire and fire' policy no longer work. Managers now have to be more responsible while dealing with labors.
- *Impact of Consumer Consciousness:* In this era, consumers are well aware of the quality and price of the product. Consumers are understanding their rights over the product and even in small issues, they file a suit in consumer court.
- *Development of a Social standard for Business:* New social standards consider business enterprises as legitimate but with a condition, they must also serve social needs.
- *Development of Business Education:* Business education has created an awareness among investors, consumers, employees, etc and the world is more sensitive towards social issues.

- *The relationship between Social interest and Business Interest:* People know that social interest and business interest are complementary. This means long-term benefits of the business.
- *Development of Professional and Managerial Class:* Earlier business houses only aimed at profit maximization but now professional management and educational institutions have made a new kind of managers that give similar importance to social responsibility.

From the above seen 'Realities of Social Responsibility' it is clear that business houses must assume social responsibility for their survival, growth, and sustainability.

Kinds of social responsibility:

You must have heard of Ultratech Cement. It is the biggest cement [company](#) in the country. But did you know that it does social work and development across 407 villages in the rural sector? It focuses on education, healthcare and infrastructure in these villages. Just like them, various businesses in India carry out various types of social responsibility. Let us take a look.

Social Responsibility of a Business

A business enterprise is an important part of the society and it should do its operations and earn [money](#) in ways that satisfy the expectations of the society. Social responsibility of a business refers to the obligations to take those decisions and perform those actions which are desirable in terms of the objectives and values of society. It is the idea that businesses should balance profit-making activities with activities that benefit society; it involves developing businesses with a positive relationship with the society in which they operate.

Economic Responsibility



What is a business? The business itself is an [economic activity](#). Its main function is to earn profits. To earn profits means to understand the needs and demands of consumers whether it be regarding the quality of the product or its price.

While understanding the perspective of the consumer and meeting their needs and [demand](#) to earn a profit is the economic responsibility of a business. When a business earns a profit, it also means that the employees earn the profit in terms of incentives. The economic growth of a business is not restricted to itself but affects the society as a whole.

Legal Responsibility

Legal responsibilities are not only liable to the individuals in the society but also to the businesses in the society. As business is an entity itself, it must also follow laws and rules. Every business has a responsibility to operate within the boundaries set by the various commissions and agencies at every level of the [government](#). These rules and regulations are set for maintaining balance and the greater good of the society.

A law-abiding enterprise is a socially responsible enterprise as well. The business is free to do business however it wants but only within the boundaries of regulations of various [laws](#) such as labour law, environmental law and criminal law. For example, it's a business's duty to pay taxes to the government and keep its account books clean as it helps the government to track the economic state of the company.

Ethical Responsibility

Ethical responsibilities include the behaviour of the firm that is expected by the society but not codified in law. The factors of ethical responsibility include that the business must be environmentally friendly. The business should always be aware of its activities and how do they

affect the environment. It is the moral and ethical responsibility of every human and every [business](#).

Discretionary Responsibility

Business is one the most important pillar of the society. And therefore it should support and improve the society whenever it can. If a business is making significant profits it is the business responsibility that it should be philanthropic towards the society by donating funds or its goods and [services](#).

It's the philanthropic responsibility of the business to help different groups of the society. It should also work towards providing free education by opening educational institutes and [training](#) institutes or helping the people affected by natural calamities such as floods and earthquakes. It is the responsibility of the company [management](#) to safeguard the capital investment by avoiding speculative activity and undertaking only healthy business ventures which give good returns on investment.

Session 3

Social Change: -

Society is subject to constant changes. The term social change refers to changes taking place in human society. Basically, the changes in human inter-actions and inter relations, indicate social change. Society is the net-work of social relationship. Hence, social change obviously implies a change in the system of social relationship. So, any difference or any modification or transformation in the established pattern of human interaction and standards of conduct amounts to change.

The meaning of the term “Social Change” can be better understood if we will discuss few definitions formulated by the eminent sociologists.

Current Examples:

Global demographic shifts

Main article: [Demographics of the world](#)

One of the most obvious changes currently occurring is the change in the relative global population distribution between countries. In recent decades, developing countries have become a larger proportion of the world population, increasing from 68% in 1950 to 82% in 2010, and the population of the developed countries has declined from 32% of the total world population in 1950 to 18% in 2010. China and India continue to be the largest countries, followed by the US as a distant third. However, population growth throughout the world is slowing. Population growth among developed countries has been slowing since the 1950s and is now at 0.3% annual growth. Population growth among the less developed countries excluding the least developed ones has also been slowing since 1960 and is now at 1.3% annually. Population growth among the least developed countries has slowed relatively little and is the highest at 2.7% annual growth.^[15]

Gendered patterns of work and care

In much of the [developed world](#), changes from distinct men's work and [women's work](#) to more gender equal patterns have been economically important since the mid-20th century. Both men and women are considered to be great contributors^[16] to social change worldwide.¹

Some of the important definitions are stated below.

Kingsley Davis, “By Social change is meant only such alterations as occur in social organizations, that is, structure and functions of society.”

MacIver and Page, “Social change refers to a process responsive to many types of changes, to changes in man-made conditions of life” to changes in the attitude and beliefs of men and to changes that go beyond the human control to the biological and physical nature of things.

Lundberg, "Social change refers to any modifications in the established patterns of inter-human relationship and standard of conduct."

H.T. Mazumdar, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of society."

Morris Ginsberg, "By social change I understand a change in social structure, i.e. the size of a society, the composition or balance of its parts or the type of its organisation."

Gillin and Gillin, "Social changes are variations from the accepted modes of life; whether due to alternation in geographical conditions, in cultural equipments, composition of the population or ideologies whether brought about by diffusion or inventions within the group."

Alvin Toffler, "Change is the process through which future invades our life."

M.E. Jones, "Social change is a term used to describe variations in, or modifications of, any aspect of social process, social patterns, social interaction or social organisations."

From the analysis of the above definitions we come to know that the phenomenon of social change is not simple but complex. It is very vast and a complicated process. It is a process in which we always face problems in its conditions, forms, limitations, direction, sources, causes as well as consequences. But it would be worthwhile to analyse the nature of social change for clear understanding. The following natures of social change are discussed below.

Characteristics:

(1) Change is Social:

Social change means a change in the system of social relationship. Social relationship is understood in terms of social process, social interactions and social organizations. So in any variation of social process, social interactions and social organizations social change-takes place.

In an another instance it is found that society is like an organization, which never dies. New civilizations and societies come up by replacing old societies and thereby retaining some of its elements in its change. Thus social change is different from individual change. Its cause and consequences are always social which make it social.

(2) Universal:

ADVERTISEMENTS:

Social change is universal. Because it is present in all societies and at all times. No society remains completely static. The society may be primitive or modern, rural or urban, simple or complex, agrarian or industrial, it is constantly undergoing change. The rate or the degree of change may vary from society to society from time to time but every society keeps on changing. A changeless society is an unreality.

(3) Continuous:

Social change is a continuous process but not an intermittent process. Because the changes are neither stopped nor the societies are kept in museum to save them from change. It is an on-going process without any break. In the process of change every society grows and decays, where it finds renewal and accommodates itself to various changing conditions. The sources, direction, rate and forms of change may vary time to time but it is always continuous.

(4) Inevitable:

Change is inevitable. It is the human nature that desires change and also it is his tendency to bring change and to oppose or accept change. Human wants are unlimited which always keep on changing. To satisfy these wants social change has become a necessity not only to him but also to the society.

(5) Temporal:

Social change is temporal. Change in anything or any object or in a situation takes place through time. Time is the most important factor and social change denotes time-sequence. According to Maclver, "It is a becoming, not a being; a process, not a product". Innovation of new things, modification and renovations of the existing behaviour take time.

So a social change is temporary or permanent on the basis of time. Sometimes some social changes may bring about immediate results while some others may take years to produce results. Similarly, some social changes spread rapidly and also disappear rapidly. Movements, style, fashion and cults are the examples of this type. But in the biological process of ageing short time does not cause change.

(6) Degree or rate of change is not uniform:

Though social change is an ever-present phenomenon, its degree or rate or what we call the speed is not uniform. It varies from society to society and even in the same society from time to time. Sometimes the degree of change is high and sometimes low depending upon the nature of society like open and close, rural and urban and traditional and modern etc. For example, in the rural social structure the rate of change is slower because the rate of change is not governed by any universal law, whereas it is quick in the urban societies.

(7) Social Change may be planned or unplanned:

Social change takes place sometimes with planning and sometimes without planning. Social change which occurs in the natural course is called the unplanned change. The unplanned changes are spontaneous, accidental or the product of sudden decision. Usually the change resulting from natural calamities like flood; drought, famines, volcanic eruption, etc. are the instances of unplanned changes.

Here in this unplanned change there is no control on the degree and direction of social change. It is the inborn tendency of human beings that they desire change. So sometimes plans, programmes and projects are made effective by them to bring change in the society. This is called planned change. As it is consciously and deliberately made, there is every possibility to have control on the speed and direction of change. For example, the five years plan made by the government.

(8) Social change is multi-causal:

A single factor may cause a particular change but it is always associated with a number of factors. The physical, biological, demographical, cultural, technological and many other factors interact to generate change. This is due to mutual interdependence of social phenomenon.

(9) Social change creates chain-reactions:

Social change produces not a single reaction but chain-reactions as all the parts of the society are inter-related and interdependent. For example, the economic independence of women has brought changes not only in their status but also a series of changes in home, family relationship and marriages etc.

(10) Prediction is uncertain:

We can see some elements for prediction in social change. But the prediction we make is uncertain. It is because of three reasons. They are:

(a) There is no inherent law of social change.

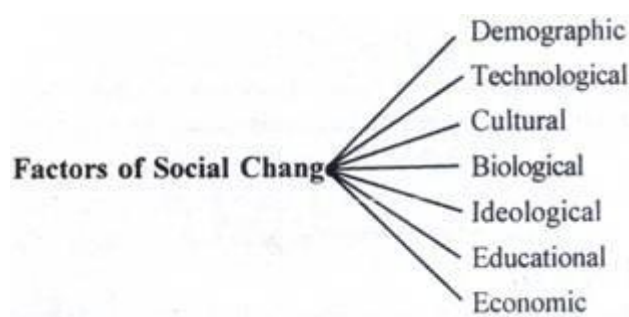
(b) The forces of social change may not remain on the scene for all times to come.

(c) The process of social change does not remain uniform.

Apart from the above characteristic features it may be said that social change can be qualitative or quantitative. It is a value free term as it does imply any sense of good or bad, desirable or undesirable. It is a concept distinct from evolution, process and development which are regarded as key concepts in the literature of social change.

Factors of Social Change:

Social change takes place in all societies and in all periods of time. But here question arises why does social change takes place? The word 'Why' represents the reasons, the causes or the factors which are responsible for social change. From the discussion of the nature of social change we know that there are some potential factors responsible for bringing social change. Hence, it is multi-causal. Cause refers to a set of related factors which, taken together, are both sufficient and necessary for the production of certain effect. Here it is necessary to take up each factor by itself and to find out the way in which it affects social change. Some of these factors are shown in the following diagram.



1. **Demographic Factors:** Demography plays an important role in the process of social change. The term “demography” has been derived from two Greek words, ‘Demos’ and ‘Graphs’ meaning the “people” and to “draw” or “write” respectively which means scientific study of human population, primarily with respect to their size, structure and their development. In the study of social change demographic factors have been viewed from two different angles. They are the qualitative and quantitative. Qualitatively speaking it refers to physical potentialities, mental abilities etc. that are determined by genetic order, though the hereditary quality of successive generation play some role in cultural determination, it cannot be ascribed the place of a deterministic cause of social change. But the demographic factor in its quantitative aspect has been playing the most decisive role in causing social change.
2. **Biological Factors:** Accordingly biological factor plays an important role in the causation of social change. An ordinarily biological factor refers to those which are concerned with the genetic constitution of the human beings. Human beings use animals, birds, plants and herbs according to the direction of his own culture. At the same time human beings protect themselves from different harmful elements. If there is increase or decrease of these animals, birds, plants etc. it will bring a number of changes in human society. Rapid population growth influences our environment causes poverty, food shortage and multiple health problems and thereby brings changes in society. Migration accelerates the process of urbanization. Urbanization creates multiple problems like slum, quality of health and life style. Similarly the nature and quality of human beings in a society influences the rate of social change.
3. **Cultural Factors:** In sociology the word ‘Culture’ denotes acquired behavior which are shared by and transmitted among the members of the society. Man learns his behavior and behavior which is learnt is called culture. Singing, dancing, eating, playing belong to the category of culture. It includes all that man has acquired in the mental and intellectual sphere of his individual and social life. It is the expression of our nature, in our modes of living and thinking, in art, in literature, in recreation and enjoyment. The basic elements of culture like language, religion, philosophy, literature, faith and values will take long time to change due to the influence of another culture. The co-existence of two different cultures for a long period can cause cultural diffusion leading to changes in both. India, for example, discarded age long customs like Sati and Child marriage because of her contact with the Europeans.
4. **Technological Factors:** The technological factors also play important role in causing social change. It implies an appropriate organization and systematic application of scientific knowledge to meet the human requirements. Technology is a product of utilization. When the scientific knowledge is applied to the problems of life, it becomes technology. Technology is fast growing. Modern age is the “Age of Technology”. Technology changes society by changing our environments to which we in turn adopt. This change is usually in the material environment and the adjustment that we make with these changes often modifies customs and social institution initiates a corresponding social change. Developments in the field of transportation and communication reduced the social distance which gave momentum to cultural diffusion and thereby to social change.

5. Environmental Factor: Due to floods, earthquake, excessive rain, drought, change of season etc.. We can find imbalance in population which directly affects the social relationship and these are modified by such natural occurrences. Variation in the availability of water resources and mineral resources can also affect social change. If we think about a person or an individual who is growing under the roof of a particular society and he lives among different kinds of people. So, the environment of society affects himself and as we know that an individual is a part of society who brings social change. Thus environment factor bring social change.
6. Psychological factors: Some writers notice a psychological process in the formation of society and, according to them, human relations based on the considerations of the individual mind and the group mind shape and mould social systems. Therefore, when physical forces like floods, earthquakes and epidemics are considered as factors causing social change, the importance of the psychological factor in that regard cannot be ignored. Change in attitude of society towards family planning, dowry, caste system, women's education etc. which brought about radical changes in society are primarily psychological in nature.

Session-4

Mission Statement:

Is a declaration of what an organization does every day, defining the day-to-day activities of work, and each person who works for the organization contributes to that overall mission. Think of it like the person who sets daily or weekly goals for them to accomplish. It describes to employees and customers what is being done right now. It is present-focused and can change very quickly depending on the circumstances of the business market.

For a company's employees, it gives workers a sense of purpose about the value of their work. Many times, mission statement often start with statements such as, "we provide..." or "We offer..." or "We are a ..." The mission statement establish a framework for the behaviour of those working in the company. Performance standards can be base on a company's mission statement and they can guide decision making for employees at various levels of the company.

Vision Statement:

A vision statement is meant to be a clear, definitive statement of what an organization wants to accomplish, and what the world will look like once they have accomplished that mission. A vision statement is future-oriented, providing a sense of what the company values to both those inside the organization and outside of it. Oftentimes, a vision statement is used for public relations purposes.

Since vision statements aim to encapsulate the overall strategic goals for a company, they tend to remain unchanged often. Every smaller organizational step is curated to be contributing to the effort in achieving the overall vision of the company.

A lack of vision is like driving down a road without a map. You may be moving forward but you have no idea of your actual destination. A good vision statement will create that much needed direction and will express that direction's importance.

The Difference Between Mission and Vision Statements

The central difference between mission and vision statements is the timeline it covers. Though there can be overlap, a mission statement tends to define what the organization is currently doing, while a vision statement is essentially the final goal of what they'd like to accomplish. In short, the mission is the what and the how, and the vision is the why.

Mission statements can be used for cohesive management, because it is mutable and changes when the circumstances or needs of the company shift. Because employees' duties, actions, and behaviours all fall under the mission statement, it should be adaptable to changes in the organization. On the flip side, the vision statement is a goal that may or may not be elusive and is therefore not a particularly effective way to direct individual behaviour and expectations regarding day-to-day activities. Its purpose is more so to give employees an idea of what the organization hopes to eventually accomplish collaboratively.

While companies commonly use mission and vision statements interchangeably, it is important to have both. They are codependent because purpose (mission) and meaning (vision) are critical for the success of any business.

At times, different languages are used by companies to describe vision and mission statements based on the types of organization. For instance, in the non profit sector, organization will often use the term action plans instead of "mission statement". The term core values is sometimes used instead of "Vision statement" as well. No matter what term is used, it is meant to describe overall goals (mission) and broad strategy (Vision).

Mission & Vision for a Society

Just as people are creation of given social condition & values, these some social conditions and values are shaped and changed by human beings, by their organized activity. For these reasons it is essential to envision different social conditions that would better meet the needs of all human beings and create a more compassionate and human world.

"What does it take to develop a stable set of repeatable conditions whereby all human being have access to fulfilling, caring, meaningful, empowered, balanced lives?"

We need to create the time, circumstances, and priority for individuals to recognize and understand human needs. We start from the perspective that basic human need are identifiable and can be fulfilled in different culturally sensitive ways, but they can only be

fulfilled in societies that consciously allow all individuals the time and resources to meet their basic human needs, including reduced working hours and parity of access to resources and responsibilities; societies that respect nature & sustain the environment; societies that promote diversity and parity of access and resources for women, racial and ethnic minorities, and all historically underrepresented groups; societies that institutionalize participatory and democratic structures at all levels; societies that take a deep look at the root causes of inequality and address these root causes.

GOAL IS TO CREATE CONDITIONS TO MEET THE PHYSICAL, EMOTIONAL, AND SPIRITUAL NEEDS OF ALL HUMAN BEINGS:

1. Their physiological needs such as nutritious food, clean air and water, shelter from the elements, life protection services, and sexual gratification.
2. Their psychological needs such as the need for love and emotional security, the need for spirituality and connection, the need for finding purpose and meaning in life, sensual needs, and time for reflection.
3. Their family needs such as caring for children and elders, food preparation, cleaning, home maintenance, and procreation.
4. Their needs for producing sustainable goods and services (such as health care, teaching, distribution of resources, exchange, life protection services, transportation, and communication) in ways that dignify work and provide family-sustaining salaries.
5. Their need for life-long learning and reliable information.
6. Their need for democratic decision-making structures guided by ethical choices at all levels of life, including the family, school, neighborhood, workplace, local, national, and international levels.
7. Their need for “free time” discretionary activities such as art, sport, recreation, volunteerism, and entertainment to engage in their passions.

We assert that 1) all human beings possess such needs, 2) they have both the right and the responsibility to create the conditions for meeting all these needs, and 3) societies must work to consciously organize so that the need areas are being met and integrated into the lives of all individuals.

We recognize that this requires the improved distribution and use of resources. Improved balance in our lives premised upon a reasonable and reduced number of paid working hours is more important than excessive materialism.

We recognize that we are not secure on this planet until the real human needs of all persons are addressed. We know that issues of third world underdevelopment are palpable and

real. Until local communities, nation-states, and global regions work together with mutual respect, we will not achieve the harmony we seek.

Envisioning a world where all human beings can live without fear seems utopian. Since World War II we have not had a single day without war on the planet, despite the creation of many international institutions to prevent such a situation.

Human needs cannot be met without making personal change, instituting reforms, and promoting structural change. We must act and take action patterned on the type of society we would like to create; seeking reforms alone is insufficient.

We understand that in order to improve our own lives and the lives of others, it is ultimately necessary to engage in disciplined, principled political activity, improving political accountability. In order to be so engaged, we must support each other along the way to provide healing and hope. We must encourage people to be bold in working for change to improve the world.

1. All human beings deserve respect, comparable opportunities in all spheres of life, and access to meeting the full range of their human needs and human rights.
2. Human needs are identifiable and we must find the conditions that meet the needs.
3. All human beings deserve to live free of all forms of oppression and discrimination.
4. All human beings deserve social conditions that favor individual, group and social development towards building a base for balanced, meaningful and fulfilling lives.
5. All human beings deserve to live in a healthy natural environment.
6. All human beings deserve to live in peace and without fear.
7. All human beings should be judged by their human character, not by their skin color, national or ethnic origin, gender, sexuality, political persuasion, possessions of material wealth, power, or control.
8. Basic human needs cannot be fulfilled in societies where environmental degradation, patriarchy, discrimination, authoritarianism, or exploitation predominate.
9. People around the world deserve an equal amount of influence in decision-making about their own society and an equal amount of power within international organizations and global networks.

10. Our security depends upon the security of peoples around the world, who must have the right to self-determination to meet their needs.
11. All human beings should be empowered to understand that human beings are not only products of social conditions, but that they also create and change social conditions.
12. In the struggle between values and power, we choose values over power.
13. We act and take action patterned on the type of society we would like to create. We need to be the change we want to see.
14. We want to be a positive force for change.

Session 5

Individual Social Responsibility

Individual Social Responsibility (ISR) is a moral belief where we as individuals, have a responsibility toward society. Being "**socially responsible**" is about all individuals behaving ethically and sensitively towards social, economic, and environmental issues. It is about being accountable for our actions & being conscious of the impact your actions have on others, our communities, and the environment.

Enhance the environment by adopting a beach or park to maintain and beautify. Provide a good "listening ear" for those who have problems managing personal emotions, such as feeling of separation and loss, pain and suffering, and coping with the imminence of death. Children without a parent or parents. There are many ways of donating, for example, donating goods, services, or monetarily. You can also invest in socially responsible funds, consume green products, give blood to the 'Red Cross', or give their time and life for good causes.

ISR is an individual emotional investment that can last a lifetime and beyond. It can transform communities for a sustainable future.

Individual social responsibility (ISR) goes beyond charity. Simply put, ISR encapsulates the very essence of humanity – to be humane.

It is about ownership, emotional investment and gratification – a personal journey. It is not the 'art of giving' but the 'science of being' in symbiotic relationship with our immediate surroundings, communities, society and the world at large. It is about sustainability persevered with ethics, integrity and unwavering generosity. Today, I feel, ISR has all the makings of being a high-impact change maker.

Collectively taken, ISR deals with individuals becoming more responsible in their actions affecting communities, in their immediate circle of family and friends and also beyond. It definitely works at a heightened level of transformation from within for a purposeful life and happiness.

Many people consume green products, invest in socially responsible funds and essentially give their time for good causes. Such social behavior obeys a complex mix of interdependent motivations. Besides being driven by genuine, intrinsic altruism, they add to one's self esteem. After all, our conduct defines what kind of person we are, not only in the eyes of others but also in our own eyes.

Our is a country characterized by immense diversity and while we are among the fastest growing economies in the world, with the estimated growth exceeding 7.5 percent of GDP, It is also true that we are still improving in certain aspects, nutrition and healthcare among them. Many People argue that govt should do more to deal with problems like hunger and malnutrition. These people miss the point that social welfare need not be the responsibility

of govt. alone; the civil society can play a crucial role in the process of nation building. As a citizen of the country, each of us should do our bit for the society; being socially responsible can be the easiest way to begin contributing.

ISR subscribes to the school of thought which believes that each of us should be responsible for our actions, as these actions affect the community that we are a part of. We come across the concept of social responsibility mostly in the context of corporate social responsibility(CSR), as a part of which, companies are expected to give back to the community. While most of the major companies in the country have long been pursuing philanthropic initiatives on their own, it was the Companies Act 2013 which put the concept into limelight by making CSR initiatives mandatory.

How can companies become socially responsible if the managers don't follow the philosophy? In order to ensure that CSR is not limited to compliance with the law, it is important people in the position of power in companies carry a responsible attitude and do their bit for the society.

The philanthropic initiatives of the companies that fall into the CSR ambit will definitely have a strong impact on the overall idea of nation building and inclusive development, but to achieve success, reviewing where we as individuals stand on the social responsibility spectrum will be important.

CSR is slowly gaining traction, with around 20,000 crores being earmarked for social welfare annually. A large part of the credit for this goes to the underlying concept of Individual Social Responsibility, for it is at the root of CSR. Companies comprise of individuals. Each of these individual's engagement towards the community is what ISR is all about. The combined effect of all these individuals' social responsibility gives a boost to the company's CSR initiatives. In essence, when ISR is practiced at the individual level, it gives fillip to the concept of CSR, thus, contributing towards socioeconomic development of the country.

Companies nowadays take individual social responsibility seriously, and therefore, they encourage their employees to invest their skills towards social welfare. Many companies tie up with non-profits, thus providing their employees an opportunity to volunteer for a cause. Then again, the decision makers in the company are individuals, which is why it is imperative that they abide by the notion of social responsibility.

Individual Social Responsibility goes well beyond charity, as such the individual's engagement can merely be in the form of being aware of what is happening in the community or go to the extent of actively participating in problem solving. ISR can be a simple act of philanthropic behaviour as well as long as the individual is not working for the community out of his vested interests.

Also, good intentions prompt individuals to volunteer for social causes, but it is important that these good intentions translate into the will to do something for the society not just by spending considerable time, but also by spending substantial amount. Be it the CEO or an employee at the grass-root level, it is important that the traits of ISR are ingrained in them if

the company as a whole intends to make an impact. In fact, those in the position of power ought to lead from the front when it comes to the company's social responsibility initiatives.

The ISR movement is not restricted to a community, city or even a country. It is a global movement that addresses the problems of societies at large, and aims to solve them by collective efforts of each and every individual in a progressive direction.

ISR can have a multiplier effect in the society, where individual efforts can gather mass and become a collective force. The time is now, Let the ISR movement begin. Be the Change. Lead the Change!

- **Bindeshwar Pathak**, founder of the Sulabh toilet movement, grew up in a conservative Brahmin family in Bihar. As a child he once touched a member of the toilet cleaner community, and was forced to swallow cowdung and cow urine to 'purify' himself. After his education, he immersed himself in the world of the toilet cleaners ('scavengers'). He worked on a toilet design which did not require sewer lines, but converted the waste into fertiliser. Years of pushing for government funds and projects finally bore fruit in 1973, and the project based on a community-employment model was declared a success by the Indian government, UNICEF and WHO.
- **Anita Ahuja**, founder of Conserve India handbags, grew up in Bhopal as daughter of a freedom fighter, and later moved to Delhi. The 1994 riots led her to write a book called *Flames of Fervour*, and her subsequent involvement with resident welfare associations brought her in contact with ragpickers. She started Conserve India as a waste segregation operation, then worked with her brother on converting plastic waste into material for handbags. The designs clicked at local trade fairs, and the company now has a wide range of products including shoes.
- **Vineet Rai**, founder of Aavishkaar Social Venture Fund, was born in Jodhpur and wanted to join the army, but later studied forest management. He then joined the Grassroots Innovations Augmentation Network (GIAN), which became an incubator. Support from investors in Singapore led him to launch his social venture fund, and he successfully scaled products such as Servals stove burners. He later founded Intelicap advisory services for development projects, as well as a microfinance fund.
- **Sumita Ghose**, founder of textile sourcing firm RangSutra, grew up in Calcutta and studied in Bombay. Inspired by the Amul story, she and her husband devoted themselves to rural empowerment work in Rajasthan and then in Assam. However, her husband was abducted by ULFA militants and never seen again. She then founded RangSutra to source textiles and crafts from artisans and retail them at FabIndia, with a strong focus on quality and punctual delivery.
- **Saloni Malhotra**, founder of rural BPO Desi Crew, grew up in Delhi and joined the Leo Club in college, which inspired her to do work in the development space. She worked with interactive ad agency WebChutney, and a talk on rural technology by Prof. Ashok Jhunjunwalla of IIT Madras motivated her to pursue rural IT and BPO work via the IIT incubator. It took a while to understand local challenges and identify working models, and finally settle on digitisation and content work. The rural BPO

has opened up new opportunities for rural youth, especially girls. Now larger Indian IT firms are also adopting rural BPO strategies.

- **Ishita Khanna**, founder of eco-tourism company Spiti Ecosphere, grew up in Dehradun and joined TISS, with a master's dissertation on eco-tourism. She learned about the properties of local berries of the seabuckthorn variety, and started an NGO called Muse to produce berry pulp. Taken in by the local charm and opportunities for tourism via the Internet, she then founded Spiti Ecosphere in Spiti to promote eco-tourism in Himachal Pradesh.
- **Harish Hande**, founder of solar lighting firm Selco, was born in Bangalore and grew up in Rourkela. He studied in IIT Kharagpur and then at University of Massachusetts. He became interested in rural electrification, and visits to Sri Lanka exposed him to the hardships of rural infrastructure on the ground, such as financing and maintenance. He evolved a successful model in Karnataka, based on local technical talent, needs assessment and bank financing. Hande now advocates 'energy inclusion' along with 'financial inclusion' for India.
- **Santosh Parulekar**, founder of construction training firm Pipal Tree, grew up in Mumbai and attended VJTI. He worked at the Tata Group, Citibank and THINK Systems. After the company was sold to i2 Technologies for \$150 million in 1997, he became involved with the world of microfinance. He then realised that there was a huge gap in rural employment for youth, and started construction training company Pipal Tree. He contracted with large firms to secure employment for his graduates.
- **Dinabandhu Sahoo**, founder of seaweed cultivator Project Shilika, grew up in Puri in Orissa, and studied botany in Delhi University. International travels exposed him to the market potential of growing seaweed in India, though it is not part of the local diet but can be used in a number of chemical products. Seaweed cultivation is easier and less harmful to the ecosystem than shrimp farming. Project Shilika, starting off with raft culture in Shilika lake, offers content in a number of local languages to other organisations across India to expand the Blue Revolution, building on the earlier Green Revolution and White Revolution.
- **Anand Kumar**, founder of JEE coaching classes Super 30, was born in Patna and studied at Bihar National College. He excelled in mathematics, and sold papads for a while to earn a living. He started coaching classes for IIT aspirants, along with support from a like-minded police officer. Super 30 was formed as a special annual batch for poor but talented students, all of whom eventually got admission in 2008. Though attacked by the coaching class mafia, Kumar went on to replicate his model as a community-backed initiative.
- **Dhruv Lakra**, founder of Mirakle Couriers which hires only deaf people, grew up in a business family in Jammu. He went to study at HR College in Delhi, worked in Merrill Lynch, and then at an NGO called Dasra in Mumbai. His interest in social enterprise led him to higher studies at Oxford, and he hit on the idea for Mirakle Couriers when he signed a courier package at home and realised there was no verbal communication needed. With support from Thermax and awards funds, he launched Mirakle Couriers and now hopes to hire blind people as well in the back-office.