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Indore Management Journal

Indore Management Journal

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Editorial

India in one hand is surging ahead with a GDP growth rate of about 8% while in the other hand it is struggling with corruption, insurgency, terrorism and many other issues. In the business environment, the Satyam scandal, financial crisis and the 2G scams forces us to believe ethical business as an oxymoron. Based on his experience in Murugappa group, Mr. M V Subbiah highlights how the level of ethics in the organization can be sustained by its culture and values.

The article by Dr. Deepak Pental is on the importance of excellence in education and research. Swami Brahmaviharidas argues that excellence can be attained and sustained only with the help of spirituality.

This issue brings out the usual mix of articles and cases. The development of situational judgement inventory to measure practical intelligence in the context of organizational change is the theme of one article whereas the other article attempts to establish the role of consumer specific values in impacting their attitudinal changes. The case study on WHO ORS campaign for diarrhea management is a documentation of successful campaign planned and executed over a period of four years.

This issue carries an unusual section, containing the commentaries on the book Tiya: a parrot's journey home. This section captures different perspectives on the journey of a parrot from the physical space to meta-physical space and back.

Editorial Team
Indore Management Journal

VIEWPOINT

Ethical Business: An Oxymoron?[1]

M V Subbiah

A progressive and evolving India continues to grow at a rate close to 8% of its GDP in spite of global financial crisis. The exploding entrepreneurship, growing consumption and high savings rate continues to break the shackles of our dependency on the west. While our democracy is seen as a source of stability, the improvised agricultural sector is slowly moving towards self-sufficiency. As the world watches, our private sector continues to thrive. The surge in the visiting of economic and political leaders to India last year reinstates the important role India will play in defining the new world order and being accepted as part of the globalization process.

While we are tempted to think of a prosperous future, the seeds of greatness and failure seem to co-exist. Though I am optimistic about India's future, I constantly worry about the danger to its continuing success. The political fragmentation and caste based politics has led to 'important' being replaced by 'urgent'. While we boast about our surplus and let food grains rot in government warehouses, millions below the poverty line continue to starve every day. Insurgency problem has further exposed the corrosive influence of apathy and denial of basic social justice in our country. The growing corruption continues to burden the poor with an implicit tax, as its acceptance as a status quo has become the way of life. These are systematic problems, with vested interest ignoring their existence.

In such a socio-economic and political scenario the word 'Ethical Businesses' seems to be an oxymoron. Nowadays, we hear more about unethical practices, frauds and ponzi schemes than ever before. The Satyam scandal, financial crisis and the 2G scam have made it seem that business is fundamentally an unethical enterprise. It reveals that there are major tensions between business and moral life - tensions that are disturbing as they are important. Business ethics is all about finding the right balance between performance and integrity. Success in business is seen as making profits and advancing private interest and having an unlimited ambition for money, position and power, whereas the moral life, by contrast, focuses on duties to others and places others' interest over self-interest.

Many organizations have a poor environment because they concentrate on maximizing the profits without thinking about the people and processes that they adopt. Sooner than later these businesses run into problems. When the ethical environment is poor, organizational performance suffers because of poor group dynamics, suppressing openness and communication. These are hard to measure but easily felt. The easier and measurable drop is on the yield or productivity. Overall the morale gets badly affected, leaving the organization vulnerable to setbacks.

On the other hand, businesses that are ethical have a lot to benefit - a more accurate perception of the world around, a stronger business, a sustainable enterprise and above all peace and mental tranquility for people working in the business.

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1   Address delivered on the 12th Annual Convocation of the Indian Institute of Management Indore on March 26, 2011.

Failure in business occurs because people are not provided with an environment to think, plan, adapt and execute effectively as a team. Evidence suggests that this kind of capability is not talent driven, but is culturally driven and can be advanced or regressed through cultural practices. This culture not only prevents unhealthy behavior but inspires superior reasoning and performance, greater levels of innovation and better group dynamics. Ethical enterprises become preferred employers and also tend to have more committed and mutually beneficial relationships. All these are real strategic advantages to any organization.

So how can an organization become ethical and maintain it across time?

The level of ethics in the organization is determined by its culture and values - these trickle down from the top. The bottleneck is at the top - so unless the senior management 'walks the talk' the ethical culture cannot be created. Senior managers have to build the culture on the basis of trust and effective solution.

As young manager, when one walks into one of these organizations, one will be confronted with number of choices, challenging their ethical and moral quotient in every possible way. Let me give some examples of the choices I am referring to:

- Status quo V/s Change

- Control V/s Empowerment

- Values V/s Corruption

- Science V/s Religion

- Inclusive Growth V/s Profit

- Greed V/s Welfare

- Environment V/s Sustainability

These are recurring choices which will not only determine the future of this country, but also individuals success as business leaders and entrepreneurs. As I speak, I admit that our generation has made a lot of wrong choices. We resisted change and allowed greed and corruption to erode our roots. Two hundred years of colonial rule had a lasting impact on our generation. British believed that they could not rule in India without creating a class of people, Indian in blood and colour, but British in taste, in opinions, in morals, and in intellect. It was this belief which led to the creation of various elite services such as ICS followed by IAS, IPS, IAAS and other bureaucracies. As a result the Indian society got degenerated not only into groups but also into a pseudo culture and value system.

Father of our Nation Mahatma Gandhi warned us as follows:

"In casting off western tyranny, it is quite possible for such a nation to become enslaved to western thoughts and methods. This second slavery is worse than the first."

In spite of the warning no political or business leader took note of it or with the seriousness that one should have taken it.

Some 60 odd years after independence, as we march ahead into the 21st century, it becomes more important for us to understand our roots, in order to avoid the dilemma while making such a choice.

The foreign invasion for years has destroyed much of our documented history. Added to whatever was left was misinterpreted by those who governed us. For example, most of us are led to believe that Lakshmi is the goddess of wealth. Whereas, if you look back and study the roots, she is not the goddess of wealth alone, but of welfare. Welfare talks about the collective growth, whereas wealth alone reflects greed and individualism.

So it is in this context that I feel blessed and honoured to have been born in the Murugappa family. Most of my knowledge acquisition came from my family and my observation of the nature around. One of the first things I learned was that a tree is as healthy as its roots. It is here that I found my grandfather, though not educated in modern sense of the term, laid the foundation of doing sustainable business over 100 years ago.

As young children, we grew up in a joint family and were constantly reminded of three things:

1.   "No man you transact with will lose then you shall not". I understood this was from Arthasasthra.

2.   "Knowledge and Wealth, if not shared is useless". This is from Thirukkural, and

3.   The principle of fairness and firmness.

After 40 odd years in business, I retired from the family business at the age of 65, following the principle given to us by our elders, which follows the four stages of human life as given in our scriptures - Brahmachari (bachelor), Grihastha (family), Vanaprastham (moving away) and Sanyasam (renunciation). These are well thought out stages arrived at by our ancestors. The concept of Vanaprastham is probably the most critical to business. What happens in most businesses is that a successful leader or entrepreneur gets too attached with the business and finds it difficult to let it go. In the process of making this tough choice, they do not train any appropriate successor, putting the sustainability of an organization at risk. Our scriptures teach us to live like the melon fruit which grows on the ground. When ripe, it automatically detaches itself from the stem. Other fruits which grow on trees, drop when fully ripe or get bitten by birds thus getting damaged. The important lesson to learn here is not to remain self-centered, but to think of greater cause of the organization. Plan your succession while your feet are still on the ground.

Such philosophies have been followed in our family for generations. I believe it is such a discipline and belief which has held the family in good stead, ensuring collectively growth and equal opportunity for all.

With that background, the thought I would like to leave you with is how can we overcome the social and economic disparity in our country? How can we increase shareholders value with an inclusive growth at the same time? Can we get rid of corruption and ensure high moral and ethical business practices? The answer to these lie in us being able to understand our roots, instead of blindly following the west in aping consumerism and building unnecessary aspirations. We need to get back to our roots, develop the courage to challenge the wrong, set high moral and ethical standards and lead by example for everyone to follow.

To conclude I would like to share an excerpt of Professor Pulin Garg, which is an interpretation of Bhishma from Shanti Parva:

- The nature of beauty is Order
- The nature of systems is Certainty
- The nature of structure is Security

Order, Certainty & Security define the oughts of man's existence.

It is a sad day when they break down and are replaced by should, for then there is chaos and oppression.

In such times, the only way to regenerate oughts is not to defy, not to deny but to define, not to resist, not to desist but to persist.

Author's Profile

M V Subbiah is the Chairman of National Skill Development Corporation and was the Chairman of Murugappa group.

Sustaining Excellence through Spirituality[1]

Swami Brahmaviharidas

It is important for all of us to understand that excellence can be attained, but it cannot be sustained without spirituality. Excellence is both attained and sustained through inner values. Whether you believe it or not, it is only spirituality that can breathe in purity and integrity into excellence. It is only spirituality that can bring the necessary stability and strength to excellence. It is so easy to be happy for a day; try being happy for life. It is so easy to smile for a minute; try laughing for a day. It is so difficult. Some of the easiest things that you know become the most difficult things to do in life, if you don't have a proper perspective.

We must remember that without ethics and values, excellence could make the best of us to the worst of us. Without ethics the best of us are the worst of us. The extreme example of this is the 9/11 terrorist attack. Effectively analyzed, it would be excellence in execution; everything synchronized, timed, planned! Imagine, without an army, without a weapon, without any expense, using American planes, planned on American soil, burning American fuel and killing American citizens. They were able to achieve what two world wars could not do to America. So technically, if you analyze it just from statistics and systems point of view, it was perhaps the greatest act of effective execution.

But without ethics, what is supposed to be the best act of execution and excellence has turned out to be a horror of humanity. Excellence alone could create disaster. I want to take you back in history. Even education without ethics is disastrous. During World War II the concentration camps that systematically exterminated over 6 million Jews were built by professional engineers and skilled scientists, run by trained doctors and nurses. My request to all the teachers is to help the students to become more human. Their efforts should never produce skilled psychopaths, or learned monsters. Reading, writing and arithmetic (management) is important, only if they help us become more human.

Excellence should have the basis of spirituality, humanity and our values. Only then you can get more in life than you have ever dreamt of. My Guru Pramukh Swami Maharaj often says, "Education without ethics Destroys and education with ethics Protects". When you go out as best managers, there would be hundreds of people working under you. There would be factories and corporations searching for you to pick you up. You do not have to beg with your qualifications for a job. But don't be just satisfied with a job. Don't be satisfied with success. Don't be satisfied that you are good. Being good alone is not enough; be good for something or someone.

So the time has come to re-look at the world we see, reassess the measurement of success, achievement or excellence. And when we change the perspective, the same things become different.

The issue here is that of changing the perspective of life. It is not of a big or small man; it is about knowing the joy, contentment and satisfaction. If we have all our definitions clearly defined and aligned in our mind, then all our education and success will not hamper us. It will

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1   Address delivered in the conference on 'The Journey of Excellence', organized at Indian Institute of Management Indore.

always turn out to make us much better human beings. If we look at life casually, sometimes the real things that give us joy or happiness are free of charge. With all our wealth, we can hire the best room in the best hotel, but the sleep we get is free of charge. Similarly, money can buy good food but not digestion; money can buy people, but not friends; we may wriggle our way into becoming the director of some big company, but the respect we earn is free of charge.

Due to your position, people will listen to you for what you say, but they won't respect you. Respect is not what you can get; it is something that you can give. All this can only be understood because it is part of inner world. We must accept that this inner world exists. But who cares? "I get my money, I get my respect. What is the point of improving my inner side? We don't get marks. And nobody realises if I am unhappy." Please don't fool yourselves. Everybody realises if you are unhappy. You can't hide it, just the way you can't hide an itch. Similarly you won't be able to hide unhappiness; you can only try to mask it.

Understanding the Inner Self

It is important to understand that when we are able to understand our inner side, we will be able to make ourselves much better, brighter and stronger to face the world. So first accept that there is an inner world. I would request the faculties to master the students not only in business jargons, but take them beyond it as well. Things that you cannot see are sometimes more important. You can see the building, but not the foundation. Similarly we can see the entire creation, but not the creator. Even science is based on concepts, which are invisible. Who has seen zero degree Kelvin? Even Lord Kelvin has not seen it. Even Faraday has not seen electricity.

What is mathematics? It is numbers. But what are numbers? Have you seen them? Have you seen zero, one or two? Because of these invisible concepts, the buildings stand and the bridges remain stable. Science is based on faith. Faith in these invisible concepts has brought change to the things that we see. Have faith. So your trust in these invisible concepts brings change in the outer world. Have faith in the world of values, ethics, emotions and spirituality. These will shape the life that you are going to live in the future. The inner world is more important than your outer world. Those people who have attained success and have ignored this inner world have ultimately suffered. You may succeed in the way the world sees, but you may not enjoy your success.

The inner values are not hidden. You can try and mask everything, but if you were a cheat, it would show up in the future. Get focus of small things and get rid of them. Ivor Kruger finished his graduation three years in advance. In a true sense, he was a leader in engineering. He started his own construction company. With the Matchstick Company, his wealth grew to 32 million dollars. He alone bailed out Germany and France. He gave them loans of 250 million dollars. He ended up shooting himself in France, the country that called him 'The Savior of the Nation'. He was always involved in frauds and embezzlement. His childhood friends today tell the world that he was a sneak and a cheat as a student. On his first trip to the USA, he hired the entire telegraphic system. Reporters reported that he was very busy. It brought him more publicity than anything else he could have done. Manipulative ideas ultimately spelt doom for him. He committed suicide.

Managers have the biggest risk. Engineers work through technology. Managers work through marketing and through people. They shape the perception and have access to the minds of

people. You need more ethics in your field than in any other field. Don't do reverse engineering. Be honest. It would help you to get greater share of happiness. If you don't have ethics, it is soon going to catch you up; you can't escape. And you will start suffering for what has happened before. So is the case in the spiritual field. If I do sadhana without being honest, then I will suffer myself.

A Shiv Bhakta did excellent tapas and pleased Lord Shiva. He came and granted the devotee three wishes, on the condition that whatever he would ask, his neighbour would get double. So he asked God to take away one eye, one limb and one leg. And both eyes, both limbs, both legs of his neighbour were also taken away. So his dishonesty made him lose much. As you go ahead in life, the life created around you will start dictating you, and you will become helpless.

Knowing yourself is as good as knowing the entire world. Until you master yourself, you won't be able to master your emotions and the world around you. Swami Chinmayanand said, "Put yourself in order, take care of your inner world, and create a micro world around you". You can decide it and nobody else can. Bhagwan Swaminarayan said, "He who sees the world around and not himself is a fool". Those who have mastered the inner world have attained more in life than anybody else. Our concept of excellence would be to become the world CEO and own a global corporation. Here was Lord Buddha, who gave up everything in the world and still influences the world today. He has become much bigger than all the emperors put together. Be somewhere and always feel that whatever you are doing is the best. Nothing can stop you. It is you who stop yourself.

When Buddha was asked to give one word that could save mankind, he said "Compassion", Confucius said "Cooperation", Bhagwan Swaminarayan said "Bhakti - Love", Lord Rama replied "Righteousness", Krishna said "Faith". Love is one word, but can be expressed in many ways. So when love can be defined this way, why not spirituality is so many things? Focusing on your inner self changes your perspective.

In his book 'Ignited Minds', Dr. APJ Abdul Kalam has dedicated eight pages to the meeting that he had with Pramukh Swami Maharaj who talked about spirituality as the foundation of real progress. Once we were walking with Dr. Kalam, when we asked, "How is it that you are always energetic at this age"? He replied "I have learnt it from your Guru, Pramukh Swami Maharaj. I always ask myself what I can give? What can I give to make others happy?" Be a go-giver, not a go-getter. The media asked him about his opinions on the Nuclear Treaty. He said, "I am offering you a free partnership for life, in rebuilding the nation. Bring such media news that causes smiles on the face of the people. So that is the partnership I ask from you all. Thank You". He genuinely believes in the spirit of giving.

Always be happy to give. If you cannot give, at least forgive. We keep our hatred so strongly in our hearts that the guy whom we hate does not suffer; rather it is us who suffer most. A Jew got a cancerous lesion on his heart and the doctors could not believe it. He told that he was in the concentration camp, and he could not forgive Hitler. Later he died. So what Hitler could not do to him, he did to himself. He had survived the death camps but could not outlive his hatred. Forgiving is your own personal gymnasium. The idea of justice is an intellectual system that comes on to us. There are things more important than justice. Peace and happiness are more important than revenge and justice.

Sometimes in life, the solution that you analyse is totally different. Sometimes fairness is not the solution. It is not important for your own peace. When Akshardham was attacked, it was filled with blood. The terrorists were hardly 20 years of age. Swamiji said our only response should be to forgive. Two terrorists do not have the power to affect our culture of peace over 10,000 years old. Do not react for revenge. So the role of religion is to forgive. Uphold the roles that you play in your life. If you can help and if you don't, it is a sin.

The last idea I want to pass is that there is an inner world that controls your outer world. Be a strong person with full faith. Even Gandhiji said, "I would have been a lunatic long time ago, without my prayers". Believing in God ultimately balances things out in some way. You may not understand it, but accept it. Newton once created a model of our solar system, which moved in perfect motion and proportion. All the students were flabbergasted and asked him who created it. Newton said 'Nobody'. The students didn't believe him. He then explained that for this purely mechanical model if you insist that there has to be a creator which is me, then why can't you accept that there is a creator behind this real universe that moves.

Lastly, there is a simple advice. The world is waiting for you. Go out and become the best professionals, but also the finest of human beings. Do not compete with your environment; complete it. Do not fly too high, that you lose focus on the family that raised you. Do not become too busy for the friends who made you. Do not become too wise for your teachers who taught you. Do not become too proud for helping people around you. Finally, do not become too big to forget God who protects you. For, it is this inner world of values, ethics and spirituality that will truly shape, support and sustain you.

Author's Profile

Swami Brahmaviharidas is a member of BAPS Swaminarayan Sanstha and Swaminarayan Akshardham in New Delhi.

Development of a Situational Judgement Inventory for Measuring Practical Intelligence of Employees in the Context of Transformational Organizational Change

Sanghamitra Bhattacharyya and Devi Soumyaja

Abstract

The study explains the development of a measuring tool - the Situational Judgement Inventory (SJI) - which measures practical intelligence of employees in the context of transformational organizational change. Test construction is completed in five steps using guidelines provided by Motowidlo et al. (1990). The development of a reliable and valid instrument is expected to help organizations in differentiating employees who are more effective in adapting to the change from those who are less adaptive. It is the first available form of situational judgement inventory to measure practical intelligence in the context of organizational change. The preliminary analysis holds promise for the effective use of situational judgement inventory in the context of organizational change.

Keywords: Situational Judgment Inventory, Practical Intelligence, Tool development

1. Introduction

As per Roffey Park's annual cross-sector work place survey between 2001 and 2005, over 90 percent of the respondents indicated that their organization had undergone some transformational change programme, largely involving restructuring, in the preceding two years (Holbeche, 2006). In spite of the substantial volume of existing literature on change management till date, most significant change initiatives continue to fail to yield the expected benefits. According to Beer and Nohria (2000), seven out of ten change efforts that are critical to organizational success fail to achieve their intended results. Studies show that in most organizations, two out of three transformation initiatives fail.

The more things change, the more they stay the same (Sirkin, Keenan & Jackson, 2005). According to research by the Gartner group (quoted by Holbeche, 2006), the main reason why change initiatives fail is the inability of people to adapt and become change-able.

Organizations consist of and are made by people, and hence organizational change is assumed to be mediated through individual changes (Schein, 1980). Thus, members of an organization must be the key source of energy for organizational change processes. However, despite this awareness, research dealing with organizational change has been largely dominated by a macro, system-oriented focus. Though researchers have called for a more micro, person-oriented focus pertaining to issues important in change (Bray, 1994), micro-level research on organizational change remains limited. Several studies have observed that management usually focuses on technical elements of change with a tendency to neglect the equally important human element (Beer & Nohria, 2000; Bovey & Hede, 2001; George & Jones, 2001). Despite the popularity of the technological change approach, several studies demonstrated that adopting this perspective does not always lead to successful change (Beer & Nohria, 2000). On the contrary, many organizational changes result in outright failure because the employees in the organization are not ready for change. Therefore, in order to successfully lead an organization through major change, it is important for management to consider both the human and technical side of change. Some authors even go one step further in stating that if people in an organization are not motivated or ready for change, the organizational change is doomed to fail (Antoni, 2004;

George & Jones, 2001). Accordingly, several authors have called for a more person-focused approach to the study of organizational change (Cunningham et al., 2002; Judge, Thoreson, Pucick & Welbourne,1999; Wanberg & Banas, 2000).

Theorists of intelligence agree that intelligence involves the ability to adapt to the environment (Sternberg & Detterman, 1986). According to researchers, human intelligence as a broad cognitive capacity manifests itself in novel situations that require change or adaptation (Raaheim & Brun, 1985; Sternberg & Detterman, 1986). Successful adaptation to a new social and cultural environment requires intellectual abilities that allow a person not only to perceive and comprehend various novel social situations, but also to acquire those forms of social behavior that are acceptable or desirable in a new culture. These abilities are usually associated with the notions of social intelligence. In 1985, Robert Sternberg proposed the triarchy theory of intelligence comprising analytic, practical and creative intelligence. Analytical intelligence is the ability to analyze and evaluate ideas, solve problems and make decisions, and is measured using conventional intelligence tests and academic tests. Creative intelligence involves the ability to deal with new situations using past experiences and current skills and is usually measured using cartoons and stories. Practical intelligence refers to the ability to adapt to a changing environment and is measured through situational judgement inventories (Sternberg, 2005). From the definitions of the three types of intelligences, it is obvious that practical intelligence is the most relevant in the context of organizational change.

Practical intelligence refers to the ability or expertise to effectively respond to a variety of practical problems or situational demands. It also refers to the contextual knowledge acquired from everyday experience and the ability to apply this knowledge effectively in practical situations to achieve personally valued goals (Sternberg et al., 2000). Practical intelligence involves skills used to implement, apply, or put into practice ideas in real-world contexts. It involves individuals applying their abilities to the kinds of daily problems they confront on the job or at home.

Practical problems are ill-defined, have incomplete information, do not have a clearly correct answer and often have multiple solutions - each with varying degrees of effectiveness, as well as different liabilities and assets (Sternberg & Hedlund, 2002). In addition, practical or real world situational demands on the job often go beyond technical task knowledge to include requirements of contextual knowledge (knowledge of the interpersonal, organizational and resource environment that affects how work gets accomplished) and adaptability requirements (Chan & Schmitt, 2002; Pulakos, Arad, Donovan and Plamondon, 2000; Sternberg et al., 2000). Thus, practical intelligence undoubtedly plays an important role in influencing an individual's adaptiveness to a novel situation. Literature indicates that intelligence as well as affect have an influence on readiness to change (George & Jones, 2001). However the direct relationship between intelligence and readiness to organizational change is yet to be explored. While several studies have attempted to trace the relationship between emotional intelligence and change implementation (Chrusciel, 2006; Huy, 1999; Vakola & Nikoloau, 2005), very few studies have looked into other aspects of intelligence.

Practical intelligence has been investigated in many environments with various populations. Table 1 provides a comprehensive picture of the various studies that have been done using practical intelligence as predictor variable. The tools used for measuring practical intelligence are also given in this list. From the table it can

Table 1: Studies on practical intelligence

Study	Dependent variable	Tool used for measuring practical intelligence
Atwater and Yammarino (1993)	Leadership behaviour in military	Constructive thinking Inventory
Nevo and Chawarski (1997)	Success in immigration	Self-reported questionnaire Supervisor's ratings
Colonia-Willner (1998)	Managerial job performance	Tacit knowledge inventory for managers
Fox and Spector (2000)	Simulated interview outcomes	Smith and McDaniel, Work problems survey (SJI)
Sternberg et al. (2001)	Distinctiveness of academic and practical intelligence among rural adolescents of Western Kenya	Tacit knowledge for natural herbal medicines (Multiple choice)
Grigorenko and Sternberg(2001)	Everyday adaptive functioning	Self-reported questionnaire Vignettes
Hedlund et al.(2003)	Leadership effectiveness of military leaders	Tacit knowledge of military leaders-SJI
Grigorenko et al. (2004)	Estimating the relative contributions of conventional knowledge and everyday-life knowledge in predicting the ratings on Yup'ik-valued traits in Alaskan community	Yup'iks scale of practical intelligence (multiple choice items)
Chamovitz and Greenspan (2005)	Diagnostic process of mental retardation	Video
Grigorenko, Sternberg and Strauss (2006)	Teacher effectiveness in dealing with problematic classroom situations	Vignettes (SJI)
Mottu, Allik, Konstabel, Kangro and Pullmann(2008)	Personality traits	
Joseph, Ang, Chang and Slaughter (2010)	Soft skills of IT professionals	Soft skills for IT (SSIT)-Vignettes

be noted that researchers have studied practical intelligence in domains as diverse as bank management, immigration, academic psychology, primary education, clerical work, and military leadership adaptation.

1.1 Practical intelligence and adapting to change

Studies exploring the direct relationship between practical intelligence and adapting to change have been very few. Nevo and Chawarski (1997) explored the relationship between non-academic aspects of intelligence (tacit knowledge and practical intelligence) and success in immigrating to a new country. The study was conducted among 65 Russian scientists who had immigrated to Israel. The results indicated that practical intelligence and tacit knowledge are important factors in the adaptation to the requirements of life in a new country. Grigorenko and Sternberg (2001) tested the efficacy of triarchy theory of intelligence as a basis for predicting self-reported adaptive functioning in a rapidly changing Russian society. Analytical, practical, and creative intelligence were all found to be related in some degree to self-reported everyday adaptive functioning. Of the three kinds of intelligence, practical intelligence proved to be the most consistent and strongest predictor of self-reported adaptive functioning. In general, successful adaptation to a new environment requires intellectual abilities that allow a person to orient easily in unfamiliar settings, to find similarities between familiar and unfamiliar situations to easily categorize new objects, and to function effectively under a relatively high level of uncertainty. Thus practical intelligence is considered to be a significant predictor of immigrants' adaptation to a new country (Nevo & Chawarski, 1997) and also in general to everyday adaptive functioning (Sternberg & Grigorenko, 2001). Based on these two studies it can be extrapolated that practical intelligence

will be a significant predictor of employee adaptation to change, in the context of organization-wide, transformational changes.

1.2 Situational Judgement Inventory

Situational judgement inventories or situational judgement tests are most commonly used in measuring practical intelligence. Although there is considerable controversy over what these tests actually measure (Schmitt & Chan, 2006), many have argued that they at least partially measure ability to use common sense (Schmitt & Chan, 2006; Sternberg, Wagner, Williams & Horvath., 1995). The contents of a typical situational judgment inventory (SJI) describe realistic demands that arise in practical or everyday situations. SJI performance is a manifestation of knowledge and ability dimensions which can be collectively referred to as what Sternberg and his colleagues have termed practical intelligence (Motowidlo, Dunnette & Carter, 1990; Sternberg et al., 2000).

Motowidlo et al., (1990) noted that SJIs emanate from the tenet of behavioral consistency (past behavior is the best predictor of future behavior). That is, by eliciting a sample of current behavior, one can predict how someone will behave in future (Wernimont & Campbell, 1968). SJI items are samples of behavior in that the respondents are presented with a job situation and are asked to evaluate various behavioral responses.

Motowidlo et al., (1990) described the diversity of stimuli that have been utilized in situational judgment tests as varying along a continuum of fidelity or similarity to the actual job situation. According to these authors, high fidelity stimuli are those that provide test takers the opportunity to respond in a manner that mimics actual job behavior. Low fidelity simulations are generally paper-and-pencil tests that provide written descriptions of hypothetical scenarios that might

occur on the job. Test takers respond to such stimuli by describing how they would behave, usually through the indication of a choice of action from among several alternatives.

SJIs are typically paper-and-pencil tests comprised of stems and responses describing work related situations that are designed to measure one's judgement at work (McDaniel & Nguyen, 2001). SJIs have also been developed and presented in video format (Chan & Schmitt, 1997; Weekley & Jones, 1997). Regardless of the format, stems and responses may vary on length, complexity, reading level and nesting (McDaniel & Nguyen, 2001). With reference to complexity, some items may be relatively uncomplicated in that they present one main stimulus. Other stems may be more complex because they present more than one stimulus.

SJIs can vary according to their readability (Sacco et al., 2000). These scholars investigated how differences in the reading level compositions of SJIs are related to sub-group differences and validities of SJIs. They noted that the length and readability of the stems may directly influence the cognitive loading of the SJI.

Finally, SJIs can vary on whether or not the test contains sub-scenarios. Typically, the sub-scenario provides additional information and increases the complexity and cognitive loading of the original situation. Most SJIs are not constructed in this fashion, that is, stems are typically independent of each other.

SJI response options also vary. Some SJIs propose solutions to problems, to which respondents rate their agreement (Chan & Schmitt, 2002). Others offer multiple solutions from which respondents choose the best and/or worst option (Motowidlo et al., 1990).

One of the earliest tests that used SJI with the response options was one of the subtests of the George Washington social intelligence test

(GWSIT), namely - judgment in social situations. Army psychologists attempted to assess the judgment of soldiers during World War II (Northrop, 1989). In the late 1950s and early 1960s, SJIs were also used by large organizations as part of a battery of selection tests to predict managerial success. The first instrument to be classified as a situational judgment test was developed in the late 1950's to help select supervisors(Mowry, 1957).More recently, there has been renewed interest in the use of situational judgment measures for predicting job performance. Motowidlo et al. (1990) renewed interest in SJIs when they examined "low-fidelity simulations" for selecting entry-level managers. Wagner and Sternberg (1991) published a test called the Tacit Knowledge Inventory for Managers (TKIM) which is based on their theory of tacit knowledge. These scenarios differ from those of typical SJIs in that the TKIM scenarios are considerably more lengthy and detailed. Wagner and Sternberg (1985) reported the conduct of five studies examining the criterion-related validity of the TKIM in academic and business settings. Sternberg et al. (2000) also reported that these measures were unrelated to measures of general cognitive ability.

1.3 Applicability of SJIs

Whetzel and McDaniel (2009) attribute the resurgence of SJI research and practice to several factors. The Motowidlo et al. (1990) article was the first article concerning SJIs in a major personnel selection journal and generated substantial interest. Secondly, meta-analytic summaries of research have documented that SJIs have useful levels of validity as predictors of job performance (McDaniel, Morgeson, Finnegan, Campion, & Braverman, 2001; McDaniel, Hartman, Whetzel & Grubb., 2007). Thirdly, researchers and practitioners have long sought valid measures with lower sub-group differences than general cognitive ability. Research has

demonstrated that SJIs have less race-based adverse impact than cognitive measures (Chan & Schmitt, 1997; Motowidlo & Tippins, 1993; Motowidlo et al., 1990; Weekley & Jones, 1997; Whetzel, McDaniel & Nguyen, 2008). Finally, SJIs have face and content validity because they describe work-related situations (Salgado, Visweswaran & Ones, 2001). This makes SJIs appealing to staffing decision makers and applicants alike. SJIs are significant predictors of many important organizational outcomes.

Multiple studies have found SJIs to predict managerial job performance at levels comparable to other common selection predictors such as personality tests and structured interviews (McDaniel et al., 2001). SJIs have been found to be predictive of organizational outcomes across different levels of the organization that range from entry-level employees to managers (Clevenger, Pereira, Wiechmann, Schmitt, & Harvey, 2001; Motowidlo et al.,1990).

SJIs are also significant predictors of organizational outcomes in a variety of jobs, such as customer service personnel and engineers. These findings suggest that situational judgment may not be domain-specific, and may be assessed for use in a variety of situations. SJIs are particularly useful for the measurement of constructs that are defined as situated action (situation is a very important factor in determining what people will do). In this regard, Bledow and Frese (2009) developed a situational judgement test for measuring the construct of personal initiative.

SJIs represented a compromise between the efficiency offered by paper-and-pencil intelligence tests, and the job-specific reasoning required by elaborate job simulations. "These low fidelity management decision-making measures were found to be related to interpersonal, problem-solving, and communication effectiveness in a number of domains" (Salter & Highhouse, 2009, p: 394).

Given, the absence of an appropriate tool in extant literature to measure practical intelligence in the context of organizational change, it was decided to develop a situational judgment inventory for this purpose.

2. Tool Development

Based on findings from literature, practical intelligence can be expected to play an important role in employees' adaptation to organizational change too. However, no instrument is available in extant literature to measure employees' practical intelligence in the context of organizational change. Since organizational change is a very broad construct, comprising various types of change, it was deemed better to limit the scope of the study to a particular type of change. Large-scale changes such as organizational mergers and acquisitions, restructurings and downsizing efforts have become common occurrences, and researchers have found that changes of this type are often associated with significant, negative consequences for individuals in terms of their attitudes and well-being (George & Jones, 2001). Rafferty and Simons (2006) reported different degrees of readiness for incremental and transformational changes. Specifically, respondents reported higher change readiness for incremental, fine-tuning changes as opposed to transformational changes. Since transactional (incremental) changes have become common in organizations, people show relatively high readiness for such changes. Transformational change however calls for very high levels of adaptability and resilience from individuals; hence, it was felt that SJI would prove to be a more relevant tool in a transformational change context than any other type of change. Accordingly, it was decided to conduct a study to develop a situational judgement inventory in order to measure the practical intelligence of employees in the context of transformational change. Transformational change is radical or

second order in nature. It requires a shift in assumptions made by the organization and its members. Transformation can result in an organization that differs significantly in terms of structure, processes, culture and strategy (Burke & Litwin, 1992). Since the extent of individual change required is far greater in transformational organizational change than in any first order change, it is expected that adaptiveness of individual employees would be tested more in the former than in the latter. Hence, it is expected that individual readiness to change would be a more relevant issue during transformational change as compared to other organizational change initiatives. Accordingly, this paper focuses specifically on the context of transformational change in organizations while measuring practical intelligence. Using guidelines adapted from the methods described by Motowidlo et al. (1990), test construction was completed in five phases:

(1)   Development of critical incidents,

(2)   Organization of incidents into competency domains,

(3)   Generation of response alternatives,

(4)   Evaluation of responses, and

(5)   Construction of the final instrument.

Due to practical difficulties and economic constraints, low-fidelity simulations are preferred over high-fidelity simulations (Kanning, Grewe, Hollenberg, & Hadouch, 2006). Hence, for the purpose of this study too, low fidelity simulations were used.

2.1 Developing critical incidents

The initial step in the development of critical incidents was to identify subject matter experts, in the context of organizational change. The mean work experience of the subject matter

experts was 15 years and they all had considerable experience in handling organizational change. Ten subject matter experts were briefed about the context of the study and they were interviewed by the researcher. Based on the interview, critical incidents were developed, which were later developed into items.

The sample questions that were used to interview the subject matter experts are given in appendix A. The prompts for generating critical incidents were adapted from Anderson and Wilson (1997). While interviewing the respondents were asked to give responses in the context of organizational change and this ensures that all the responses are relevant for the development of critical incidents.

In the first step, 31 stems were formed based on the interviews with subject matter experts. The next step was to sort the stems into KSAs (knowledge, skills and abilities) competencies. A critical incident might link to multiple KSAs. This linkage provides preliminary evidence for content validity. Wagner and Sternberg (1985) found that three dimensions are critical for adaptation to any environment: managing self, managing task and managing others. Managing oneself refers to knowledge about self-motivational and self-organizational aspects of managerial performance. Managing others refers to knowledge about managing one's subordinates, and to knowledge about how to interact with one's peers and superiors. Managing tasks refers to knowledge about how to do specific tasks well. A critical incident might link to multiple KSAs. This linkage provides preliminary evidence for content validity. In this step the numbers of stems were reduced to 26, as overlapping stems were removed. The response alternative for each stem was also developed based on the interviews with the subject matter experts.

2.2 Response instructions

The response instructions tell the respondents how to evaluate the item responses. The response instructions for SJIs can generally be classified into two categories, viz. (1) behavioral tendency or 'would do' instructions, and (2) knowledge tendency or 'should do' instructions. There are several different response formats. When response instructions request that a respondent pick a single response to address the problem scenario (identify the behavior that you would most [or least] likely do, identify the most effective [or ineffective] response), the means are used to identify the response judged to be correct. McDaniel et al. (2007) conducted a meta-analysis of 62 validity coefficients (21 behavioural tendency instructions and 41 knowledge tendency instructions) and concluded that the response instructions influenced the constructs measured. More specifically, they found that knowledge based instructions had higher criterion-related validities than did behavioural tendency instructions.

SJIs employing knowledge instructions were more highly correlated with cognitive ability than behavioural tendency instructions and the latter was found to be more related to personality constructs than knowledge-based SJIs. Nguyen, Biderman and McDaniel (2005) observed that knowledge instructions (Pick the best/worst) were more resistant to faking and had a stronger relationship with cognitive ability than did behavioural tendency instructions. Hence for our tool, the respondents were asked to pick the best and the worst response.

The SJI literature identifies four types of scoring methods: (1) Empirical, (2) Theoretical (3) Expert-based / Rational, and (4) Hybrid. In the empirical approach, items or options are scored according to their relationships with a criterion measure (Hogan, 1994). In theoretical scoring, theory can be used to identify the best and worst options. Expert scoring creates keys based on the responses of individuals with substantial knowledge about the topic. Decision rules must be implemented in order to identify consensus around the appropriate answer(s).

A hybrid key is a mix of empirical and rational keying. Often, expert judges are asked to reach consensus concerning which responses are preferred (Weekley & Ployhart, 2006). Consensus may also be based on the responses of applicants, incumbents, or supervisors of incumbents. In such applications, the averages of the respondents are considered the correct response (i.e., the test answer key).

The most common method to develop expert-based scoring is to ask the subject matter experts (SMEs) to make judgements about the items. SMEs examine each item and its options to identify the best and worst choices, which are scored as correct or incorrect, respectively (Bergman, Drasgow, Donovan & Henning, 2006). The expert-based profile for this tool was developed based on responses from 14 SMEs. Those who were involved in the development of critical incidents were not considered here. Their average work experience was 20 years. Care was taken to ensure that there was equal proportion of experts both from industry as well academics. They were asked to go through each situation and the response alternatives produced and give their feedback on the following:

1)   Whether the situation was relevant

2)   Whether responses given against each situation were relevant

3)   Whether they could think of any other possible response, other than those listed

4)   To identify which action would be the BEST ACTION (B) and which would be the WORST ACTION (W).

SMEs individually read each item and identified which options they believed were best or worst. Based on this, the expert scoring profile was developed. This procedure of inter-rater agreement also helped in establishing the content validity of the instrument. Inter-rater agreement is obtained by calculating the proportion of number of experts assigning items to the expected domain over the total number of experts. Based on inter-rater agreement score, some of the items were removed. We required that at least one-half of the SMEs select an option as best or as worst response. Thus the final number of items in the tool was brought down to 14 from the initial pool of 26 items.

The following table gives the details of the expert scoring profile along with the inter-rater reliabilities

Table 2: Inter-item reliabilities of items

SI No	Item	Best Response	Worst response	Dimension
1	You are not convinced about the change in the organization. You do not think it will benefit the organization in any way.	Express your concerns to your supervisor but abide by the change- 0.92	Neither expresses your concern nor abides with the change-0.92	Managing task
2	Your company has laid off workers because of a recent downsizing move. Now you have more work to do.	Take this as an opportunity to learn new things and put extra efforts-0.58	Continue doing the same amount of work- 0.69	Managing task
3	Some of your co-workers are pessimistic about a change programme which you think will benefit the organization. But the pessimistic attitude of your co-workers is negatively influencing the employee morale.	Talk to the pessimistic coworkers and convince them to change their attitudes- 0.61	Just ignore them and go ahead with your work-0.84	Managing others
4	Your supervisor is showing favoritism towards some of your colleagues who are not contributing to the extent that you are for the organizational change activities.	Convey your feelings diplomatically to the supervisor if you are convinced about the favouritism- 0.69	Stop contributing to the organizational change activities-0.69	Managing others
5	You are given a new responsibility in the organization following an organizational restructuring. You are not very happy with it as you think it does not tap all your potential.	Do the work but tell your boss how you feel about it-0.65	Keep postponing the work you are supposed to do- 1.00	Managing self
6	Your team is given the responsibilities of handling a new project. However, you feel that one of the team members is not contributing to the team because of personal problems.	Talk to the person and try to help him-0.62	Report the matter to your supervisor-0.50	Managing others

Sl No	Item	Best Response	Worst response	Dimension
7	For the last few months, you were a part of an organizational change. However, you feel that the change is not benefiting you in terms of your career prospects.	Talk with your supervisor and identify how to align your career prospects with the organizational change.-0.84	Refuse to be a part of the change process any longer-0.58	Managing self
8	You are in charge of managing a particular change in the organization. You notice that some employees are not co-operating with the change but at the same time they are performing in terms of bringing business to the organization.	Talk to them to understand the reasons for their non cooperation-0.61	Give them pink slips as attitude matters more than performance-0.85	Managing others
9	Your organization is undergoing a major restructuring activity. Some of the employees might be losing their jobs, and your job is also in danger.	Put great deal of effort in the change process so that your performance will be noted and you will not lose your job- 0.54	Continue working in the same way you used to do before-0.54	Managing self
10	The change initiatives in the organization are taking a back seat because of the interference (from too many people) of some extra constitutional powers (powerful people) in the organization. Your work is directly being influenced by these people.	Make it clear to the top management that you cannot perform if this type of interference continues- 0.46	Keep quiet and continue your work, as displeasing these people might prove harmful to your job -0.81	Managing others
11	Your place of work is being updated but you have not received the same equipment / training/ technology as your co-workers.	Assume this was a mistake and ask the boss about it-0.69	Refuse to do your work until you get new equipment/ training/ technology-0.69	Managing task

SI No	Item	Best Response	Worst response	Dimension
12	You are very interested in the organization's current change activities. You feel that you can contribute more to the change activities than your assigned responsibilities.	Discuss your ideas with the supervisor and ask him to give you more responsibilities-0.61	Quit, and join another organization which will give you more responsibilities-0.87	Managing self
13	The person who is leading the change program in your organization regularly calls meetings to communicate regarding the change. However, he is communicating more about the negative aspects of the change in a blunt manner, which is creating fear and apprehensions among the employees.	Have a talk with this person and convince him to change his approach-0.58	Stop attending meetings called by him-0.92	Managing others
14	Your organization is undergoing a change and you have suggested a new idea to your organization which will facilitate the change process. However, due to some political reasons your idea was not used.	Wait for an opportune moment and offer the idea again-0.69	Forget about it, since there is nothing you can do about it-0.73	Managing self

2.3 Scoring key

The scoring procedure for the respondent answers was based on the procedure recommended by Motowidlo et al. (1990). Respondents were asked to indicate which according to them is the best and worst response. Each respondent's scoring profile is to be compared with the expert scoring profile

Under this method scores on each item can range from -2 to +2 and are calculated as follows:

To receive a '+2', the respondent has to choose both his responses correctly. The respondent would have to choose as the best response the expert's "best" answer and as the worst response the expert's "worst" response.

To receive '-2', the respondent has to choose both his responses wrong. The respondent would have to choose as the best response the expert's "worst" answer and as the worst response the expert's "best" response.

To receive '+1', the respondent should identify either of the expert's' best or 'worst' action but not both.

To receive '-1', the respondent should choose as the best response the expert's 'worst' or choose as the worst response the expert's 'best' answer but not both.

A '0' was received by those choosing distracters (i.e. neither the best nor the worst response indicated by expert's profile) for both questions.

The score for each item is the sum of the points received from responses to the best and worst questions and a total test score is created by summing across the situational items.

3. Tool Assessment

3.1 Reliability

Estimating the reliability of SJIs is problematic for several reasons. First, SJIs typically assess multiple constructs and are often construct-heterogeneous at the item level (McDaniel & Whetzel, 2005). The scale and item heterogeneity makes Cronbach's alpha an inappropriate reliability index (Cronbach, 1949, 1951). Parallel form reliability is also rare because it requires the use of different item content to measure the same constructs. Because it is difficult to identify particular constructs assessed using SJIs, construct equivalence across forms can be problematic. Due to these test development and data collection problems, many researchers continue to provide internal consistency estimates with or without acknowledging that they underestimate the reliability (Chan & Schmitt, 1997; Pulakos & Schmitt, 1996; Pulakos, Schmitt, & Chan, 1996) of SJIs. Test-retest reliability is a more appropriate reliability estimate for SJIs but it is rarely reported. Several studies have scrutinized the test-retest reliability of SJIs. For instance, Bruce and Learner (1958) found test-retest reliabilities that ranged from 0.77 to 0.89 for the "Supervisory Practices Test". Ployhart, Porr and Ryan (2004) reported a test-retest reliability of 0.84. In short, these early and recent studies show that the test-retest reliability of SJIs (with sufficient length) is satisfactory. Hence, for the purpose of the study, test-retest reliability was established. The tool was administered to a sample of 45 students enrolled for a postgraduate management programme. Only those with minimum of two years of work experience and those who had direct experience with organizational change were consid-

ered for the study. Out of the 45 participants, 19 of them had been a part of mergers and acquisitions, 12 had been part of top management change and the remaining 14 had been part of ERP implementation. The mean age of the respondents was 25 years and their mean work experience was 3 years. Out of the 45 respondents, only 5 were females and the rest were males. The time interval between the test and retest was one month. The overall test-retest reliability of the instrument was found to be (r= 0.698), as given in table 3, significant at

0.01 level of significance. The internal consistency of the scale has been tested by finding coefficient alpha and it was found to be (r = 0.65), significant at 0.01 level of significance. However, this is to be interpreted cautiously as the 14 items in the test are not unidimensional in nature and are influenced by general as well as context specific factors. For estimating the reliability of a situational judgement inventory, literature is in favour of test-retest reliability compared to Cronbach's alpha (Motowidlo et al.,1990).

Table 3: Test-Retest reliability

Variable(s)	N	Mean	Standard deviation	Time Interval	Pearson Correlation
Practical intelligence 1 (PR1)	45	1.106	0.323	1 month	0.698**
Practical intelligence 2 (PR2)	45	1.086	0.300		

** indicates 0.01 level of significance

3.2 Validity

There are two primary types of evidence related to the validity of SJI scores. The first is evidence related to the constructs measured by SJIs. The second is evidence concerning the prediction of job performance. Since most situational judgement tests have been developed to predict the job performance of supervisors, criterion-related validity is often established. For the present study, content and construct-related validity are reported.

3.2.1 Content validity

The content validity of the tool was assessed by the SMEs. Since the critical incidents were developed after interview with experts from

both industry and academia, content validation was ensured from the initial stages itself. At the second stage of expert scoring profile, they were asked to go through each situation and to report whether the situations as well as the responses to each situation are relevant. They were also asked whether they could come up with any other response for the situations. At the third stage they were asked to choose the best and worst response for each situation from the given alternatives, the results of which are presented in table 2. These procedures of inter-rater agreement helped in establishing the content validity of the instrument. An inter-rater agreement (r=0.81) is obtained by calculating the proportion of number of experts assigning items to the expected domain over the total number of experts.

3.2.2 Construct validity

Since the situations in most SJIs often involve interpersonal or work style and preference issues, psychologists have sought to understand the constructs measured by SJIs by investigating their relationship to personality. Mullins and Schmitt (1998) reported that SJI was most strongly correlated with conscientiousness (r=0.26) and agreeableness (r=0.22) factors of the Neuroticism-Extroversion-Openness Inventory (NEO) five factor inventory. Similarly, Smith and McDaniel (1998) found that their SJI was correlated with measures of conscientiousness (r=0.32) and neuroticism (r=0.22). Because conscientiousness is also a personality construct most consistently and highly correlated related to job performance, the empirical validity of SJIs maybe partially a function of their relationship to conscientiousness (Clevenger et al., 2001). The construct validity of this instrument was found by finding the correlation between practical intelligence and three dimensions of NEO personality inventory-conscientiousness, agreeableness and conscientiousness. For the present study, the measure of conscientiousness, agreeableness and conscientiousness was taken from the Neo-personality inventory of Costa and McCrae (1992). The measure of SJI and conscientiousness, agreeableness and emotional stability were administered on a sample of 71 employees in an IT organization who all had been part of an acquisition. Employees who had minimum two years of work experience alone were considered for the study. SJI was found to be correlated with conscientiousness (r= 0.341), agreeableness (r=0.24) and emotional stability (r= 0.32) as given in table 4, which is in accordance with the existing literature (Smith & McDaniel, 1998; Mullins & Schmitt, 2008).

Hence the tool can be said to have construct validity. The correlation between SJI and agreeableness was found to be only 0.24 whereas the meta-analysis by McDaniel et al. (2001) reported a high correlation of 0.37 between SJI and agreeableness. Out of the three personality dimensions, conscientiousness was found to be highly correlated with SJI score, followed by emotional stability and agreeableness.

However this approach is not without limitations. Construct validity of SJIs have generally been found by correlating personality with SJI's without giving much thought to logical linkages between relationships (Mullins &Schmitt,2008;Smith & McDaniel,1998). While this practice may provide broad and exploratory evidence for convergence, it has revealed the need for more precise validation techniques. If SJI's are to be widely used and accepted, test developers should have something more in the way of evidence to show that a test designed to measure, for example, interpersonal effectiveness or problem-solving effectiveness, does in fact measure these dimensions. However in the absence of other better methods, this still seems to be the preferred method used by researchers.

One notable exception to this is the construct validation attempt made by Chan and Schmitt (1997). In order to establish that a video and paper and pencil SJI were measuring the same constructs, they performed a confirmatory factor analysis to test for measurement invariance. They found equal factor loadings across methods, suggesting that both forms of the SJI were indeed tapping the same thing. Unfortunately, such attempt at construct validation is time consuming and is generally not practiced because of practical difficulties.

Table 4: SJI Construct correlations

Variable(s)	N	Mean	Standard deviation	Correlation
Conscientiousness	71	3.916	0.437	0.341
Agreeableness	71	3.194	0.716	0.24
Emotional stability	71	4.010	0.415	0.32

3.2.3 Criterion validity

Various studies have examined whether SJIs are good predictors of job performance (Chan & Schmitt, 1997; Hanson & Borman, 1989; Motowidlo et al.,1990; Smith & McDaniel, 1998). McDaniel et al. (2001) conducted the first meta-analysis of the criterion-related validities of SJIs (across 95 studies) in employment settings and the correlation between SJI and job performance was found to be 0.34. Since the inventory was situated in an organizational context, job performance served as criterion measure for testing the criterion validity of SJI in the present study also. The job performance of 71 employees in an organization which has recently gone through an acquisition served as the criterion. The job performance data were collected from company records. The organization used a common performance appraisal instrument for all the employees and it consisted of several performance dimensions like communication skills, interpersonal skills and problem solving skills. The job performance evaluation was done at two levels- by the supervisors and self-evaluation by the employees. The organization provided us with the overall performance evaluation score and it was on a ten point scale. The correlation between SJI and job performance was found to be 0.29. Table 5 denotes the correlation between practical intelligence and job performance.

Table 5: SJI criterion correlation

Variable(s)	N	Mean	Standard deviation	Correlation
Practical intelligence	71	1.211	0.495	0.29
Job performance	71	6.733	1.328	

4. Discussion

This study was conducted on the assumption that there is no tool in extant literature to measure the practical intelligence of employees with respect to transformational organizational change. The inventory was developed following steps prescribed by Motowidlo et al. (1990). The consistency of the tool was checked by calculating the test-retest reliability and the tool is found to have a reliability of 0.69. The tool was subjected to content validation, construct validation and criterion validation. The construct and criterion validity of the tool was found to be quite satisfactory. According to Bledow and Frese (2009), in contrast to many Likert-type scales, SJIs do not base measurement on decontextualized and generalized statements

but on specific behavioral examples and this prevents ambiguity with respect to the meaning respondents attach to each items. SJIs are expected to have significant relevance for both applicants and practitioners. Applicants should respond well to SJIs because, unlike intelligence and personality tests, the items appear job-related; a well-developed SJI should show clear overlap between the content of the items and job duties (Bauer & Truxillo, 2006). Practitioners should respond well to SJIs because the tests are relatively easy to administer and score. Assessment centers and other work samples, on the other hand, are often costly to develop and administer, and can be time-consuming and difficult to score.

Although the results that are reported here should be regarded as a preliminary step in developing an instrument to assess employees' practical intelligence in the context of organizational change, the results are encouraging. This should encourage researchers to further explore the possibilities of using situational judgement inventories for measuring other specific constructs.

5. Limitations

The inventory is not without limitations. The total number of participants used in various stages of test construction was smaller than that in Motowidlo's (1990) studies. The expert scoring key was developed based on 15 experts. Increasing the number of experts would have perhaps added greater generalizability to the scoring profile. Another limitation is the relatively small sample size used for testing the reliability as well validity of the inventory.

Notwithstanding these limitations, the preliminary analysis holds promise for the effective use of situational judgement inventory in the context of transformational organizational change. Recent studies indicate that situational judge-

ment inventories may not be domain specific and can be used in a variety of situations. However, since the scope of the pilot was limited to the context of organizational change, suggestions regarding SJI have been made only in this context in the paper. This instrument will have to be tested in different contexts to statistically prove its applicability in different contexts.

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Appendix A
Sample prompts for generating critical incidents

- Think about a time when someone really did a good job.
- Think about a time when someone could have done something differently.
- Think of a recent work challenge you faced and how you handled it.
- Think of something you did in the past that you were proud of.
- Think of a time when you learned some-thing the hard way. What did you do and what was the outcome?
- Think of a person whom you admire on the job. Can you recall an incident that convinced you that the person was an outstanding performer?
- Think of a time when you realized too late that you should have done something differently. What did you do and what was the outcome?
- Think about the last six months. Can you recall a day when you were particularly effective? What did you do that made you effective?
- Think of a time when you saw someone do something in a situation and you thought to yourself, "If I were in that same situation, I would handle it differently." What was the scenario you saw?
- Think about mistakes you have seen workers make when they are new at the job.
- Think about actions taken by more ex-perienced workers that help them to avoid making mistakes.

Authors' Profile

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Exploring relationship between Personal Values, Consumer Innovativeness and Consumer Involvement in Indian Consumer Purchases of Small Cars

Sushma Muralie

Abstract

This study investigates the relationship between the concept of personal value and consumption related behaviour in a very domain specific situation that is in consumer purchase of auto-mobiles. Taking consumer attitude as an aspect of behaviour this study attempts to establish the role played by consumer specific values in impacting different attitudes that have been used to measure consumer innovativeness and consumer involvement. Marketing firms through their various acts try to bring in attitudinal changes among their consumers.This research is expected to give interesting information on these attitudinal components which are other-wise difficult to understand. Although the scale for measuring innovativeness and involvement have long been established, these scales only help in identifying categories of consumers based on their innovativeness or grade consumers on their level of involvement. The present research is an attempt to identify and explain the underlying motives behind the different dimensions that measure customer's innovativeness and involvement in their pur-chase of small cars. The outcome of the study clearly indicates the influence of multiple values in consumer attitudes, this research also indi-cates the subtle combination of values that differentiate these attitudes in consumers.

Keywords: Personal value, Customer innovativeness, Customer involvement, Means and End Theory.

1. Introduction

Personal values are held as abstract, trans - situational aggregate cognitive categories at the top of hierarchical cognitive structure. These categories, concepts and cognitive structures are declarative knowledge which attaches meaning to product message (2005,Grunert and Larsen); it in effect means that it is the consumer's personal values that give meaning to products. A consumer's personal instantiations of values are also referred to as the personal motives behind a products purchase. According to Scholderer, Bredahl and Grunert (2003),the personal values in a product's purchase are the super ordinate goals that lead to activation of subordinate goal and behaviour routines that help achieve these super ordinate goals, imply-ing that it is the product specific personal values that   dictate behaviour.

Consumer innovativeness and involvement have known to have paradigmatic impact on con-sumer decision making and thus are of great relevance.   Where consumer innovation is conceptualized as a predisposition to buy new and different products rather than remain with previous choices and consumption patterns (IM, Bayus and Mason, 2003), it is an important concept for marketers as it helps in identifying innovators and has a direct influence on the success or failure of any new product. Con-sumer involvement on the other hand is looked at as an unobservable state of motivation, arousal or interest that is evoked by a particular

stimulus or situation and has drive properties. Involvement is little more participating and enduring in nature. The stimulus for this involvement is believed to come from a product, a service or a product category. (Beharrell & Dennison, 1995; Juhl & Poulsen, 2000; Mitchell, 1981; Zaichkowsky, 1985). This research is an attempt to link the three concepts that are believed to be largely product specific in a specific situation of consumer's purchase of small cars.

2. Theoretical Background

The interest of researchers in the concept of values in understanding consumer behaviour began when Rockeach (1973) proposed a set of instrumental and terminal values. The list of values developed by Kahle, and Timmer (1983), was one popular instrument used by many researchers to understand the relationship between values and other consumer behaviour constructs. List of values (LOV) has been used to define and segment consumers (Kamakura and Novak 1992, Muller, 1991). Thus began an era of research using the LOV. Nijmeijer, Worsley and Astill (2004) used LOV to study the relationship between values and lifestyle and demographic factors. Grankvist and Lekedal (2007) studied on the influence of values in impacting preferences and reported a positive association between the value of security and taste preference and the value of warm relationship and taste of eco friendly juices. Lea and Worsley (2005) studied the relationship between consumer beliefs in organic food, personal values and demography. In the Indian context, Roy and Goswami (2007) have studied the relationship between values and purchase frequency among college youths in the city of Kolkatta. Values and lifestyles have also been used to give psychographic profiles of customers of three leading newspapers in India (Anandan, Mohanraj & Madhu, 2006).

Research on customer innovativeness and customer involvement were largely studied for understanding the deterministic effect they had on consumer purchases and hence all the efforts of researchers were to identify a suitable scale to measure and categorize their consumer on this variable (Goldsmith & Hofacker 1991; Laurent and Kapferer, 1985). Individually interaction of one of these concepts with other consumer behaviour variables has been done e.g. innovativeness and banking attitude (Lassar, Manolis, Lassar, 2005), consumer profile and customer involvement in fresh meat (Verbeke, Vackier, 2004). The inter-relationship between involvement and innovativeness in the camera purchases has been done by Hynes, Niki, Lo & Stanley in 2006. This research explores the research gap that exists in understanding the role of product specific values in shaping consumer attitude of innovation and involvement. While this research will also attempt to identify specific values influencing the attitudes, it is also likely to throw some light on the fundamental causes for difference between these two consumer attitude constructs.

3. The three scales used in this Research

Three scales have been used to in this research and the following paragraphs present a brief discussion on how these have been developed or adapted from the existing literature for the purpose of our study.

3.1 Value

According to Rockeach (1973), value is an enduring belief that a particular mode of conduct is superior to the other and value is also considered an abstract and complex concept that can provide continuity to consumer behaviour. Others like Vinson, Scott and. Lamont (1977.), believe that value may prove to be one of the most important explanations and influences on consumer behaviour. Value

and emotions are inter - wined in a consumption situation and the values expressed in a consumption situation are the result of emotion that accompany the consumption experience, the consumer being the latent variable that links the emotion and values.

This research uses the Means and End theory (Gutman, 1982) to identify the personal values that are relevant to an individual in their purchase of automobiles. Means and End theory is normally used as an frame work to establish the cognitive structures which may be called as the declarative knowledge that give rise to meaning to products message. The psychological Means and End approach focuses on the linkage between attributes that exist in the products at the lower level (the"means"), the consequences provided by the attributes and the personal values (the "ends"). In this way consumers learn to choose from products with certain attributes to achieve their desired consequence. Means and End theory underlines why consequences such as, personal values are important.

The most common method to establish Means and End chains has been laddering. Laddering based on Means and End theory refers to an in-depth one-to-one interviewing technique used to gain an understanding of how consumers translate the attributes of the product into meaningful associations with respect to self. This is achieved by a series of direct probes using questions such as why is that important to you? With the objective of finding connections between a range of attributes, consequences and end values.The various means and end structures emanating from product attributes jointly form the meaning structure. Value research helps in developing suitable communication strategy and helps in segmentation and brand positioning etc which provide insights into how consumers reinforce their values through con-

sumption. Jantrania (2002) in her study "Customer Value in Organizational Buying: A Means-End Approach", suggests using these end values to develop a scale.

3.2 *Innovativeness*

Innovativeness can be defined as a personality trait (innate innovativeness) and is "the degree to which an individual is receptive to new ideas and makes innovative decisions independently of the communicated experience of others" (Midgley and Dowling, 1978; Hirschman, 1980)The typical research to understand innovativeness began with the quest of researchers to either understand the process of diffusion of innovation or their interest in measuring innovativeness to assign consumers into certain categories like innovator, adopters, laggards etc. The earliest researchers adopted the time of adoption concept to measure innovativeness (Rogers, 1962); however this came under severe criticism for both methodological and theoretical soundness from critiques such as Midgley and Dowling (1978). They called innovation as a hypothetical concept existing in the minds of the researcher postulated to explain observable phenomena, but existing in the mind of the investigator at a higher level of abstraction. On the methodological front the time adoption method could not be generalized and findings could not be compared across studies.

In place of time adoption method, Midgley and Dowling (1978) proposed a cross sectional approach to measure innovativeness, which was argued to be a measure of innate innovativeness of consumers, a personality trait possessed more or less by every one and which partially accounted for some observed innovative behaviour. This however cannot be used in study of innovativeness in a particular domain. Given the study findings suggesting little if any, innovativeness that may overlap across domains

or product categories, Hirschman (1980) used a domain-specific measure of fashion innovativeness.

According to Midgley and Dowling (1978) innovativeness does not reflect only buying behaviour but also a tendency to learn and adopt innovations within specific domain of interest. What makes the research on innovativeness interesting is that innovators have some specific characteristics. Highly innovative people tend to take some risk, show greater social participation, and have higher opinion leadership scores, be more knowledgeable about new products, be more involved in the product category, have greater media exposure and be heavy users of product of the product category (Pastore 1999). Goldsmth and Hofacker (1991) in their seminal work on innovativeness have developed a simple easily administered scale that could be adopted any domain of interest and used in surveys using the above stated consumer behaviour attitudes. They argue that, first a multi-item scale helps consumers to sum up their behaviour and attitude and second the multi-item scale ensures that the construct is assessed from a variety of perspectives,which increases the overall reliability of the scale. We have used items from this scale to the relationship between these items and product specific values.

3.3 Involvement

Consumer involvement is defined as a person's perceived relevance of the object based on inherent needs and values (Zaichkowsky, 1985). The concept of involvement originated from Split-Half theory where the assumption is that left and right halves of the human brain processes the information differently (Mittal, 1987). Krugman (1965) proposed that there are two levels of involvement; low and high and associated it with split-half theory. Later, consumer involvement was conceptualized on a con-

tinuum with low and high at the two extremes of the continuum (Zaickhowsky, 1985).

Importance and interest in the consumer involvement construct has resulted in an extensive body of literature with multitude of definitions and measurements. This has led to contradictory viewpoints on what involvement is and what it is not. For example, some believe it as perceived personal relevance (Petty,Cacioppo and Schumann, 1983; Antil, 1984; Richins and Bloch, 1986; Higie and Feick, 1989) while some others consider it as a motivational state (Mitchell, 1981; Bloch, 1982; Bloch and Richins, 1983; Greenwald and Leavitt, 1984; Mittal, 1989). Few others considered consumer involvement in a phenomenological view (Houston and Rothschild, 1978; Petty and Cacioppo, 1983; Greenwald and Leavitt, 1984).In spite of such diverse views; Mittal (1989) argues that there has been an agreement among various scholars that consumer involvement is a motivational force leading to consumer behaviour and action. Hence, for the study, a motivational paradigm of consumer involvement is considered and defined as unobservable state of arousal and interest and evoked by stimulus or situations in this case the stimulus being provided by product-specific values that are supposed to be having drive properties.

To measure the concept of involvement two scales have been popularly used. The first, Zaichkowsky's (1985) Personal Involvement Inventory (PII),which treats involvement as a unidimensional construct (20 items are summed to produce a single score). The second consumer involvement profile (CIP) was multifaceted. Laurent and Kapferer (1985) argued that a consumer's involvement cannot be expressed in a single score because the type of involvement is as important as its level. (1) the importance of the product class to the individual (i.e., the perceived importance of a good or activity to a particular individual, not its impor-

tance in an objective sense) (Havitz & Dimanche, 1990); (2) the pleasure or hedonic value derived from the product (i.e., involvement in recreational activities is pleasurable for most individuals and many authors suggest that the consumption of recreation often results in fun, enjoyment, amusement, fantasy, arousal, and sensory stimulation) (Csikszentmihalyi,1975; Holbrook & Hirschman, 1982; Mannell, 1980; McIntyre and Pigram,1992);(3) the sign or symbolic value attributed to the product (i.e., people often purchase a good or leisure service because they want to belong or differentiate themselves from others and often is intended to generate favourable perceptions among other people) (Havitz & Dimanche, 1990); (4) the risk probability associated with a potential miss-purchase; and (5) the risk consequences associated with miss-purchase. These risks include time and effort costs, monetary costs, physical danger, social risk (e.g., doing what is appropriate within a social/reference group), and performance risk (e.g., choosing an activity that fits skill level) (Brooker, 1984; Cheron & Ritchie, 1982; Selin & Howard, 1988).

Verbeke and Vackier (2004) in their study on the effects of consumer involvement in fresh meat confirm that involvement in meat is a multidimensional construct including four facets: pleasure value, symbolic value, risk importance and risk probability. Kyle, Kerstetter and Guadagnolo (2002) in their study on market segmentation using participant involvement have also found involvement to be a multidimensional construct. This serves as a basis of choosing the multidimensional construct given by Laurent and Kapferer (1985).

4. Research Objectives and Hypotheses

Researchers through their seminal work have long back established the fact that the concept of values, innovativeness and involvement are domain or product specific (Grunert,2005;

Goldsmith and Hofacker,1991; Laurent and Kapferer,1985). The construct of innovativeness is measured using six facets of consumer behaviour all having their origin in a specific area of interest which in our case is consumer purchase of small cars, while the construct of involvement measured using five facets is considered motivational in nature, the state arousal coming from the product itself. Thus in effect this research is an attempt to empirically establish the relationship between values, innovativeness and involvement.This becomes the first objective of this research. Based on this theoretical framework the first hypothesis for our study is:

H1 Each and every construct measuring consumer innovativeness and consumer involvement is influenced by a set of product specific values

While establishing the relationship between values and consumer attitudes may be of theoretical importance to researchers what is important to a marketer is how exactly these values influence attitudes of consumers and hence this becomes the second objective of our study. Innovativeness can be defined as a personality trait (innate innovativeness) and is "the degree to which an individual is receptive to new ideas and makes innovation decisions independently of the communicated experience of others" (Midgley and Dowling, 1978; Hirschman, 1980). Apparently amongst the product specific values that a consumer seeks in purchase of small cars, it must be the psychological values that should have a greater role in influencing consumer attitude of innovation. Hence the second hypothesis for this research is:

H2 Innovative consumer is influenced by their need for self respect and freedom values

Involvement is considered as an un-observed state of arousal and interest evoked by stimulus or situations having drive properties. Consumer

involvement has been related to objects or levels like product, advertising, message, programme (Sridhar, 2007). Since Involvement is such a concept that has its origin in the product and its related communication, the third hypothesis is:

H3   Involved consumer is influenced by their need for utility value like family value and safety value.

5. Research Methodology

5.1 The Research Instrument

There were three research instruments that were used in this research. The first one was the value scale developed using Means and End Theory as the theoretical base for consumer's purchase of small cars (Muralie and Mittal, 2010). Second a six item consumer innovativeness scale developed by Goldsmith and Hofacker (1991)was adopted suitably to study the consumer's innovativeness in purchase of small cars and third a five item consumer involvement scale (CIP) developed by Laurent and Kapferer (1985) which was suitably adopted to study the consumers involvement in purchase of small cars.

The product specific value questionnaire although it was used in the previous research done by the researchers, and the other consumer innovativeness scale adopted by us had to be tested for reliability. After checking the questionnaire for ease of understanding and clarity by getting the opinion of a few faculty members and students, the questionnaire was pre tested with a sample of 30 respondent's .the product specific value scale after removing one item had a cronbach alpha score of 0.76. The consumer innovativeness scale after removing one item had cronbach alpha scores of 0.70 which although a little low was acceptable because of the nature of analysis that we were planning to do with this construct. Some of the

reasons for this low scores could have been lesser number of items in this scale and also partly indicative of multi dimensionality of the construct. The CIP is a multidimensional scale and cronbach for this was not calculated.

The final questionnaire contained a total of 24 items along with the underlying dimension they indicated is given in table 1.The respondents were asked to respond on an 7-point agree-disagree scale was used (1 stands for strongly disagree and 7 stands for strongly agree).

5.2 Sample

The unit of investigation for the study was an individual consumer who was a user of small cars. Small car in a typical Indian context refers to a car with an engine capacity of 800 - 1000cc. These type of cars are hugely popular in India as they are economical both cost wise as well as fuel consumption wise. Sample respondents were chosen from various occupational categories from the city of Delhi. No restriction was put on age, sex, educational qualification and income of individuals as the purpose was to get a representative sample of customers for our study. This ensured a representative sample from the entire city. A total of 500 questionnaires were circulated and out of these 220 filled questionnaires were returned and 215 questionnaires were found acceptable.   The male to female distribution was 38 and 62 percent, respectively and the mean age of respondents was 38 years.

5.3 Statistical Analysis

Analysis was carried out using SPSS 13.0 for Windows. Cronbach alphas were calculated for the two of the three scales that is the product specific value scale and consumer innovativeness scale to achieve our objective of predicting respondent's role of product specific values in their innovativeness and involvement with the

product category.Linear stepwise regression was used. The different dimensions measuring innovativeness and involvement were taken as independent variable and the set of product specific values as dependent variable.

5.4 Findings

The consumer innovativeness and consumer involvement variables were treated as independent variables, while the product specific value variables as dependent variables in linear stepwise multiple Regressions, using F values of .05 for entry and .10 for removal as criteria. The cronbach alpha for the product specific value scale was 0.78 and the consumer innovative scale was 0.70 respectively. For all the ten variables measuring innovativeness and involvement the coefficient of determination or R^2 was calculated. It is worth while to note that many researchers have reported low R^2 values in psychographic studies (Villani, 1975; Gensch and Ranganathn, 1974; Nijmeijer, 2004; Roy and Goswami, 2007). Our purpose of running regression was to identify some of the reasons behind a consumers attitude of innovation and involvement and to enable the marketers to understand them better, design communicate strategies specifically addressed to them and make product specific changes to address this aspect of consumer behaviour.

The result of stepwise Regression is summarized in Table 3 and Table 4. The result proves our objective of the research that product specific values and consumer attitudes of Innovation and Involvement are related. The fact that each construct measuring Innovativeness and Involvement is predicted by a different combination of values supports our first hypothesis.

A look at the regression results reveal lot of information on the nature of variables that are used to measure these attitudes. Maximum variance (35.3%) is explained by the predictors

for media exposure variable, followed by 18.1% Variance for the personal experience variable explained by its predictors and 16.2% variance for the risk importance variable explained by its predictors. The variance explained for by the predictors for knowledge of product variable and hedonism variables was insignificant, a possible explanation for this is that both these attitudes may not have their origin in the product specific values we have used in our research

A look at the product specific value list reveals that at least ten product specific values having a significant impact on shaping consumer attitudes. A number of values are common to the facets measuring innovativeness and involvement. Economic value is common to both Social participation and opinion leadership. Self respect value common to social participation, media exposure, opinion leadership variable and sign value. Family value is common to social participation and media exposure. Inner harmony value explaining for variance in both media exposure and personal importance to product, safety value predicting both risk probability and sign value society value shows negative correlation to opinion leadership variable, pleasure value positively correlating with personal importance and negatively with risk probability. Freedom value commonly explaining both risk probability and risk importance. Pleasure value is positively impacting personal relevance to the product and negatively impacting risk probability. Environmental value impacting heavy user, media exposure and risk importance variable. Socio economic value is negatively correlated with sign value attitude of an individual. Involvement on the other hand is largely influenced by values from the product itself with utility values playing a larger influential role, however marketer need be concerned about emotions triggered by the product. This proves our second and third hypothesis.

Table 1 Different items measuring Values, Innovativeness and Involvement

Statements	Dimension
Product Specific Value Scale	
1. While buying a new car I would first like to check the cost of buying and maintaining the car	Economic Value
2. Comfort matters most in a car other things don't matter much	Comfort Value
3. The car I buy must be approved appreciated by my family members	Family Value
4. While buying a car reliability and performance of the car in the market is most important to me.	Security value
5. I would use my self gained knowledge while buying a particular car.	Self fulfillment Value
6. I will buy a car that is my choice in terms of design, features etc.	Freedom Value
7. I will buy a particular car because it reflects my personality	Self Respect Value
8. I will only buy a car that has a mass appeal and is appreciated by all.	Social Value
9. I will feel at peace with any car.	Inner Harmony Value
10. I will choose a car that's likely to give maximum fun and excitement.	Pleasure Value
11. I will not be ready to forego some minor safety aspects for other benefits in car.	Safety Value
12. I am concerned about emissions and will be much bothered about the environment friendliness of the car.	Environmental Value
13. I am conscious about fuel shortage and hence the criterion for selecting would be the fuel consumption.	Socio Economic Value
14. While buying I would certainly think about the congestion a car causes on the roads, the manoeuvrability, the parking space it requires etc.	Society Value
Consumer Innovativeness Scale	
15. If I had the resources I would like to own a new model of car as soon as it is launched	Social Participation
16. Compared to people from similar background I have changed cars more number of times.	Heavy User
17. In general I am the first one to know about a latest model of car launched	Media Exposure
18. I would want to be the first few owners of a new model of car.	Opinion Leadership
19. Generally I am the first one to know about the latest technology advancement/ models in automobiles much ahead of others.	Knowledge
Consumer Involvement Scale	
20. I am very particular about the car I drive , it is a very important decision	Personal Importance to product
21. Sometimes you do make mistakes while buying a car.	Risk probability
22. When you buy a car its hard to make a wrong choice	Risk Importance
23. I cant say that I particularly like the car I drive	Hedonism
24. You can really tell a person from the car that he or she drives	Sign Value

Table 2 - Results of Stepwise Linear Regression for Consumer Innovation Variables

Item	B	SEB	Beta	t	p(t)
Social Participation					
Self Respect Value	0.352	0.69	0.332	5.103	0.000
Economic Value	0.364	0.111	0.219	3.284	0.001
Family Value	-0.196	0.88	-0.150	-2.217	0.28
r= 0.371 R² = 0.138	Adj. R² = 0.126	F = 3/215	(11.288)	P <0.001	
Heavy User					
Freedom Value	0.352	0.69	0.332	5.103	0.000
Environmental Value	0.364	0.111	0.219	3.284	0.001
Society Value	-0.196	0.88	-0.150	-2.217	0.28
r= 0.372 R² = 0.139	Adj. R² = 0.126	F = 3/212	(11.366)	P <0.001	
Media Exposure					
Environmental Value	0.414	0.065	0.385	6.391	0 .000
Comfort Value	-0.343	0.063	-0.315	5.422	0 .000
Self Respect Value	0.286	0.060	0.271	4.735	0 .000
Family Value	0.215	0.079	0.165	2.723	0.007
Inner harmony Value	-0.126	0.056	0.129	2.248	0.26
r= 0..594 R² = 0..353	Adj. R² = 0.337	F 5/210	(22.881)	P <0.001	
Opinion Leadership					
Self Respect Value	0.306	0.65	0.302	4.686	0.000
Society Value	-0.216	0.80	-0.182	-3.712	0.007
Economic Value	0.224	0.105	0.142	2.123	0.35
r= 0.37 R² = 0.140	Adj. R² = 0.128	F = 3/211	(11.446)	P <0.001	

Knowledge in Product   - Insignificant

Table 3 Results of Stepwise Linear Regression for Consumer Involvement Variables

Personal Importance to product

Family Value	0.372	0.70	0.338	5.320	0.000
Inner Harmony Value	0.173	0.52	0.209	3.293	0.001
Pleasure Value	0.143	0.57	0.161	2.501	0.013

r= 0.425 R^2 = 0.181   Adj. R^2 = 0.126   F = 3/215   (15.618)   P <0.001

Risk probability

Safety Value	0.176	0.047	0.247	3.765	0.000
Pleasure Value	-0174	0.053	-0.231	-3.314	0.001
Freedom Value	0.125	0.049	0.166	2.531	0.012
Social Value	0.115	0.054	0.147	2.151	0.033
Comfort Value	-0.104	0.052	-0.133	-2.055	0.041

r= 0..0.356 R^2 = 0.127 Adj. R^2 = 0.106   F = 5/210   (6.100)   P <0.001

Risk Importance

Environmental Value	0.171	0.054	0.207	3.183	0.002
Society Value	0.184	0.061	0.193	3.010	0.003
Social Value	0.143	0.053	0.170	2.697	0.008
Freedom Value	0.110	0.052	0.136	2.113	0.036

r= 0.4031 R^2 = 0.162   Adj. R^2 = 0.146   F = 4/211   (10.207)   P <0.001

Hedonism Insignificant Sign value

Self Respect Value	0.200	0.071	0.195	2.826	0.005
Safety Value	-0.166	0.061	-0.172	2.711	0.007
Pleasure Value	0.168	0.070	0.165	2.384	0.018
Socio Economic Value	-0.165	0.067	-0.158	-2.480	0.014
Economic Value	0.214	0.103	0.133	2.084	0.38

r= 0.411 R^2 = 0.169   Adj. R^2 = 0.149   F = 5/210   (8.514)   P <0.001

6. Discussion

The findings reveal a lot of information for marketers to enable them to understand their consumer's attitudes better. We will first discuss the regression results for consumer Innovativeness. This was measured using five facets out of which the regression results revealed that the variance explained by the predictors for the knowledge in product to be insignificant and hence rejected for further analysis. Now the four aspects of innovativeness under study are discussed further. First, social participation is influenced by a the consumers desire for self respect and data reveals that they would do so only if economics permits them. Second, an attitude to change cars that is heavy users are influenced by the desire to choose; also these consumers show greater environmental concerns. Third, an attitude to be aware of the latest launches - Media exposure is perhaps linked to environmental concerns, self respect, consideration for family happiness and is also linked to the product's ability to give a sense of peace. Fourth, opinion leadership is influenced by desire for self respect the product gives, its cost and its impact on society.

A brief look at the entire concept of innovativeness reveals that the two dimension of social participation and opinion leadership though very similar in nature are influenced by the same variables which is self respect value and economic value.Yet   opinion leadership does not get influenced by society value whereas social participation is influenced by family value. This result in itself shows the ability of this regression result to predict subtle differences in the dimension based on the influence of values.

The inference for marketers is that innovation as a concept although very individualistic also gets   influenced by other set of values, economic dimension being one amongst them.

Thus, we may conclude that economics   will always impact consumers innovativeness. Similarly when we look at the heavy user variable we find heavy users are being influenced by their preference for choice, but they cannot be easily influenced to buy something that is not eco-friendly.

Similarly, the construct of involvement was measured using five facets out of which the variance explained by the predictors for hedonism were found to be insignificant and not considered further. The first facet under discussion is the aspect of personal importance to product.The results reveal this to be influenced by family value, inner harmony value and pleasure value, indicating perhaps that an Indian consumer attaches personal importance to a product because of her/his concern for the family. She/he considers a car as an item that gives pleasure and owning a car gives them inner harmony. The second and third aspect of discussion are the attitude of risk both in terms of importance and probability. Both originating from typical values arising from the usage of product and emotional components. Fourth, the attitude of considering a car symbolically and this is linked to self respect value and pleasure value with negative correlation to safety value.

Thus we can conclude that involvement as a concept is influenced largely by values inherently arising from usage of the product per se (may be called as utility values) and the other part is the emotional value such as inner harmony value and pleasure value. What we find interesting is the absence of a large influence by the environmental and society value.

A comparison between the two constructs of innovativeness and involvement reveals innovativeness as innate and individualistic and largely influenced by specific values which may largely have its origin in human emotions, with the product specific values also featuring as an

influence. A note of caution from researchers, the three concepts considered here is domain specific and hence no general suggestions can be made for across the board category of products.

7. Limitation

The concept of value itself is not adept at suggesting an answer to consumer attitudes. An individual's purchase behaviour is also impacted by other demographic variables like age, income, level of education etc. Besides this usage pattern, usage rate are also likely to impact the values and attitudes of individuals. This research was carried out in the NCR region of Delhi, the situation in other cities of India may not be similar and hence a broad conclusion about certain values impacting certain attitudes cannot be made with certainty.

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MANAGEMENT CASE

Excellence in Social Marketing
The WHO ORS Campaign for Diarrhea Management

Ashish Sadh and Milan Agnihotri

Abstract

Diarrhea is the second highest cause of deaths in children below five years of age in India and most of these deaths could be prevented by using Oral Rehydration Salts (ORS). The awareness about ORS was low amongst caregivers as well as Health Care Providers (HCPs). HCPs, though aware of the ORS therapy didn't recommend it since they perceive anti-diarrheals and antibiotics as faster acting alternatives to ORS. Even the caregivers believed that only medicines were sufficient to help their children recover from diarrhea. The World Health Organisation ORS (WHO ORS) campaign was initiated by ICICI Bank, a leading private sector bank of India in the year 2000 under the United State Agency for International Development (USAID) funded Program for Advancement of Commercial Technology - Child and Reproductive Health (PACT-CRH) project. ICICI Bank contracted McCann Healthcare and Corporate Voice Weber Shandwick (CVS), leading public relations company, to implement the campaign. The present case study provides the details about how a successful campaign was planned and executed over four years. The case describes the planning and execution of different phases of the campaign and how each of the phases were integrated. The case also highlights the challenges in marketing a 'Social Product', the role of buying behaviour analysis in designing a social marketing communication strategy.

Introduction

The WHO ORS campaign was initiated by ICICI Bank in the year 2000 under its USAID PACT-CRH project, as part of its commitment to use the power of the private sector to improve child and reproductive health. Under the PACT-CRH program ICICI Bank worked with Indian industry to develop and promote sustainable CRH products and services to meet India's health goals. Technical assistance for the WHO ORS campaign was provided by the USAID funded Commercial Market Strategies project (CMS) till September 2004 and subsequently by Private Sector Partnership - One (PSP-One). ICICI Bank contracted McCann Healthcare and Corporate Voice Weber Shandwick (CVS) to implement the campaign. Some of the largest Indian ORS manufacturers agreed to partner with and support the campaign, and agreed to promote their brands more widely to doctors and pharmacists. The campaign was endorsed and actively supported by the Indian Academy of Pediatrics (IAP).

The need for partnership

A joint effort involving agencies, institutions and industry was required to tackle the situation. The combined resources of all partners in a synergistic initiative would lead to correct practices amongst providers and caregivers.

ICICI Bank under its PACT-CRH programme set the ball rolling for the WHO ORS campaign with funding from the USAID and support from the IAP. The USAID funded commercial market strategies initially provided technical assistance in the form of marketing management, research and field teams and this was subsequently provided by the follow-on project, PSP-One.

Six leading pharmaceutical ORS manufacturers: CFL, FDC, Merck, Shreya Life Sciences, TTK Healthcare and Wallace Pharmaceuticals - initially joined hands in the campaign to promote the usage of WHO ORS among pediatricians, general practitioners, Indigenous Systems of Medicine Practitioners (ISMPs) and pharmacists. Dr Reddy's and Pharmasynth Formulations Ltd. subsequently joined the campaign in 2004 and 2005 respectively when they launched their own brand of reduced osmolarity ORS.

Each of the partners signed a Memorandum of Understanding (MoU) which was a tripartite agreement between the ORS manufacturing company, ICICI Bank and PSP-One. The MoU was an annual document with the specific objective to increase the correct use of commercially available, high quality low osmolarity ORS as the first line of treatment for children with diarrhea in the program areas.

The MoU outlines the roles and responsibilities of all the three parties and aims to stimulate the growth of the ORS market, to expand distribution and to get access of ORS. ICICI Bank was to allocate funds to support the communication campaign initiatives to enhance acceptance of ORS as the first line of treatment of diarrhea.The bank was also required to provide a program logo to partner manufacturers for using the same on their packs and other promotional materials. They were also needed to provide campaign materials developed by PSP-One to partner manufacturers free of cost.

PSP-One was required to provide assistance and technical oversight to the advertising and PR agency was needed to develop and implement the consumer interpersonal and mass media communication program designed to effect behavior change in terms of stimulating trial of ORS and correct and consistent usage of ORS. PSP-One field team was needed to detail 25,000 chemists and 20,000 doctors (non-MBBS) in order to promote the use of ORS composition for childhood diarrhea.

Manufacturers, on their part through this MoU agreed to participate in the program activities. They took up the responsiblity for the product quality and to make the product and the sales and promotional materials easily available through distribution channels throughout the program areas. Manufacturers were also bound to participate in programs designed and implemented in collaboration with professional associations like Indian Medical Association, etc. which were aimed at improving management of childhood diarrhea. Partner manufacturers were needed to detail to at least 8,000 doctors (General Practitioners and Pediatricians - MBBS only) in the target states, with a minimum of 500 doctors per state.

Target adapters and their behavior:

The Caregivers - The primary target audience were mothers and fathers, especially with children below the age of five. It was important that they were educated about the dangers of dehydration due to diarrhea and the required skills for managing the same by using WHO ORS as an effective treatment.

The Gatekeepers - Most caregivers take their children to general practitioners, pediatricians or ISMPs for treatment of diarrhea and rely on their expertise to determine the treatment. Therefore, it was crucial that the medical professionals prescribe and recommend WHO

ORS to caregivers. Studies showed that it was the non-MBBS general practitioners or less than fully qualified practitioners who dealt with the most cases of diarrhea and also that most doctors do not prescribe ORS but rely on anti-diarrheals and antibiotics. Hence convincing the medical fraternity was integral the part of this campaign.

The Providers - The pharmacists (chemists) were an important link in the chain since they needed to be encouraged to stock WHO ORS brands. They could play the role of advisors by recommending WHO ORS and educating caregivers about the correct preparation and its use. A pilot study conducted in Patna in the year 2000 showed that detailing or training them could significantly improve knowledge levels of the pharmacists.

The campaign focused on the urban areas of eight Hindi speaking states of northern India, which comprise 42 percent of India's population, and have higher infant and child mortality rates than the rest of India. Almost 63 percent of the caregivers seek treatment for diarrhea from private healthcare practitioners and that too largely from less than fully qualified practitioners or traditional healthcare providers. Hence the campaign laid special emphasis on training and detailing these healthcare providers and also detailing pharmacists and encouraging them to stock the appropriate brands.

Awareness of ORS

According to the National Family Health Survey 1998-99 (Table 1), the awareness of ORS stood at 62 percent nationally, but use was only 27 percent. Most caregivers preferred to give their children home-based solutions that were often insufficient and incorrectly made. Often doctors do not prescribe WHO ORS for childhood diarrhea - preferring other medicines. This put the children at risk of death due to dehydration. The use of ORS was even lower in North India, at 20 percent and these states had higher childhood mortality rates. Therefore, there was a need to change the current practices and to convert the awareness of ORS into increase in usage of ORS, especially WHO ORS.
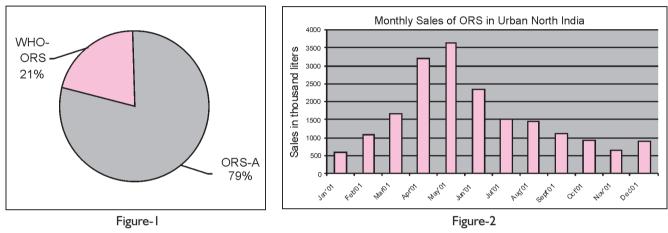
Table - 1

	North India (Project Area)	All India
Diarrhea among children <3	22%	19%
Awareness of ORS among caregivers	52%	62%
Use of ORS	20%	27%
Use of Homemade solution	2%	3%
Pill or syrup or injection used	52%	53%
No treatment	33%	27%

Source: NFHS 1998-99

The Market

The ORS market in urban North India was about 19 million liters in 2001. Almost 79% of this was accounted for by sales of ORS-A or the non WHO recommended formula (Fig. 1). The leading brand was Electral with a market share of 77%.

to stop the loose motions. There was a need to create awareness not only amongst the caretakers but also amongst the healthcare providers about the fact that most diarrhea-related deaths in children are due to dehydration. Additionally they were to be educated

Figure-1

Figure-2

(Source: ORG Pharma Sales Audit)

The ORS market was also highly seasonal with almost half of the total ORS sales being accounted for in April to June (Fig-2). During the period from April to June extreme heat conditions prevail in these states of India, making children more prone to health problems like diarrhea.

The Product:

As in most of the social marketing campaigns there was an idea (practice) as well as a tangible product that was to be adopted by the individuals involved in the buying behaviour process.

The idea and the practice:

Most of the caregivers believe that in case of diarrhea and vomiting the healthcare providers were to be contacted. However, they had more or less an indifferent attitude towards ORS. The main concern of the caregivers and the healthcare providers in most of the cases was

about the fact that these deaths can be prevented either by using Oral Rehydration Therapy (ORT) or by using ORS. It was also important for doctors to start prescribing the ORS in addition/preference to medicines in cases of childhood diarrhea. The caregivers are expected to adopt ORS instead of homemade solutions as the first line of treatment, as soon as diarrhea strikes in case of children.

The composition of ORS, recommended by the WHO, is an electrolyte solution of glucose and essential salts, i.e. sodium, citrate and potassium, usually sold in sachets of powdered form. (Source: www.rehydrate.org). A standard formulation for WHO ORS has been promoted worldwide since the 1970. After years of research a new formula of ORS was developed which had lower osmolarity that made it even more effective in treatment of diarrhea and vomiting.

The Program (Campaign):

The aim of the WHO ORS campaign was to promote increased usage of ORS, during the period 2001 and 2004. It especially focused on promoting WHO recommended ORS formulations, as a scientific and effective treatment for dehydration caused by diarrhea in children aged five years or younger as the first line of treatment in childhood diarrhea. The campaign was aimed at building the awareness about ORS and further inducing the change in the behaviours of the caregivers, the doctors, health service providers and the pharmacists. The campaign also promoted correct mixing, administration and feeding during diarrhea. Subsequently, since 2005, the campaign focused on quick introduction and adoption of the low osmolarity ORS formula and promotion of other home diarrhea management practices. Exhibits 01 to 10 contain some of the communication tools adapted during the campaign. Table - 3 summarises the evolution of communication campaign of WHO ORS.

Phase 1

Program Objectives

The following objectives were defined in terms of program outcomes and formed part of the contract between McCann and ICICI Bank.

- Increase use of ORS during last episode of diarrhea from the existing base figure of 26% to at least 60% by 2007
- Achieve total market growth of 5% per year for ORS

The Research Insight

Formative research was conducted to understand the current knowledge, attitude and practices in the target groups towards diarrhea management. The main barriers identified were

- Delayed action on the part of the caregiver due to:

  – Lack of awareness of the dangers of diarrhea

  – Not perceiving the real threat of dehydration

- ORS is not considered a serious line of treatment especially compared to medicines

Communication Development Research: Research played a central role in the development of all communication messages and also in tracking the outcome of program for each year. The tracking in turn was the foundation for strategy development for the following year.

Communication objectives: The campaign devoted itself to creating awareness for WHO ORS as the first and the most effective treatment for saving children's lives from dehydration due to diarrhea. The primary aim was to encourage the immediate use of ORS as soon as the first signs and symptoms of diarrhea become visible.
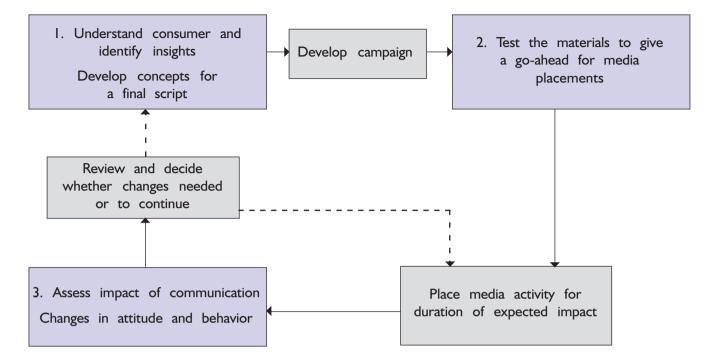
Table - 2 : The Campaign Research Cycle

Communication Campaign:

The key elements of the campaign were as follows:

- Creation of a logo to promote ORS as a category: a drop unit was created to capture the essence of 'amrit' or a drop of nectar that would fight dehydration.

- Incorporation of logo by the ORS partner manufacturers on their product packs and promotional materials.

- A mix of diverse media were used to reach out to the target audience through all possible touch points, like TV ads, radio spots, print ads, poster campaigns, direct contact program and PR.

The Champaign Logo

Communication mix and media:

Mass Media

A TV ad was produced with the aim to motivate caregivers to use WHO ORS in every case of diarrhea. The key messages were that WHO ORS is much more effective than the conventional home-based remedies, and that it is recommended by doctors.

Direct Contact Program

The direct contact program was a key component of the campaign that helped to reach out to caregivers directly. Demonstrations were organized for caregivers of children under five years of age in select cities of Uttar Pradesh, and New Delhi. They were encouraged to use WHO ORS in every episode of diarrhea and were also educated about the importance of correct preparation and keeping of WHO ORS at home.

Mailers were sent to doctors in partnership with IAP, encouraging them to work together to help prevent the millions of deaths due to diarrhea that take place every year due to dehydration; The mailers asked them to prescribe WHO ORS in every episode of diarrhea, especially for children.

In addition to this, an innovative program for pharmacists, **'Mystery Consumer Contest'** was designed, with an objective of increasing availability, visibility and recommendation of WHO ORS. It involved CMS teams informing the pharmacists about the contest and encouraging them to participate. Then, field workers posing as customers contacted these pharmacists and checked on the three parameters. The pharmacists who scored correctly on all three parameters (availability, visibility and recommendation) won prizes.

Public Relations

There was continuous Public Relation (PR) support since the start of the campaign in 2002. The PR campaign in the initial years focused on motivating Gram Panchayats (GP) & Pediatricians through the IAP to prescribe/ recommend ORS to the target market along with home remedies such as the 'salt-sugar' solution as first line of treatment.

A series of health articles were placed on pre season and diarrhea season on topics such as

'10 tips for diarrhea management'; and 'How to prevent diarrhea', etc. All articles were endorsed by leading doctors across the country.

The Results

As a result of the first year of the campaign, the annual market volume for ORS and WHO ORS in North India in 2002 grew by 17 per cent (3.3 million liters) and 46 percent (1.9 million liters) respectively over 2001. The internal sales figures of the partner manufacturers also corroborated these trends.

Over 11,500 pharmacists were covered under the mystery consumer contest out of which a total of 4,800 gave correct answers. Further according to an independent survey held during end of the year 2002, it was found that WHO ORS was available in about 55 percent of pharmacist in the target area, in comparison to only 23 per cent in 2001.

While the campaign succeeded in increasing the use of WHO ORS in North India, tracking studies at the end of the first year campaign showed that knowledge about correct preparation of WHO ORS was still relatively low.

Phase II

The situation

The awareness and usage levels did show a rise in post phase 1 of the program, but the new problem that surfaced was that the consumers were not mixing the right quantity of ORS with water, leading to under or over dilution. Hence the efficacy of the solution reduced. As a result the consumers finding no benefit with ORS kept on drifting back to other incorrect means of diarrhea management. This problem had to be tackled urgently to sustain the interest of the consumer in ORS.

The objective

The objective of phase-II campaign was to emphasize the correct preparation of WHO ORS.

The 2003 campaign, while retaining the objective of promoting increased usage of WHO ORS in every case of diarrhea, also placed emphasis on making target groups aware of the importance of correct preparation of WHO ORS. The need to be prepared and to stock WHO ORS at home was also highlighted.

The Communication Campaign

The McCann Healthcare India team again swung into action and created a fresh multimedia campaign to increase awareness about correct preparation of WHO ORS among caregivers and its use.

Mass Media

A new television commercial was produced that highlighted the need for WHO ORS, showing the step-by-step procedure. The message was simple; preparing WHO ORS correctly was as important as giving WHO ORS in every episode of diarrhea.

Print advertisements were used in conjunction with television advertisements. Advertisements were released in key Hindi women's magazines along with articles on the prevention and treatment of diarrhea.

Direct Contact Program

The highlight of the direct contact program in 2003 was a team of trained promoters calling door-to-door on 77,000 caregivers with children less then five year of age in their home.

A program called 'Gift a life' was conducted for ISMPs with an objective to increase the numbers of prescriptions for WHO ORS.

National ORS Day

The National ORS Day - July 29 was identified as a day dedicated to the cause. To promote awareness, especially among more vulnerable groups that were prone to the disease during the monsoons, numerous events were organized by various partners and CMS field teams.

To commemorate the first National ORS Day media meetings and media conferences were organized.

Free of cost announcement of 'National ORS Day' was facilitated in Radio City in Lucknow.

A two-minute capsule was incorporated into one of Indian's most popular TV series among women "Kyonki Saas Bhi Kabhi Bahu Thi" on Star Plus.

Delhi Transport Corporation and UTI Bank permitted the display of the campaign material in their buses and ATM counters respectively, free of charge.

Another partnership was forged with Lifebuoy/ Hindustan Lever Limited. Special posters were designed for publishing the use of ORS. These posters talked about use of ORS in treatment of diarrhea and about prevention of diarrhea through hand washing with one of their leading brand of soaps. For ORS day events over 102 stories were placed in the media across key program states providing more visibility and credibility to the program.

The Results

After the second year of the campaign, the market volume for ORS and WHO ORS in North India continued to grow. Sales of ORS increased by 10 per cent (2.2 million liters) and of WHO ORS by 19 per cent (1.1 million liters) compared with 2002.

Phase III

The situation

More and more caregivers were now opting for WHO ORS in the treatment of diarrhea. But what needed to be reinforced was the fact that WHO ORS is the first line of treatment and not an adjunct to some other treatment. The key barrier to using ORS as the first line of treatment appeared to be the fact that most household did not keep ORS at home and therefore in the time that it would have taken to procure ORS most caregivers felt that they could manage with a combination of medicines and home remedies which were usually already available at home. Therefore, the need was to reinforce the stocking of WHO ORS at home and to start giving it immediately when diarrhea strikes.

The objective

The objective of phase-III was to promote WHO ORS as the first line of treatment in childhood diarrhea.

The main thrust now was to convert the mindset of the target audience from reactive to a proactive one of being prepared for the next incidence of diarrhea.

The Communication Campaign

McCann Healthcare India retained the role of communication partners and produced a new campaign in line with the aforementioned objectives. The PR campaign too was designed to this effect.

Mass Media

Based on rigorous formative research among caregivers two new advertisements were produced. The first ad impressed upon caregivers that diarrhea can strike anytime and it is important to keep WHO ORS at home and give it as the first line of treatment. The second was to demonstrate the dangers of dehydration due to diarrhea to a child, and that WHO ORS is the way to save the child's life.

Public Relations

The main objective for Public Relations activities was to build, sustain, and increase the media support and commitment to the campaign in terms coverage of events. Additional PR thrust was on bringing partners on board to help multiply the effect - media companies; celebrities; corporates with high public interface and doctors.

An innovative tie-up was done with PVR, an entertainment group. The tie up included the run of WHO ORS slides on select screens at the beginning and at the intermission of various movies. In addition, 7 multiplexes displayed posters of WHO ORS making the touch points reach 6, 27,200 viewers in a week's time

National ORS Day

A series of media innovations were executed on National ORS day 2004:

Channel-fillers with celebrities endorsing WHO ORS as the first line of treatment were created in partnership with Sahara TV. The WHO ORS campaign logo appeared with the channel logo on the Sahara news channel and remained on-screen throughout the day.

Seeing the success and encouraging response of in-serial placements last year, In-serial promotions were worked out with the three leading Indian satellite channels.

CMS teams organized a range of activities in 34 key cities including rallies, school events and interview in print and electronic media. More than 100 publications and several leading TV stations in particular, covered these activities. As a result some 259 clips were generated on television network.

Direct Contact Program

A team of trained promoters went door-to-door and visited 200,000 caregivers with children under the age of five in selected cities of Uttar Pradesh and Madhya Pradesh. The contact involved an explanation of the dangers of dehydration and diarrhea, a demonstration of correct method of preparation, and the provision of free ORS samples and leaflets on diarrhea management. More than 100 CMS staff continued to call upon 28,000 ISMPs and 28,000 pharmacists to encourage increased support for correct use of WHO ORS.

The results

The total market in urban North India grew by 8 percent and the WHO ORS market grew further by 16 percent (up to June 2004 over June 2003). However, stocking during this period did not increase substantially. Probably the campaign could not really convince substantial number of caregivers to stock ORS at home.

Phase IV

The situation

This time WHO and UNICEF brought out a new improved version of the existing formula of WHO ORS. This new low osmolarity ORS was more effective in treating diarrhea and vomiting. The ORS with Low Osmolarity had reduced sodium concentration to 75 mEq/l, glucose concentration to 75 mmol/l, and its total osmolarity to 245 mOsm/l. compared to the original solution which contained 90 mEq/l of sodium with a total osmolarity of 311 mOsm/l. There had been a concern that the original solution, which is slightly "hyperosmolar" when compared with plasma, may risk hypernatraemia (high plasma sodium concentration) or an increase in stool output, especially in infants and young children. The old formula had to be completely replaced from the market in a phased manner. Hence there was this pertinent need to educate all target groups about the new ORS formula and it's efficacy.

In June 2004 Government of India adopted the new formula of ORS (with low osmolarity) and accordingly all manufacturers were required to shift to the new formula.

The Objective

The key focus areas for the campaign in 2005 were: To promote the use of low osmolarity WHO ORS, which is more effective in controlling diarrhea and vomiting. Within the larger campaign target audience of SEC A-D the campaign focused on the more vulnerable SEC C and D segments. The target was to achieve total market growth for low osmolarity ORS of 15% over two years and to increase the use of ORS during last episode of diarrhea from the existing 2003 base figure of 48% to at least 60% in two years.

In addition to messages on benefits and efficacy of low osmolarity formulation, key messages for home management of diarrhea like continued feeding, breast feeding and hand washing were also incorporated in interpersonal communication tools like visual detailer for providers, caregivers and through direct contact program leaflets and provider merchandize. Also care was taken to ensure that while promoting low osmolarity ORS, the communication messages were developed in a manner so as not to discourage caregivers from using home remedies.

The following sub-objectives addressed the key target groups:

- Create awareness and educate caregivers of children under the age of five to use the new low osmolarity WHO ORS as the first line of treatment against diarrhea.

- Get general practitioners, pediatricians and ISMPs to prescribe the low osmolarity ORS in every episode of diarrhea.

- Motivate pharmacists to stock and recommend the new low osmolarity WHO ORS.

The Communication Campaign

McCann Healthcare India took up the task of creating this awareness about the new low osmolarity ORS formulation. The highlight of this year was the launch of 'Saathi Bachpan Ke' initiative. This initiative was specially focused on SEC C and D clusters in urban areas. The campaign also got a brand ambassador in the form of Ms. Smriti 'Tulsi' Irani, noted television personality who was appointed the ORS Child Care Angel. Her presence evoked an overwhelming response from masses, the media and various stakeholders.

Another ad on to the campaign was the new Teacherji advertisement to drive home the message of better and more effective low osmolarity ORS formulation. In addition to regular media, cinema and local cable TV were used for wider reach. Merchandise for retail visibility were also developed to upfront the ORS manufacturing partner brands at the retail level.

Mass Media

The Teacherji ad showcased how the new formulation of WHO ORS brings relief from diarrhea quickly.

Public Relations

The objective for the campaign 2005 was to launch the new ORS formulation. A host of activities were conducted to disseminate the importance and benefits of the new formulation.

To reach out to the medical fraternity a doctor program was initiated whereby seminars were organized. As a result 39 clips were generated through seminars as PR stories.

National ORS Day

To observe the National ORS day noted celebrity 'Smriti Irani' was brought on board as the Child Care Angel. An association with the Department of Post was initiated to release commemorative first day cover on National ORS day. A press conference was organized in New Delhi to announce the campaign's goodwill ambassador and release the special cover. PR extended support to direct marketing activities. The ORS field teams were created into a PR property- ORS Task Force. City based eminent personalities were invited to flag off the task force in the city. The flag off became a photo opportunity for the local media. A tie-up was facilitated with Kendriya Vidyalaya Schools to organize a painting competition 'WHO ORS Paint a Healthy Future' in 36 program cities on Pandit Jawaharlal Nehru's 116th birthday. This resulted in creating awareness about diarrhea, dehydration and ORS amongst younger population.

Direct contact program

A trained team of promoters (Mothers Direct Contact Program) went to caregivers, ISMPs, general practitioners and pharmacists in the target states to create awareness about the new low osmolarity ORS. Additional messages on continued feeding, breast feeding and hand washing were incorporated in interpersonal communication tools like visual detailer for providers and caregivers and direct contact program leaflets and provider merchandize.

The results

As per the campaign tracking study, the ORS campaign in 2005 achieved a significant increase

in ORS use among caregivers who reported that their child had diarrhea in the last six months. ORS use increased from 48% in 2004 to 58% in 2005.

The corresponding usage figures for ORS use in diarrhea reported in last two weeks increased from 41% to 45%. Usage of home remedies in this case also went up from 12% to 29%.

For incidences of diarrhea reported in the last six months, usage of ORS as the first line of treatment also increased from 30% to 41%. Simultaneously first line use of anti-diarrheals like pills and syrup reported a decline from 39% to 28%. The corresponding figures for ORS use in diarrhea in the last two weeks went up from 28% to 33% while anti-diarrheals decreased from 45% to 35%.

Overall Performance of the Campaign

The tracking surveys annually conducted by CMS/PSP-One suggest that the campaign has had considerable impact. Use of ORS in the target audience increased from an estimated 25 percent to 45 percent (see Figure 3). Knowledge and practice of health providers have also improved significantly. Sales of ORS increased by 37 percent (from 18,646 liters in 2001 to 23,199 liters in 2006) and perhaps most significantly the use of ORS as the first line of treatment increased as the use of medicines decreased (see Figure 4). The total sales of ORS grew by 51% during the corresponding period. Figure 5 indicates the growth in ORS sales volume in project states.
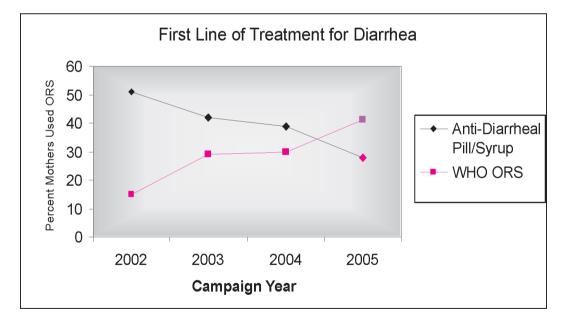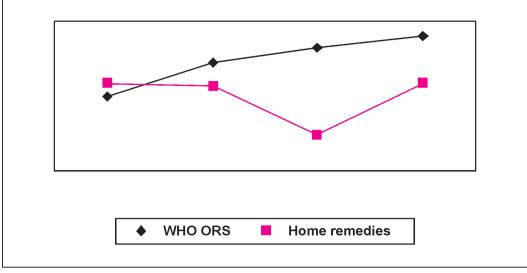

Figure-3

Figure 4

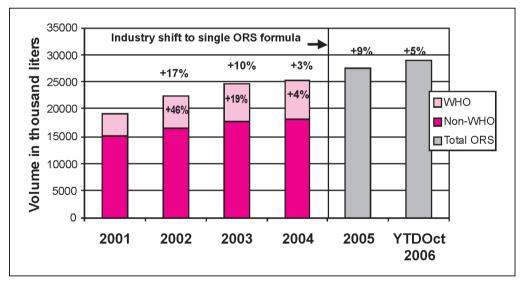**Source: Annual tracking study 2005 by Synovate**

Figure 5 : ORS Sales Volume in Project States:

Source: ORG Pharma Audit 2001-04 & IMS Sales Audit 2005-06

Achievements

Changes brought about by the campaign:

Policy change: In August 2003, a special task force of the IAP was convened with the assistance of CMS to review the guidelines for management of diarrhea in children. The task force's recommendations, formally endorsed by IAP, was to use the low osmolarity WHO recommended ORS formula as the treatment of choice, and this was conveyed to the Ministry

of Health and Family Welfare and the Drug Controller General of India. This was formally adopted by the Government of India in 2004 and commercial manufacturers launched the new low osmolarity WHO recommended ORS formula in 2005.

More manufacturers: As a result of achievements of the campaign, there have been a number of changes in the industry and policy environment. Many companies are entering the category with new products conforming to WHO recommendations. This is expected to further accelerate ORS market growth.

Institutionalizing the National ORS day: The National ORS day was started by the program, to highlight the disease burden of diarrhea and to communicate the messages about ORS and childhood diarrhea management. Over the years this day received prominence and recognition from the government, the industry and also from the medical community. July 29 is now observed every year across the country as an important day to fight against diarrhea.

Sharing lessons from the campaign

The success of this campaign demonstrates the need to integrate certain essential components into any behavior change communication campaign.

Partnerships works

The success of the WHO ORS campaign is largely attributable to the partnerships that were forged at the onset and have been strengthened over the years. These partners have used their unique strengths in a synergistic manner to achieve the tall objectives set for them. The combined efforts of ICICI Bank, USAID, IAP, CMS/PSP-One field teams, McCann Healthcare India, partner manufacturers, local associations and authorities in the target area, and many others who have made the program a success.

Focus on targets

Communicating the right message to the right audience is the first step. The program has been a success because it identified the crucial messages required to encourage trial and use, and focused on different stages of the behavioral change process from informing non-users to convincing potential intenders and retaining and reinforcing current users.

Balanced and consistent communication

Communication cannot work in isolation, especially in today's dynamic environment. The achievements of the program can be attributed to a well-balanced campaign that used an even balance of messages that percolated down to the right target groups and were converted into action. Whether it was through mass media, public relations or activities, all the different elements of the integrated communication campaign focused on consistently delivering the same messages.

Leveraging media and marketing partnerships

In today's communication environment where most media is expensive, the WHO ORS campaign worked closely with media partners to inform them about the social and generic nature of the campaign, which allowed it to leverage huge benefits in terms of pro bono media coverage.

Another major success for the program is in the form of acceptance of the program campaign communication materials by National Rural Health Mission (NRHM), Government of India. On USAID's initiative NRHM accepted the WHO ORS Teacherji campaign in 2005 and telecasted it over many channels using their own budgets.

Table 3

Phase	Objectives	Activities	Achievements
I	To induce familiarity with logo. Change of attitude towards ORS as category. Recommendations by doctors	• Creation of logo to promote ORS as a category • Partnering with ORS manufactures • Mailers were sent to doctors in partnership with Indian Academy of Pediatricians (IAP). • 'Mystery Consumer Contest' to increase availability, visibility and recommendation of WHO ORS • PR- A series of health articles placed on pre season and diarrhea season on topics such as '10 tips for diarrhea management'; 'How to prevent diarrhea', etc.	• Incorporation of logo by the ORS partner manufacturers on their product packs and promotional materials. • Annual market volume for ORS and WHO ORS in North India in 2002 grew by 17 per cent (3.3 million liters) and 46 percent (1.9 million liters) respectively over 2001.
II	To enhance the knowledge about correct preparation of WHO ORS. To emphasize the need to be prepared and to stock WHO ORS.	• A new TV commercial highlighting the need for WHO ORS, showing the step-by-step procedure for preparation. • Print ads in key Hindi women's magazines along with articles on the prevention and treatment of diarrhea • Trained promoters calling door-to-door on 77,000 caregivers with children less then five year of age in their home. • Identification of the National ORS Day - July 29 dedicated to the cause. • Incorporation two minute capsule in India's most popular TV series among women "Kyonki Saas Bhi Kabhi Bahu Thi" on Star Plus.	• After the first phase of the campaign, the market volume for ORS and WHO ORS in North India continued to grow. • Sales of ORS increased by 10 per cent (2.2 million liters) and of WHO ORS by 19 per cent (1.1 million liters) compared with 2002.
III	To reinforce the fact that WHO ORS is the first line of treatment and not an adjunct to some other treatment. To reinforce stocking of WHO ORS at home and to make caregivers start giving it immediately when diarrhea strikes.	• Additional PR thrust was put on bringing partners on board to help multiply the effect - media companies; celebrities; corporates with high public interface and doctors. • Tie up with PVR and other multiplexes to run the slides and to display the posters. • Partnering with Sahara TV to telecast channel fillers with celebrity endorsement on National ORS day. • In serial promotion and brand placements. • Different activities on ORS days were covered by several dailies. • Door to door promotion through free samples, demonstration for ORS preparation and distribution of leaflets.	• The total market in urban North India grew by 8 per cent and the WHO ORS market grew further by 16 per cent (up to June 2004 over June 2003). • Stocking during this period did not increase substantially.

Phase	Objectives	Activities	Achievements
IV	To promote the use of low osmolarity WHO ORS To communicate the key messages for home management of diarrhea like continued feeding, breast feeding and hand washing.	• Launch of 'Saathi Bachpan Ke' initiative. • Appointment of Ms. Smriti 'Tulsi' Irani as brand ambassador • Use of cinema and local cable as media for communication. • Development of merchandize for retail visibility. • Seminars were organized to reach out to the medical fraternity. • Creation of trained team of promoters (Mothers Direct Contact Program) and its visits to the caregivers.	• ORS use increased from 48% in 2004 to 58% in 2005. • Usage figures for ORS use in diarrhea reported in last two weeks increased from 41% to 45%. • Usage of home remedies in this case also went up from 12% to 29%. • Usage of ORS as first line of treatment also increased from 30% to 41%. • First line use of anti-diarrheals like pills and syrup reported a decline from 39% to 28%.

Exhibit I

Exhibit 02

Visual Aids

Exhibit 03

Posters

Exhibit 04

Measuring Glass

Exhibit 05

Consumer Leaflet

Exhibit 06

Stickers

Prescription slips

Shelf strips

Exhibit 07

Non-MBBS GP Mailers
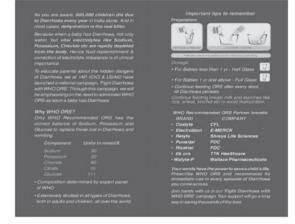
Exhibit 08

IAP Mailers

Exhibit 09

ORS Day Press Advertising

Exhibit 10

Certificate for participating professionals

Authors' Profile

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Milan Agnihotri is the Strategic Planning Director with McCANN World Group. He has been supervising the operations in China and Malaysia. Earlier he was been associated with Inetrface Communications and Trikaya Grey advertising Pvt. Ltd. He has earned his PhD in the field of Advertising. He was a faculty in Mudra Institute of Communications Ahmedabad. He was also served as a visiting faculty at IIM Indore, IIM Kozikode and SPJIMR.

PERSPECTIVES

Excellence in Education and R&D: Some Personal Thoughts[1]

Deepak Pental

I believe I am a mediocre who does not like the culture of mediocrity. I want to see excellence and struggle for it. I think this country with its history of subjugation and feudal hierarchical system requires success stories which are built on hard work and fair play. Success stories lift the morale of the country and we are all concerned that the morale of the country should not go down.

India is a complex country. There is hardly any country in the world which has such cultural and linguistic diversity. It is a miracle that this country has survived. All those analysts and opinion makers who speak nice words about India today, many of their brethren in the west had written off this country as a basket case, as a country that cannot win.

Sprinters and Marathon Runners

Management graduates are sprinters. One has to be flashy, quick decision maker, nimble footed and, above all, have the ability to win in short term. My favourites are marathon runners, as I come from the world of research on crop plants where a single breeding cycle is of 6 to 7 years duration. I find that in this country, where so much of science and technology is required, the best of the minds are not interested in it, as it takes too long a period to attain recognition. Today we feel that the best jobs are in the managerial roles, where you operate things and take decisions, although the complexities and requirements of nimble footedness have changed. The old system of bureaucracy particularly in the public sector is too conservative and maintains the status quo

whereas the new one, at least in the private domain, operates in a more competitive mode. On this I am speaking from a distance. I have never worked in the corporate sector. My world is that of a university, as a researcher who starts some work in R&D and hopes that something would be achieved. It is every researcher's desire, like any other human being, to have visibility and recognition no matter where he/she works.

Challenges Facing Researchers

Let me tell you that the Indian science bureaucracy that we have is even worse than the IAS and IPS bureaucracy. When I wanted to return to India, head of a few institutes asked me why I want to return. This was very insulting. It was a big opening for me when Tata Energy Research Institute (TERI) offered me a job because none of the established institutes were prepared to use my knowledge in the area of genetic engineering of crop plants that was just developing at that point of time. To give you an example of science bureaucracy dragging its feet, the decision to bring dwarf wheat into India was not a decision of the science bureaucracy. It was the decision of Mr. C. Subramaniam, union agriculture minister in the 60s and his government. He realized that we are in a pitiful condition in this country in terms of food availability and we need to access the best technology available globally. Scientists might have basked in the glory of the green revolution later on but the knowledgeable people know the true events.

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1   Address delivered in the conference on 'The Journey of Excellence' organized at Indian Institute of Management Indore.

At TERI we started with great enthusiasm. We converted a rented house into a laboratory, where we did some quality work. This taught me that one can do research in India, if somebody backs you up. As we went along, I felt that if we could work on a crop like oilseed mustard that is an India specific crop grown in 6 million hectares of land, by bringing in the latest technology, we could be self-sufficient in edible oils. As TERI was ready to support us, we started a programme on breeding for developing hybrids in mustard. In many crops hybrids have been found to be more productive than the pure-lines. Hybrid corn that was developed and grown in the US led to very high yields and wealth creation in that Country.

Examples available at the global level clearly show that one has to invest in a focused way in science and technology, if one wants to win. Sadly, India's policy is one of remaining alive. In science and technology, barring a few areas like space, we are neither dead nor running. We have chosen a policy of breakeven. We produce good students and export them. Indian engineers have earned quite a name in the Silicon Valley and in the US technology schools. So the learning they did in India served the American economy much more than the Indian economy. At Delhi University, we produced six bright students in the last academic year in the Genetics department. All six of them got fellowships to go abroad. So the Indian talent is going to be grabbed by the developed countries, as they don't want to lose their head start in science and technology. If they lose that to the developing world, what will they be left with? There is nothing to bank upon to create future wealth for their countries.

In TERI I could not get what I wanted due to lack of funding. The initial support started dying out. So I moved to an assured environment of a university. I had spent most of my life time in the universities. Let me inform you that universities are the most neglected institutions of India. Positions like vice-chancellor are often filled through patronage, particularly in the State Universities, rather than on the basis of ability and academic credentials.

Universities and Research

When I joined University of Delhi, South Campus in 1984 the buildings that were meant for housing Life Sciences Departments were lying incomplete for the last 14 years. Three contractors had changed but the task was still incomplete. I thought this was the end of any research carrier. I had a project from the Department of Biotechnology, but the funding was too little for a full-fledged breeding programme. After deep thinking, I submitted a project on mustard breeding to the National Dairy Development Board (NDDB), as NDDB was involved in the edible oil self-sufficiency mission. So when I went to Anand, I showed the work on hybrid mustard to the then chairman of NDDB, Dr. V. Kurian. I informed him that when east European mustards are crossed with Indian mustards, the yield increased by about 20-30%. This was found in our earlier work at TERI. Dr. Kurian, always a risk taker for a good cause, granted me a project of Rs. 5 crore. Unlike our scientific bureaucracy which tends to underfund projects, we got reasonable funding to start a long term breeding programme. When I went to Delhi University Registrar to import chemicals for the project, he declined to sign, asking what I would do with so many chemicals. I realized why people in the University are unable to do good experimental research. Nobody supports experimental science properly in the universities as the shape of things in a premier university like the University of Delhi showed. But we persisted with our research dreams and achieved reasonable breakthroughs in our R&D work. Persistence pays.

Bringing about the Changes

My predecessor and I struggled to get adequate funding from the UGC to improve the state of buildings at the University of Delhi. Today everyone appreciates the buildings that were repaired through external funding and have been maintained well. A few years back, the Vice Chancellor's office, otherwise a heritage building, was one of the most horrible-looking buildings in the University. With the efforts of my predecessor the building got a new look and facilities that everyone appreciates. There was a horrific state of affairs even in courses and curricula. The University was granting BA (Pass) degrees following the British period when those who failed in BA (Hons) courses were given a BA (Pass) degree; this had to be changed. So BA (Pass) was converted to BA programme. There was a whole catalogue of sins, the biggest being lack of desire to change course content. Besides, the inability to evolve, universities also suffer from vacuous politics since the 1970s. Due to political turmoil in the 70s, our universities became hot beds of petty politics. As a consequence, the central government started funding small institutions for R&D and professional education. As an example the student intake at IIM Indore is almost the same as that at FMS, University of Delhi. But the University has so many other subjects and courses in a mode which is followed by the universities all over the world.

In the past couple of years the government has woken up to the plight of Universities and realized the importance of providing reasonable grants to the universities and educational institutions. So three years back we got our first extra grant of Rs. 35 crores which we used to buy equipment and computers for undergraduate students so as to improve the standards of undergraduate education.

When the OBC oversight committee met, I told the chairman of the committee Mr. Veerapa Moily, that time has come when per capita expenditure on students should be considered as a method for funding the Universities. He agreed. Unfortunately, due to our feudal mindsets, UGC and HRD like any other government organization want institutes to run after them like beggars for improving the Universities.

Need of Marathon Runners

Coming back to research interests of my laboratory, we have developed high yielding hybrids and changed the quality of mustard, making the quality of oil superior to even that of olive oil. This encourages me to say that once we put our minds into creative places, a kind of excellence can be created and mediocrity can be kept at bay. Removing the mindset of mediocrity will also require the mentality of a marathon runner. It will take time to defeat the mindsets of mediocrity. Excellence in science and technology cannot be achieved in the short run even after required reforms have been made.

We need vision, dedication and a long term perspective and universities should take a lead role in science and technology and R&D. Finally, marathon runners are as important as sprinters.

Author's Profile

Deepak Pental is the Vice Chancellor of Delhi University, New Delhi.

BOOK REVIEWS

Tiya - A Parrot's Journey Home

A P J Abdul Kalam

"Tiya: A Parrot's Journey Home" by Samarpan is indeed a great creation. I used to get a number of books from people whom I meet. Also, I buy books- whenever I get an opportunity, from bookshops or at Book fairs. Many good books adorn my personal library and some books are close to me. But, Tiya is one such book which influenced and inspired me a lot, because of its theme - 'conscience'. Conscience is indeed a part of everyone of us and this message is beautifully painted and well presented by Monk Samarpan. The good conscience of the parrot succeeded to completely change Tiya's way of life. Fly, fly, fly and visit the strange world in the planet Earth and acquire knowledge.

'Anger is not a sign of intelligence'. Not only the parrot understands it, but every reader gets a message. One of the very important message that inspired me is: 'you need to know that you are different, you need to realize that you are much more than what you think you are, and you need to actualize this through your actions, by achieving more than you think you can'.

How can we shape our conscience? I asked myself. Conscience can lead to good path and also to different paths. When the parrot gets the beautiful message, it is unique. 'There are better things to do in life than to shed tears for stupid reasons. Get out of this place. Fast. What a beautiful message from a good conscience Hans, and I completely agree with the author when he says through Hans - 'in fact, anyone could achieve much more than they thought was possible. I was indeed inspired by a statement through Tiya, 'I feel that probably we are programmed to live in the present, and this is why we tend to forget the past, or think of what might happen in the future. This doctrine of the Monk is my most favourite statement to my young friends below eighteen years. Iceberg birds give a beautiful message to have courage - 'Dangerous - what danger can there be? Fear is the noose of the weak, courage is the ornament of the strong.

The journey of life is indeed an experience. The mind enriched with knowledge always (earns from life's every phase of teaching). The parrot's experience evolves a philosophy of life. 'Experience gives knowledge, and knowledge is strength. Strength is peace, and I was at peace. While climbing a peak you go up and also down. The essential- thing is to keep moving - climbing up and down are irrelevant in the journey of life'. Another message from this book 'Tiya', which can be spread is: 'reaction causes involvement, which in turn makes you smile and cry, which in turn makes you react further, and entangles you more in the affairs. Stay indifferent. Involvement kills, indifference frees.

Finally, Tiya understands its conscience. 'I didn't know who he was, but I felt that without him I had no existence. By now I also knew that he would always be there with me in my life,

death, success, failure, sorrow and joy.' When the parrot decides to reach the land of eternity and disappear, the song of the book 'Tiya' is beautiful with the message - I alone was responsible for the bitter and sweet experiences of my life - the joys and miseries, smiles and tears, pleasure and pain. They were all like the waves of the mighty ocean - unable to touch the depths.'

"Tiya : A Parrot's Journey Home" by Samarpan, cheered my heart, enriched my mind in thinking with conscience. Conscience is the light of the Soul that burns within the chambers of our psychological heart. It is as real as life is. It raises the voice in protest whenever anything is thought of or done contrary to the righteousness. Conscience is a form of truth that has been transferred through our genetic stock in the form of the knowledge of our own acts and feelings as right or wrong. Conscience is also a great ledger where our offences are booked and registered. It is an unbiased witness. It threatens, promises, rewards and punishes, keeping all under its control.

If conscience stings once, it is an admonition, if twice, it a condemnation. Cowardice asks, "Is it safe?" greed asks, "Is there any gain in it?" 'vanity asks, "Can I become great?" lust asks, "Is there pleasure in it?" But conscience asks, "Is it right?" The answer could be, to use one's conscience and be always righteous.

Author's Profile

A P J Abdul Kalam is a notable scientist and engineer and served as the president of India from 2002 to 2007.He has been honored with manu national and international awards including highest civilian awards in India like Padma Bhusan,Padma Vibhushan and Bharat Ratna.

Tiya - A Parrot's Journey Home

N Ravichandran

Samarpan (2009). Tiya - A Parrot's Journey Home (New Delhi: HarperCollins Publishers), pp.174, Rs. 150, ISBN 978-81-7223-832-2 (Spirituality)

> **"Tiya, you are much more than what you think you are, and you can achieve much more than what you think you can. You need to realize thi through experience, for which you have to get out of this place."**

On 30th November 2009, Indian Institute of Management, Indore had an unusual visitor. Swami Samarpananandaji, a monk living at Ramakrishna mission, Belur Math, Kolkata visited the Institute on invitation to give a set of lectures on management thoughts based on oriental literature to the executive PGP course participants of IIM Indore. He presented me a copy of (then) recently published book by him "Tiya - A Parrot's Journey Home".

During the last two years, I have read this book several times and every time I read this book, my admiration for this book has only increased. I have also discussed this book with many friends and several executive course participants (in IIM Indore). This write up is based on these experiences and is aimed to share my own reflections on this book with a wider audience.

This book (of 174 pages) is organized in five sections in a narrative form as experiences told by the main character of the book "Tiya" - the parrot. The other important character of the book is the invisible guide (which the author chooses to call) "Hans". Hans is a guide, philosopher, friend and mentor for Tiya in its evolution.

The book is organized in four parts and an epilogue. Part I provides the setting of Tiya and the environment in which it comes from "The Banyan Tree". It describes vividly the environment in which Tiya - the parrot was living and the day today life of Tiya at the banyan tree. The second part of the book describes (eleven) lands, that Tiya visited in its journey to experience life. Part three of the book describes the journey of Tiya with Hans and its observations on half a dozen experiences. Part four describes the desire, effort and the experience of Tiya in liberating itself from the bondage of experience, expression, action and reaction. The epilogue summarizes the return of Tiya to the banyan tree with a changed mind set. The primary theme of this work is to describe how Tiya undergoes the process of experiences action, reaction, observation, maturity, liberation and salvation.

Before we get into details of the book, I would like to record that the style, narration and the witty nature of the book is admirable.

There are several paragraphs in the book, which are filled with pun. There are numerous interesting one liners (in the book) reproduced in Appendix 1, which would motivate an individual to think deeper. Also, several conversations between Tiya and Hans, recorded in the book are worthwhile to reflect on their own. Few such representative conversations are presented in Appendix 2. In two separate tables, a brief description of the lands visited by Tiya along with its experiences are recorded. To provide a feel, the two experiences are described in detail below.

Land of Revolutionary Birds: Tiya visited a land where the birds instead of flying were walking. However, the birds themselves do not feel anything unnatural about their behavior. They have their leader a "big bird', who had terrified them and made them to obey his orders without any discussion or thinking. The big bird had conditioned the minds of other birds by fear to not to think independently or question his orders. Even Tiya started following the order of the big bird when he visited the land for a short while.

While the description of the land is simple, it provides significant insights to managers. The leader decides the destiny of the organization. The benevolence of the leader would provide for an eco-system for discussion, retrospection and course correction. An adamant leader would condition the society based on his wishes and eventually destroy the society. The subjects may or may not be able to contribute. In addition, they may not also benefit from the actions of the leader.

The Garden of Weeds: Tiya visits a land where the land owner is a demon who controls (somewhat cruelly) labourers in his farm.These labourers have been taken as slaves by the demon under the condition that if they clear the area allotted to them from weeds, they will get a pot of gold and he would set them free. The labourers work hard. Unfortunately, they are not able to clear the land from weeds. When the weeds are uprooted, they multiply and hence produce more weeds.The demon knows that the weeds have therapeutic value and healing power and hence they can be sold in the market for a consideration. By cruel methods of whipping the labourers routinely, the demon is forcing them to do more work. The labourers continue to work hard, driven by the greed of pot of Gold and fear of getting whipped by the demon, produce more weeds

and continue to be in slavery. The demon only stands to gain more and more.

This is a wonderful depiction of exploitation of the disadvantaged by a set of powerful people by false promises. The disadvantaged group usually neither has the courage nor the knowledge to break the vicious cycle.

Tiya is a story of a bird (symbolic) as it experiences the world and at times with certain degree of detachment and maturity. The reflections on this book may happen on three distinct dimensions.

• Reflect on individual experiences of the lands visited by Tiya in detail at the micro level.

• Reflect and deal with emotions arising out of experiences at an individual level. The two sets of land visited by Tiya provides an opportunity to experience various emotions in life, and deal with them.

• Reflect on the process by which the experiences are interfaced and dealt with. The action, reaction, involvement, participation, observation and detachment related to the emotions and experiences leading to a strong will power to deal with the order of nature (in terms of Karma and Dharma) is perhaps the journey mentioned in this book.

My own experience in discussing the book with various groups is varied. There is no standard uniform response from the audience. I have given a copy of this book to several visitors to the institute. All (of them) appreciated the book but the reactions, responses are not the same.

When the book was discussed with a senior management group, the discussion was non-stoppable. Everybody was enthusiastic to contribute. They invariably related the book back to their own personal experiences, connected

to other books they have read etc. At the end of the discussion, everyone had a different understanding and appreciation of the book. In some sense, this book provides a frame of reference to reflect on evolution of life and the intellectual maturity in one's own life.

The book does not provide any prescription to problems nor give any advise. There is no pontification in this book. It is an outstanding exercise in providing an opportunity in understanding one's self. This book is a unique piece of literature. It is also a philosophical book, but more importantly for a practicing manager it is a guiding reference for action and managing the consequences of an action. Actually, it provides a frame of reference for an individual to reflect one's own life and experiences. This I think is the invaluable contribution of this book.

The underlying plot of this book is the evolution process of attaining intellectual maturity by experience, engagement and disengagement. The philosophical connotations of this book leads to a path to liberation as described in ancient Hindu scriptures.

To summarise, this book is a journey of summary of experiences by Tiya (a symbolic bird) which represents each one of us in transforming from aimless action to participation, enjoyment and enrichment of life with maturity and detachment. Essentially Tiya went through the following stages.

- It had a great social life. It was happy. It was indulging and interacting with the fellow birds in the Banyan tree without any purpose.

- It was reminded by his friend (Mr. Owl) and its mentor (Mr. Hans) that it must leave the existing frame of comfort and sense of belongingness to discover and rediscover itself.

- With great hesitation and curiosity, Tiya adheres to the advise of Hans and moves to various lands.

- In the first part of the journey, Tiya visits different lands, observes experiences and reacts to these experiences. It also faces the consequences of such experiences and interactions. But for the timely intervention of Mr. Hans and its own introspection Tiya might have got strangled in the experiences of life.

- In the second part of the journey, Tiya slowly and surely learns to reduce its involvement with experiences. It successfully navigates itself to observe the experiences and not to participate in them.

- At the next level, Tiya learns to be a part of the experiences without the attachment and the consequences arising out of that. In some sense, Tiya becomes integrated with nature experiencing and enjoying what comes in its way without getting attached to it. In some sense, Tiya has transformed itself to perform worldly Karma with an attitude of a eternal Dharma.

- In essence the entire story of the book and subsequent reflection is summarized in the first page of the book itself which is reproduced here.

"*Upon the same tree there are two birds of beautiful plumage, most friendly to each other, one eating the fruits, the other sitting there calm and silent without eating - the one on the lower branch eating sweet and bitter fruits in turn and becoming happy and unhappy, but the other one on the top, calm and majestic; he eats neither sweet nor bitter fruits, cares neither for happiness nor misery, immersed in his own glory.*"

Swami Vivekananda

Appendix 1: Powerful Statements from the book

- A lonely traveler has only thoughts for company.
- Anger is not a sign of intelligence.
- Best arguments are those which convince not only others, but also oneself.
- Empathy is the key to survival.
- Enthusiasm born out of overconfidence can be fatal.
- Fear is the noose of the weak, courage is the ornament of the strong.
- Involvement kills, indifference frees.
- Morality is born only when values are practiced in adversity.
- Popularity came for a price.
- Sermons are normally resented, and more so, if the receiving party is guilty.
- The best way to make a person bow his head is to praise him.
- The weak make laws, while the strong interpret them.
- To become great one had to be humble.
- Values practiced in favourable conditions are not values.
- When frustration combines with aversion, the result is complete detachment.
- When you are too eager, your troubles get bigger.
- Words give birth to words, and action gives birth to action - the cycle continues.
- Wrong ideas in immature minds is a recipe for disaster.

Appendix 2: Reflections of Tiya in its journey

- Experience gives knowledge, and knowledge is strength. Strength is peace, and I (Tiya) was at peace.
- If one delayed one's reactions just for a moment, a lot of calamities could be avoided.
- If you take life lightly, you remain a dud, if you take it too seriously, you are doomed.
- Momentary sadness, yes - copious tears, no.
- One has to face the situation, but one also has to learn not to take a plunge. The unending journey takes one from situation to situation.
- Reaction causes involvement, which in turn makes you smile and cry, which in turn makes you react further, and entangles you more in its affairs. Stay indifferent.
- The dangerous ones rarely look dangerous; it is the innocent-looking ones who can be lethal.
- The ignorant ones are genuinely interested in what they hear, the sophisticated ones cleverly show interest; and the rest stay indifferent to the tales of others.
- The more neutral you stay to them, the better the chance of your coming out successfully.
- The ordinary must pose to look extraordinary - to feel and appear important is the biggest thrill.
- We encounter what we create, and we create what we want. No experience is waste in life.
- We get what we do not want, and we lose what we want. We are here to realize that we are more than what meets our eyes, so let's move forward.
- Words will draw you into action, and action will lead you to involvement. You may not be as lucky as you were in the past every time.
- You first place someone in a problem, and then drive in to save him.

Appendix 3

Conversations with itself by `Tiya' when it meets the invisible `Hans'

Let me (Tiya) speak to this voice

Mind your own business

That is what I wish to do

You better ignore him

Ignoring leads to ignorance

Ignorance is bliss. Be firm

My will power has always been leaky

Persuade yourself not to speak

Persuading others is easy

You are a disgusting fool

Conversation between Tiya and Hans

What about your form, sir?

What is there in a form?

What do you want from me, sir?

What is there in action?

What brings you here, sir?

What is there in a goal?

Where are you from, sir?

Judging by the trend of the answers, it was a useless question

Home is where I am

Here I was - proud of my melodious name Tiya; proud of my plumage, my species, my banyan tree, my skills and my thinking. And there he was - nameless, formless, actionless, goalless and homeless! How dare he blast away my greatness, my ideas, my opinions and my philosophy?

Tiya on Profound Reflection

May be, but let me discover it the hard way

You might be chasing a lie

It is better than chasing birds

You won't get a thing

Even otherwise I wasn't getting much

One always hopes that each experience will be different from the previous one, and one survives on the belief that this time one won't get hit

Appendix 4

I.	The playground	Introduction to the world
2.	The Fays	Love and its consequences
3.	The Zarys	Anger, Fear and Ignorance
4.	The Revolutionary Birds	Management based on fear
5.	The Leaktons	Foolishness, Sorrow, Self Pity
6.	Ambiger	Ego, Selfishness and Hypocracy
7.	The Lozos	Misguided Pride of Tiya
8.	The Lollys	Stupidity / Ignorance
9.	The Dingdings	Self Inflated Ego
10.	The Skazo	Ego (arising out of inferiority complex)
11.	Iceberg Riders	Exposure to undue risk
12.	Invisible tower	Futile action and ignorance
13.	Tails Aflame	Vicious cycle of problem creation, resolution and creation
14.	The Donkeys on the Run	Action without purpose
15.	The land of Shadow Chasers	Unrealistic Goals
16.	The Garden of Weeds	Exploitation and Ignorance
17.	The Wise Ones	Arrogance of knowledge leading to no consensus

Author's Profile

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Tiya - A Parrot's Journey Home

Nandadulal Bhakat

Samarpan (2009). Tiya - A Parrot's Journey Home (New Delhi: HarperCollins Publishers), pp.174, Rs. 150, ISBN 978-81-7223-832-2 (Spirituality)

In the prologue of Tiya, it is said, "as human being, we are much more than what we think; and we can achieve much more than what we are achieving now". This is the overall perception about life, which the parrot realized in Tiya. In fact, to reach much more than what we are achieving now, the ingenuity of human being should function in such a way that its output must be above general expectation, even though it is a fact that human mind, like the mind of other rational beings, has its own limitations and cannot cross the optimum level, which, again, is already predetermined by the Almighty.

One can easily understand that potentiality within human being can do miracles in society. Swami Vivekananda also has tried to explain about the manifestation of potentiality stored within human being. While arguing about education, he says that it is the manifestation of the perfection already in man. It can be described as the development of the faculty, not an accumulation of words. Here, Vivekananda gave stress on the Vedanta which says that within man, there is all knowledge and what requires is an awakening and that much is the work of a teacher. According to him, education is that which help the common mass of people to equip themselves for the struggle for life that brings the strengths of character, a spirit of philanthropy and real education enables one to stand on his own legs. We must have life-building, man-making, character-making, assimilation of ideas. If we assimilate five ideas and make our life and character, we may have more education than any man who has got by heart a whole library. In other words, if education were identical with information, the libraries would be the greatest sages in the world and the encyclopedias the Rishis.

In fact, mind always predominates. Everything proceeds from mind. In all things the primordial element is mind. If a man speaks or acts with purified mind, happiness accomplishes him and this happiness is as close as his inseparable shadow.

The main mantra of work is that we have to do work with all our strength and with all our vigour and for all our works, we should remain grateful to God. We may sit in a library and read every book that relates to positive thinking and problem solving, but this will do us very little good or may have little influencing factor until we intervene into the root of the problems and encounter the same like a singer who can gain nothing only by studying music and never exercising the voice. So, practice is a must in every discipline of life, whether a man is running business or handling a project where he is accountable for its success. The more we practice, the more perfect we become is the crux of the whole issue and even the man of the meanest intelligence knows this truth. But when we talk about the success of the job that we are performing, the point of practice must come to the surface and hence, our focus ought to be more.

Once George Washington, the president of USA aptly said that success is to be measured not so much by the position that one has reached

in life as by the obstacles he has overcome while trying to succeed to become true entrepreneur. Here, again, his entrepreneurship largely depends on his initiative and handling the intricacies in the system by dint of his positive attitude to life. The positive attitude to life should be like boldly facing life of strife, resolute to do the duty well and the intention to be honest, brave, and to serve people. All our sustained effort, belief in God and willingness to remain with the system ordinarily leads a man of dedication to reach the point of success with the passage of time. His aim should be to intervene at every issue, big or small, and he must be experienced enough to understand the crux of the hurdles and the probable means to tide over the situation. An experienced man knows the tools and the techniques in the process and where to use which tools, he is well conversant. In this context, Tiya is certainly a richly-experienced monk, who has seen the ups and downs of life and has learnt the ebb and flow, the flora and fauna of life like a man of commitment, very like an universal teacher who has the knowledge about the happenings of the universe.

We find that Tiya says at Page 10: "Concentrate on what you have without harassing about what you do not have. This is the way to happiness." It conveys a very big idea from which human being suffers and dies. In the Gita, we read in the Sankhya-yoga,

> "*Dhayate bisayan punsa, sangateshu upajayate / Sangate sanjaya kama, kama krodhat upajayate / Krodhat bhabati sanmoha, sonmohat smitri bib-bhrama/ Smiriti bhansad budhhi naso/ Bushi nasat prana-satti*".

It means if one pursues only after the material gain in life, there will be a point of time when attachment to it would obviously develop and this attachment would make one's mind so damaged that he would run after it and would not stop until he gets the material gain. At a point of time, the outburst of ego would develop and would solidify in his mind that may cause harm to others. In this way, he would lead to the loss of the balance of his intellect, which has been steel-framed by nature in order to maintain balance in social and personal life. Finally, for always running after money and material pursuit of life, we would lead one to falling flat and die premature because of the uncalled-for diseases which would penetrate at untimely hours! So this noble lesson we all must know and keep within our mind its impact everywhere in life.

Hence, the ideology behind this is just to be away with ill-gotten material gain in life and peace would come only when we practice this hard-core principle into reality. So the voice of Tiya can be corroborated with the voice of Gita, the book that emanates the cardinal principles of life.

If we further go into finding the root cause of the Trojan War in the Iliad or Odyssey, or the War between the Kurus and the Pandavas in the Mahabharata or the war between Rama and Ravana in the Ramayana, we find a very common element-the pivotal female character like Helen, Dhroupadi or Sita. We can also see how a good number of hero-like persons of the society have always run after these women purely with the illusion in their mind that either of them would enjoy the most deadly physical yet cardinal pleasure. All the heroes have fought among each other at times either in the form of cold war or open battle and the common issue has always been towards gaining the material pursuit. Had there been control over the desires, many of the Wars may not have taken place.

The philosophy of experience made by Tiya can also be expressed in terms of what has been stated in "Eesha-Upanisad":

Easha byasha midyang sarbang jat kincha jagatang jagat
Ttena taktena bhunjitha ma gridha kashya si-dhanam",

This means whose money it is, for which you are boasting. The money you had not brought from heaven, neither will you take money to heaven, when you die. So, concentrate on what you already have and get satisfied with that; bridle your passion and not to earn money by illegal means. Therein lies peace, stability of mind and what not! This is the cardinal principle of World Philosophy and in this sense, Tiya is a World Philosopher.

At page 14, Tiya says that a dormant desire for recognition suddenly awoke within him. It means that at times, we suffer from 'identity crisis' so much so that we become crazy to be recognized (as one who has, as it were, taken the responsibility, whether or not, he was selected in a democratic way, when the basic leadership qualities we do not have and even we may have, we do not show our prowess, which is there within us). To keep the leadership quality intact, we have to sacrifice for the society rather sticking to gain something out of troubled water for personal use. This identity crisis generates out of the ego, which we all generally have and of course, in different degrees and one way of the outburst of ego is nearer to a disease, may be termed as identity crisis or so. For example, there has always been war between the bondage and freedom in our society. We all know that Ravana is the epitome of bondage and Rama represents freedom. Rama cannot tolerate Ravana for many of the reasons but one of the reasons was most likely the identity crisis from which Ravana had been suffering as it is evident from the tone of his speech and the delivery of words in the Ramayana.

In Tiya, the monk says that there has been mental duel that ensued between his ego and

himself and he cannot work properly. Thus, we suffer the pains because in our mind two dialects always perambulate and fight with each other. One is the good one and the other the evil part and finally when the good triumphs over the bad, it means we are saved and if the case is just opposite, it may lead to death. This stage of mind resonates with what has been explained by Shakespeare in Hamlet, when the latter in a soliloquy says,

"To be or not to be that is the question
Whether it nobler in the mind to suffer
The slings of outrageous fortune
Or to take arms against the sea of troubles".

Hamlet knows with certain degree that his father has been killed by his uncle and still he comes one step forward and again goes back at repeated times and falls to take action against his uncle Polonious who wants to sit the King's Throne, when that throne ought to have been occupied by Prince Hamlet. This uncertainty of mind is one aspect that requires further introspection. Because of the uncertainty of mind, sometimes many of us go two steps forward and come one step back because our target of reaching the goal is disturbed by the mind. We have to learn this lesson, which has been repeatedly spoken by Tiya in the courses of gaining his knowledge through experience.

In similar way, PB Shelley says, "I fall upon the thrones of life! I bleed!" Here, Shelley, like Tiya, wants to go away from the disturbing life and seeks eternity as the place for happiness. The time is, no doubt, out of joint. Further, Tiya realizes the probable indicators of life are there in the 20th century in a manner as explained by WB Yeats in The Second Coming:

"Things fall apart; the center cannot hold
Mere anarchy is loosed upon the world
The darkness drops again"

and it wants to escape away to the world of happiness from the world of material life.

In real life, Vidyasagar, the great social reformer of the recent times, had to go to Karmatar, a rural area in those days of the then Bihar. He led a very humble life there, a place far from the madding crowd. The so-called bigots in good number hailing from nearly different communities and converging at a point were seriously after him when Vidyasagar showed the actual path of social reformation of our society. Whether it is Shakespeare, Shelley or Vidyasagar, all of them speak the same theme, but the only difference is the mode of expression. Their cry for social upliftment for the common runs of the society is almost identical. They gave emphasis on the same ideology; they were not running after money, although we know that money is not the end, rather it is the means. Peace can never come if we run after money with the sole intension of earning it illegally. The frequency of mind has been well established and settled within us by nature. There is no way which can be artificially created within mind so much so that ill-gotten things may simply help damaging the permanent symmetrical balance of it which nature has bestowed upon us with certain other things.

Again, we find the same criticism of life and the inherent cry of human being who has to pass the currents and cross currents of life and only then he becomes wise. Tiya becomes wiser only after passing through the citadels of torments in life, realized the elixir of life through so many ups and downs of life.

Milton has chosen God because God possesses the highest degree of honour, the highest prowess, the highest sacrifice, the highest morality and the highest platform of mind, all things in the form of the highest. He prays the Almighty to raise him from this darken World where a great furnace was flaming and yet from those flames, no light but rather darkness was visible. He wants the beam of light so that with his scintillating radiation of powerful wisdom and effulgence of genius, he could leave the adamantine chain of darkness so much so that he can help the human being that suffer a lot due to not having the desire to control and outburst of ego at times like what we notice the ego of Satan in his egoistic voice in Milton's Paradise Lost:

"What though the field be lost, all is not lost,
Our unconquerable will and immortal hate".

The cry for humanity to save human being from the scourge of devastation or from the detail action from bad to worse has been illustrated by TS Eliot in the Waste Land. Here, he says that Tiresias who had two eyes earlier and he could see the spiritual cult and material pursuit of life with both the eyes separately can no longer see the spiritual themes with his one eye as he has lost the vision of this particular eye. As an old blind prophet of King Oedipus of Thabes, Tiresius is the voice of sensitive humanity, depicting the spiritual degeneration of the modern world.

Due to the ego from which Tiya had been suffering so long, the monk argues (page 17), how he feels a sense of increasing power around him and the loss of his own power in consequence. How his natural exuberance had vanished from the basic platform of natural surroundings, he is not able to think in a clear way, neither he finds the exact cause for such loss. This means how ego leaves a man to cry again and again to reach the highest echelon of society without passing through the path of suffering and happiness both. Tiya also knows that how by cultivating his own knowledge he can reach the goal only by sacrifice, hard work and consistent perseverance. Here, Tiya is not a judge at all because of his ego. As mentioned

by Rabindranath Tagore, when we are at par with the person going to be executed in spirit and mind and when we stand at the same witness box, the real justice is considered to be given.

At page 19, Tiya came to realize that he could achieve much more through the cultivation of experience as mentioned and for which he would have to leave that place. Now, the question is what is this experience above? Here, experience means and includes that no work and nothing should be kept left for the next day, because he realizes, what Shakespeare tells in Macbeth as his experience in these lines:

"Tomorrow, tomorrow and tomorrow
Creeps in this pretty pace from day to day
To the last syllables of recorded times
And all our yesterdays have lighted fools'

At page 20, Tiya says, "You will see things, experience them and learn from them. These experiences will be bitter at times, and at other times sweet, but you will have to move on. Whenever in doubt, you will hear my voice".

Here, the voice has been from the monk and the monk is an experienced man. As experience is the best teacher or as we may better call it as the father of wisdom, it is not what happens to a man, it is more about what a man does with what happens to him, which Aldous Huxley co-relates with experience. Here, the monk's experience can be analogous to Tennyson's note about experience in Ulysses, which is like "an arch where through gleams the untravelled world whose margin fades forever and forever as we move". In short, experience is one that we have from day-to-day life, from the books of values that we come across, from meeting the challenges we face. It is something like what we confront with so many challenges and problems which we are to face everyday in our changing world and maneuver all such

challenges and at the end still live fresh, brushing aside the tension arising out from such ordeals of life. The result of the currents that pass through such challenges and problems and yet passing through such cross-currents is what we call experience.

For example, Milton's Paradise Lost tells us that Heaven rose out of chaos and God had given clear-cut direction to both Adam and Eve to just freely move around the Garden of Eden, but not to eat the fruit which was prohibited. But it was the evil design of Satan in the form of voice that propelled in their ears some sort of poison and Adam and Eve had obviously taken the forbidden fruit. The result was that God's code of conduct was violated. From this, we learn that if we go against the principles of nature, it is we people who may suffer the most, because we as human beings, are mere puppets in the hands of Nature. We are so tiny, lilliputian that we cannot overrule the powers of Nature. The most ridiculous part is that we want to get immediate gain at most of the occasions rather than trying to do something concrete, something positive, something per-manent for the future generations to whom we all are accountable. This experience vis-à-vis lesson we should keep in mind.

Page 21 of Tiya says that anger is not the sign of intelligence. This statement has a deep meaning. If we get anger while handling a project, it is people who as beneficiary in the process suffer the most. Therefore, we have to brush aside our anger or we must have control over anger, in whatsoever situation we pass through, otherwise the very objective of our tasks would likely to be jeopardized. It is said that for getting angry and continuing the same for a minute, we lose the happiness of 60 seconds from the span of our life, forgetting or not, when the art of life is too small and to use that smallness basefully is too long, as

viewed by Robert Browning, or in the words of an unknown Sanskrit Philosopher: *Ananta parang kilasabda sastram, salpancha aayu*. Thus, there is no need to explain further why we should bridle our anger and try to find out the exact solution of the problem instead of allowing the things to pass in a rather negative direction. This is the crux of the whole issue and this lesson that relates to fundamental aspect of life. Due to our lack of proper knowledge, application of a word very often creates furore over trivial issues resulting serious law and order problem in the society in the long run. Alexander Pope has argued the same thing in The Rape of the Locke:

"What dire offence from am'rous causes springs
What mighty contests rise from trivial things".

Thus, many of the law and order situations arising out of trivial issues can be avoided, if one follows this noble yet realistic advice.

At page 26, Tiya advises the birds that the Banyan tree has been the good enough for them. Why do they want to fly from security to insecurity? By saying so, Tiya wants to make each bird clear that there is no need to search for goodness by going from the place of their stay. All experiences, good or bad, are here with the Banyan tree. What essential is that we do not find the exact place and proper wisdom as we are full of ego. This has been explained equally in the same spirit in the Gita:

"Dhrumeno abriote bonhi, jatha adarsho moleno cho
Jatha ullano abrito garbha tatha teno eithom abritom."

This means the outside husk is so rough whereas the inside kernel is so polished and uniform which nature had created as in the case of rice that helps fulfilling our hunger. The surface of the mirror, if placed for sometimes outside, gets dusty and when we remove the dust from its surface, we see what we look about clearly; again, as we remove the uterus in case of a fully-matured-pregnant mother, we see the baby inside the mother's womb and in similar way, how wisdom is covered with ego, vanity, greed and all other deadly sins. If Kam, the propensity of mind go sometimes to cause harm to otherscan be removed from us, which is, a Herculean task, we can find the place full of happiness, wisdom and we lead a perfectly balanced life like, as we hypothetically believe, how God dwells in Heaven. This essentially is the removal of this adamantine chain of ego that acts as a barrier on the way to real development while executing either a project or leading household activities or else, in whatever magnitude, big or small. Here, Tiya's experience may be quite at par with the principles written in the Gita.

We find how Tiya became directionless due to the anger, ego that damaged him from following the real path and reaching two places of greatness. Here, again, we may compare how Yudhistira, among all other brothers, had the courage to reach the gate of heaven and that too, alive. This is because, whatever may come on our way, we should not get either disturbed or puzzled and it was Yudhistira who had this finest quality. The essence is we have to face the sequence by dint of the effulgence of power or at best we may call it as a spirit, which is there within us. We should not be directionless like Tiya at any point of our journey. Therein lies the exposure of our experience and it counts a lot in the elixir of life all through, all times.

Tiya tells about the experience and his experience can well be equal in spirit with what we read about in a number of essays written by

Francis Bacon, who was a scientist by profession and yet the unrivalled master of 18th Century England. Each of his essays is very compact in form and design and constitutes the paradigms of life. He says some books are to be tasted, others to be swallowed and some few to be chewed and digested. His experience is such that he estimates history makes us wise and this is corroborated in spirit by Arnold Tynbee in his "A Study of History" where he mentions that the famous day for this civilization when three things were discovered: one was wheel, the other fire and the third electricity. The applications of all the three things by people in general and scientists in particular helped them to reach a level where all could find a comfortable area for their meeting and exchange ideas which they had gathered with the passage of time without incurring any expense;

At page 50, Tiya says no experience is waste in life. How come that experience becomes waste? Imagine the level of compassion shown by Newton to his faithful dog, Diamond, when his 20 years of efforts (research papers) were burnt to ashes due to the candle hit by this poor dog and it was the nobility of Newton who realized that the dog, as an animal, was in no way responsible for that. It was Newton who realized that it was his fault. Newton further says that he was collecting pebbles on the seashore and in similar spirit, RN Tagore says what little I know in the whole world in his own language; "Bipulai prithibir katatuku jani" and Shakespeare says in Anthony and Cleopatra, "In Nature's infinite book of secrecy, a little I can read". All these world famous personalities had hardcore experiences of life; they were all well read and still groping in the dark in search of light - the light for causing welfare to mankind, which was their motto. All of them were very good motivators of society. We also find Tiya has a benevolent motivator in the sense that Tiya's motivation was based on GK Chesterton's

idea about motivator that 'there is no such thing on earth as uninteresting subject; the only thing that can exist is an uninterested person'. And through experience, Tiya becomes an expert because he knows more and more about less and less. Further, his experience about life is such that he is knowledgeable in the sense that when, for example, two fried fish are given to a poor man, he eats them away with content, but if we could tell them how such fishes were brought from the deep water to the dinning table, perhaps the entire paradigm of the society would change.

All the above motivatiors including Tiya had their right kind of education that helped them to attain an insight into the good, gain wisdom, to welcome change and not shy away from it. They had motivated people like magnetic personalities to rise to new heights, sought newer means of endeavour and treaded new path towards new construction, greatness and accomplishment.

At page 61 Tiya says we get what we do not want and we lose what we want. In the same spirit, an unknown intellectual from Bengal once said; "Ami jaha chai, bhul kore chai; jaha pai, taha chai naa". As such, it can be said that both Tiya and the writer were true philosophers so much so that both had traveled a lot and many goodly states and kingdoms they had seen, very like John Keats whose range of study was such that after looking into Chapman's 'Homar', he had uttered the same theme, the only difference was the language. Both had understood the elixir of life and as philosophers, both knew the idea how one half of the world cannot understand the pleasure of the other. Both knew many things of life but their knowledge of poverty was equally sound. They knew that the poverty is a great enemy to human happiness and they were confident that poverty destroys liberty and makes others extremely difficult, in the language written by Samuel Johnson in his

letter to Boswell in 1782. But for both Tiya and other philosophers, how the poor had to give labour in the majestic equality of law, when the rich does not sleep under bridges or beg in the street.

It is not very difficult to establish a bridge between Tiya and Tagore. The voices of both are same and yet their environment, their ways of life are fully different from each other; and how, in their voice for the people, both are same. That is how, it is said, great men think alike, do the same nature of job for the upliftment of people from the place of bondage to the alter of freedom. Here again, Tiya says that empathy is the key to survival. This means how many times we have shed tears for the God or the people around us. What is the magnitude of sacrifice for the people around us if we do not form this habit, how come that at the time of danger, our own neighbour would come forward for our help? The irony of fate is many of us are so selfish and ego-centric that we always look at our joys and pains only; we have no time to stand and stare for the problem of our fellow being who live in our locality. Our brotherhood quality for the fellow being should be equally nurtured and cultivated in order to get pleasure in life. As a rational human being, we all should bear this in mind. How many times have we pondered that we are no longer for us, but for others? How many occasions we have given away our ego and let one among the people and allowed them to rank as per their wish? How many times have we employed or did jobs for others? How many times have we sacrificed for the cause of the people? How many times have we offered blood, toil, tears and sweets for the betterment of people who have no guardians and are mere wonderers of the street? We will come to know where we stand when we measure ourselves and our social contribution.

Tiya tells that we have shelter, whereas the sun

has no shelter. It constantly gives heat and light to us and who is saving him from this heat. Who cares for the wind that is blowing? Who is realizing that the whole World may end in the black hole soon? Now, the question is how many of us have thought in that direction? There is no exact empirical data with us.

At one point of time, Tiya realizes the scientific as well as philosophical speculation about life. He realizes about death which has been defined by Shakespeare as the undiscovere country from whose borne, no traveler returns. He says how the world may end one day and nothing remains after death and this realization about life is at par with Ozymandias, King of Kings, which is written by PB Shelly:

"I met a traveler from an antique land
Who said, "two vast and trunkless legs of stone stand in the desert
And on the pedestal these words appear:
'My name is Ozymandias, King of Kings
Look on my works, ye mighty, and despair!
Nothing beside remains."

All our ego, vanity, rivalry, craze to earn ill-gotten money by many of us in our society become meaningless with our death which is a great leveler, and in the words of Lord Macaulay: "With the dead, there is no rivalry. In the dead, there is no change. Plato is never sullen. Dante never stays too long. No difference of political opinion can alienate Cicero". Still we have to follow what Tennyson said in Ulysses that though death is the end of life,

"Some works of noble note may yet be done
Not unbecoming men that strove with Gods
But…to strive, to seek, to find and not to yield".

At page 119, Tiya says that the mind is not in control. He was suffering from the pangs of

despised love feeling some sort of negative capabilities within mind. So it was essential that as a human being, he had to follow the full steps shown and remarked by world philosopher and pioneer path breakers. Here, we remember what John Milton in "Paradise Lost" says that mind is its own place, it can make a heaven of hell, a hell of heaven. Every one of us should have our own library of spiritual, inspirational and self-help books. We should use a book as a tool to grow ourselves bigger and we should make it a habit to lend them out to help other people. Besides this, our goal should be definite in life. Many people fail because they do not have definite goal, which is a very vital issue. Our experience tells us that we have seen how most men have minor motivation and they lack cohesion, sharpness and objectivity. For these people, we must hold the conscious mind so that our intellectual osmosis goes into our sub-conscious and we begin to move towards the goal in a direct road. Then, we must add enthusiasm, persistence and hard work.

At page 120, Tiya tells us that although he is learning through his experiences, he was feeling cramped and utterly longing for freedom and he was not feeling any sort of freedom within his sensible sight. It was more likely that he was suffering from old-aged problems. He tells us that although he has not changed much physically, he had changed a lot internally. In fact, Tiya realizes through experience that trouble is no trouble until trouble troubles us. Most troubles are self-manufactured, as Shakespeare says in Julius Caesar, that "our fault is not in our star, but within ourselves that we are underlying". Here, the feeling of Tiya is analogous to what Bertrand Russell once says the problem with the world is that the fools and the fanatics are always so certain of themselves and wish people were so full of doubts.

At page 123, Tiya, while coming in close contact with Hans, who is the carrier of Goddess Saraswati, was experiencing calm after a long storm. He tells us that with his experience, he is knowledgeable. Knowledge, according to him, is the strength and that strength is peace. Here, Tiya is more philosophical because he has enriched his knowledge with so much of experience. Now, his motto is stay away from everyone, everywhere. By dint of experience, Tiya is just in between the bondage and freedom. That is how, he says stay in different, involvement kills, indifference frees.

At page 126, Tiya is consoling himself with a thought that reads as it was better to be a brainy bird than a parasitical beauty. He is drawing this conclusion from the episode of witless queen bees.

At page 135, Tiya tells about the donkeys and wishes that we the donkeys are not mere donkeys, but more than donkeys. It means that in our society, the haves should not get the fruit of the society alone. The haves-not should be equally looked into, their intricacies of problems are to be equally looked into. We should be more sympathetic to our fellow brethren. They should not act like donkeys but their status should be made high with our activity like a missionary zeal and in this way, they can be elevated in our social periphery. We should love neighbour as ourselves. We should not take any thought for tomorrow. We should stop worrying about the future as worry causes tension and tension blocks the flow of energy from the unconscious mind. And when a creative energy wanes, problems multiply. And now, Tiya realizes we should do all the good we can, by all the means we can, in all the ways we can, in all the times we can, to all the people we can, as long as ever we can.

Tiya tells about eternity at the last chapter. He says that eternity is invisible but it always remains by his side. In the process of the unending journey from one situation to other,

Tiya realizes that survival of the fittest, as mentioned by Darwin in his Theory of Species, is the cardinal principle of nature. Here, he takes the guidance from the Hans, the symbol of learning. Now, he is "thinking high, planning big and still achieving nothing". There is a moral philosophy behind this say. Man is a mere puppet in the hands of God and his limitation is also defined. He is not omnipotent. It is God who determines everything. The things which we do, the food which we take are all prede-termined and predestined. The whole destiny of man has been delicately written by God in the pages of his fate. That is how, Shakespeare tells, "as flies to the wanton boys, we are before God; they kill us for their sport". He further realizes that there are mountain-like obstacles where the parrot cannot fly. Here again, the theme is of universal nature which means that in order to get success in life, we have to cross through so many hurdles. He tells that right mind and giving maximum effort is the key to success. We have to bridle our emotion and as emotion acts as speed-breakers on our way to success. The road of responsibility lies with us. Last of all, Tiya's realization about life is at par with the cardinal principles of Indian spiritualism which means we should keep detachment from the material pursuit of life; otherwise we may have to face a disastrous consequence even leading to death in the elixir of life.

At times, Tiya suffers because he has apprehen-sion for not reaching the highest altitude of experience. In fact, normal human condition is a state filled with apprehension and fears.

It can be said that at the climax of his reaching the experience, Tiya realizes what one un-known author feels about philosophy of life: "When God measures man, He puts the tape around his heart and not his head. Sow a Thought, and you reap an Act; Sow an Act, and you reap a Habit; sow a Habit, and you reap a Character; sow a Character, and reap a Destiny". The gems cannot be polished without friction, nor man perfected without trials or experience, so says Confucius and in the right earnest, Tiya has earned the experience of life. In short, Tiya realizes like Tagore that four things a man must learn to do; to think clearly without confusion, to love sincerely his fellow-men, to act purely with honest motives and to trust in God securely.

Author's Profile

Nandadulal Bhakat is the Joint Secretary in the Parliamentary Affairs Department of Gov-ernment of West Bengal. He is an IAS Officer of 1999 batch from West Bengal Cadre. He has done his Masters in English Literature from the Burdwan University, and Masters in Rural Development from the University of East Anglia, Norwich, England. He has undergone training on Managerial Finance from the Indian Institute of Public Administration, New Delhi. He has written books such as "Self-Help Groups for Women: A Silent Revolution in Midnapur Dis-trict", and "A Passage to Work Culture: An attempt to Unravel its Meaning". He can be contacted at ndb_ias@rediffmail.com.

Tiya - A Parrot's Journey Home

Pawan Kumar Singh

Samarpan (2009). Tiya - A Parrot's Journey Home (New Delhi: HarperCollins Publishers), pp.174, Rs. 150, ISBN 978-81-7223-832-2 (Spirituality)

Tiya might find two categories of readers: those having no exposure to Vedantic literature; and those having some or full exposure to Vedantic literature. Category one would enjoy reading the book. Category two would visualise while reading the book. A gross look would say *Tiya* is an absorbing story with subtle indications; a subtle look would say *Tiya* is a subtle invitation to explore the very purpose of life. Lessons in the book are like invitations - non-imposing in nature.

Three broad themes emerge from the book. First, it is about inner call challenging one to identify the purpose of life. Second, it is about various facets of life engaged in varieties of entanglements. Third, it is about moving from duality to non-duality, from engagement to indifference, from chattering to deep positive silence, from an attitude of rejection to an attitude of acceptance, and from wavering to stillness. The messages have been conveyed through the story of *Tiya*, a parrot being the central player. Long back, I had seen a painting by Madhav Menon in Thiruananthapuram museum depicting two birds sitting on two branches of a tree. The bird sitting on a lower branch gets subjected to the vicissitudes of life, whereas the bird sitting on an upper branch remains indifferent to the dualities in life. The painting is based on Upanishadic anecdote. The book *Tiya* further helps to understand what preparation and experience the bird on the lower branch needs to have, in order to qualify to ascend to the upper branch.

Tiya, the parrot, ordinarily lives a happy life on its banyan tree. There are fruits to eat and there

are friends to chat. It gets an inner call to explore real meaning of life. *Tiya* leaves banyan tree in search of higher purpose of life. *Tiya*, the tender bird, witnesses struggle of all possible degrees. After arduous life-threatening long journey while staying at various places and experiencing varieties of tendencies in the external world, it returns to its own banyan tree with insignificant changes externally and significant changes internally. The author has personified the inner call received by *Tiya* as Hans, the swan that represents wisdom. The major portion of the book is about adventurous journey of *Tiya*. But the message is subtly intertwined everywhere. I would like to make an analogy of this book with the human body. The human body appears to be full of skin but more than 70% of human body is made of water that is not apparently visible. Similarly, the book may appear to be a story; in essence, it keeps reflecting continuously Vedantic profundity, but lightly. Challenging on the self and de-egoisation of self have been continuously emphasised with a soft hammer.

Tiya is written in four chapters. Chapter I describes life of *Tiya* on a banyan tree. Chapter II, the longest chapter, describes the adventurous journey of *Tiya*. Chapter III describes continuous companionship between *Tiya* and Hans, one's inner voice. Chapter IV describes *Tiya*'s journey while crossing the land of eternity and finally reaching back to the old banyan tree after experiencing a lot of lessons about life.

Various anomalies emerging from an impurity of the mind are operative in this world. Some of them are as follows: those who are powerful

tilt rules in their own favour; what may appear to be attractive at the first sight may be harmful ultimately; instead of rectifying ourselves we keep maligning others; dominants do not allow others' potential to fructify; many are engaged in exhibiting hollow sympathy; some are confined to secluded megalomania; some remain stagnant due to preference for security and passive peace; some love being garrulous fighters; some breathe false vanity and keep suffering from a superiority complex; some prove their points by being abrasive and unkind to others; some are glued in greed; some are captivated by hypocrisy so that their help harms others; some take being a workaholic as a virtue; some want to achieve the goal without paying a price; some are in the business of exploiting others; some are continuously engaged in self-aggrandizement and so on. The book *Tiya* paints visual pictures of such tendencies through prose and takes you to various levels of experiences.

The language of the book is lucid. It flows like a natural stream. It is difficult to keep the book aside before having completed reading. Slang generally detracts from the positive effect in communication, but to know how it can create a powerful impact, this book can be recommended. Use of space among letters in a word, and sometimes no space among words in a

sentence creates a very special effect. *Tiya*: A Parrot's Journey Home is written by Shri Samarpan, a monk of the Shri Ramakrishna Order. I have met him and heard him. He is an excellent speaker. After reading his book, I find him a writer par excellence. Some persons make a simple thing complex. Some can explain complex things well but the technique remains complex. Some develop the art of explaining complex things in a simple way. Thus the message enters through one's right brain or goes straight to the heart. The receiver in this case does not create a wall of his own intellect. Had *Tiya* been a pedantic book on a profound theme, it would have been lost in the bulk of similar books. But *Tiya* is a simple book on a profound theme. That is its uniqueness.

Author's Profile

Pawan Kumar Singh is a Professor in the area of Organisational Behaviour and Human Resource Management at Indian Institute of Management Indore. Apart from OB and HRM, his teaching, training and research interests are in the field of Human Values, Spirituality, Managerial Insight in Literature and Indian Scriptures, Business Communication, and Management Development. He can be contacted at pawan@iimidr.ac.in for further discussion.

Tiya - A Parrot's Journey Home

Abha Chatterjee

Older Indian literature and mythology are replete with stories about animals and the foibles of man being depicted through moral stories - storytelling for educating Princes and training them to rule - Hitopadesha, Panchatantra, the Kural. How is Tiya (the parrot) different?

First, the training of a prince is not the main goal. Second, this book is for everyone aspiring to become themselves - to their full potential. In other words, to develop spiritually, emotionally too, not just for the ruling classes. This means that the reader is actually Tiya, unlike in the short stories of yore. More than just 'beneficial advice' that the Hitopadesha wishes to give, 'the art of intelligent living' proclaimed by Panchatantra or the aim of the Kural to inform the readers about life, love and the ways of the world, Tiya wishes to provoke the reader into leading a more fulfilling life.

Tiya, a modern tale of a parakeet, is the coming of age of a bird that begins life sheltered in her tree with little exposure to the world. She decides to embark on a journey on the advice of the wise owl that believes she can explore her full potential only if she leaves the comfort of her own tree. Journeys have been the traditional metaphor for life and its teachings.

This voyage brings Tiya in touch with her own weaknesses and her strengths - she goes through the trials and tribulations that only experience and travel (in all senses of the word) can imbue. The originality of this short book lies in the fact that it is gender neutral because Tiya is neither hero nor heroine in the traditional way - she is an ordinary being like everyone. She is also the epitome of someone starting off 'privileged' due to the life she has led so far - wise people to help her and familiarity with the community she belongs to.

A parakeet is one who can mirror, imitate the human sounds. The mirror effect in this short fable is one of lessons that she can offer to the human beings this time round. The structure follows her adventures - she is flying towards an unknown to find that her first encounter teaches her that the rules of games get changed often and without prior notice - one has to deal with them as one goes along.

The meeting with the Fays challenges her to believe that beauty can bewitch for a while but goodness and stability do not spring naturally from there - there is cruelty too as "what appears good to you may not necessarily be good for you". (p. 40).

The experience with the Fays comes into use while dealing with the Zarys. Hans, the mentor, appears by Tiya's side to make the transitions between experiences and to make statements that illuminate them, such as " No one is a freak, Tiya. We encounter what we create, and we create what we want. No experience is a waste in life". (p. 50).

There are lessons for managers as this book suggests that all of us are 'unusual' and should aim to realise our true potential. Indeed, if all could do that through the varying experiences and trials then the organisations would benefit, as would the individuals. Living with the learnings from each job or experience, using our knowledge to the fullest, would make us realise our potential.

The encounters with the Zarys, the Revolutionary Birds, the Leaktons, the Ambigers, Lozos, Lollys, the Dingdings and so on just demonstrate, to reader and Tiya alike, the importance of existence, its meaning for an individual and reaching out to a higher being in oneself.

Finally, Hans' words reverberate throughout the story: "You are much more than what you think you are and you can achieve a lot more than you are achieving" (p. 81).

Self-awareness and self-realisation is suggested for living the good life. There is no going back and we must, as managers or actors on this earth, encourage the qualities and skills that help us grow - we are successful only when we know ourselves.

The progression is clear - the first few adventures lead us to reflect on anger, greed, beauty, cruelty, and such weaknesses. Later, the encounters illustrate how one can reach to the self through introspection and detachment, silence versus talk. The road to an illuminated Tiya is humorous. The book ends with the belief that Tiya is one with Hans, and yet - separate.

The reader too has journeyed with Tiya and come home - significantly, the home is also the now comfortable zone of being one with oneself and the One.

Author's Profile

Abha Chatterjee is currently the Associate Professor at Indian Institute of Management Indore. Her research interests are: communication, ethics and cross-cultural studies.

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Research Papers should

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- Have a clear statement of importance; why the paper was written and what it contributes to the body of knowledge.

- Be well written and readable.

- Present reliable and valid conclusions appropriate to the methodology employed.

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- The Author(s) Profile should be approximately of 100 words and should include the name and professional biography.

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