

**Trusting Relationships -  
Do They Matter in Organisations Today?**

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### **Abstract**

It is a well experienced phenomenon that trust is the bonding agent in all meaningful relationships and engagements. It is the lubricant that enables the smooth functioning of organisational machinery. The authors in this paper would like to present a unique perspective combining some of the socio-psychological concepts in Applied Behavioural Science with the age-old wisdom offered by Indian philosophy, within organisations. The T-Group methodology of being present in the moment and responding with feelings in the 'here and now' is the perfect setting to encounter the self and consciously engage in the process of trust formation through offering and receiving authentic feedback. However, one's ability to access and express one's feelings in the 'here and now' and is directly proportionate to the degree of self-awareness one possesses. We would be elaborating on certain specific concepts found in the *Yoga Sutras* and the *Gita*, and the values and behaviour they imply. This would probably lead to introspection and one can engage in self-enquiry. These concepts find an echo not only in all Hindu traditions but also in Buddhist, Jain, Sufi and Sikh traditions.

## **Introduction**

Organisations across the world are impacted by the rapidly changing global socio-political, economic and environmental factors. Survival, sustainability, maintaining quality and ethical credibility of organisations are at stake, at least for those that care about them. Human resource, that is competent and committed to face the change proactively, is vital to any organisation. The quality of human relations within organisations play an important role in boosting motivation and helps in the smooth running of an organisation.

Organisations are value driven, stated or otherwise. *“Collective action through a shared sense of values, that manifests in behaviour, creates an organisation that is coherent in its meaning universe, and convergent in its action universe.”* (Ananthanarayanan, R).

As it often happens, espoused organisational values are not necessarily practised by individual employees. The divergence becomes apparent in due course and assumes larger proportions during moments of high stakes and charged emotions in the work place. At this point in time, control and compliance become the only sensible mode of collective action. This contributes to the breakdown of the very fabric of collective collaborative action, directly leading to breakdown of trust.

Managing people in a democratic market society extends beyond the issue of control. If the employer’s operational goals and the employee’s personal goals are to be achieved, there must necessarily be cooperation between the two parties. However, different forms of resistance and conflict accompany this reciprocal cooperation. This makes employment relationships highly dynamic in the sense it is forged by the coexistence of varying degrees of control, cooperation and conflict. It is in this context, we discuss trusting relationship in organisations.

This article brings together thoughts from Applied Behavioural Science (which focuses on being in the present, conscious of one’s cognitive and emotive disposition, interacting and relating with people) and Indian philosophy (as embedded in the *Itihaas-Puranas*, the *Yoga Sutras* and the *Gita* which also talk about self-awareness and self-inquiry). It suggests that a synthesis of methodologies offered in these streams offers rich possibilities to help organisations build trusting relationships.

## **Defining Concepts**

We are arguing that trusting relationships contribute to effective functioning of an organisation and its productivity. The argument begs understanding of relationships and the meaning of trust. Relationship comes from the verb 'to relate'. The Latin word *letatus*, is used as past participle of '*referre*' meaning 'bring back, bear back'. Therefore, to relate means, 'stand in some relation; have reference or respect', in a transitive sense of 'bring (something) into relation with (something else)'. It also means 'to establish a relation between'. In modern parlance, it will be 'to feel connected or sympathetic to'.

Relationship then is a sense or a state of being related, engaged between two or more people, which are short- or long-term. The relationships may have more than one objective, love and solidarity among them; they may be self-regulated or regulated by norms of organisation and society.

In a trusting relationship, there is an assumption that the one with whom I enjoy a trusting relationship is reliable and he/she will be truthful to me and not harm me. Having defined the concepts, let us bring our attention to Applied Behaviour Science and trusting relationships.

## **Applied Behaviour Science (ABS) and Trusting Relationships**

Trusting relationships in organisations fall in the ambit of Human Relations (HR) and Human Resource Management (HRM). In this section, we discuss that ABS knowledge and skills help in creating trusting relationships in organisations. Self-awareness, Human Process Experiential Learning Laboratory, feedback and other methods of ABS help organisations promote a climate to establish trusting relationships in teams, facilitate teamwork and address team issue in a real-time framework.

Broadly defined, Applied Behavioural Science (ABS) is the study of human habits, actions, and intentions; it spans the fields of psychology, social work, human resources, economics, sociology, and organisational behaviour. Number of organisations are exposing their members at various levels to a learning methodology to understand why people do what they do – a science they can learn and use to guide their own actions and those of others. Applied Behavioural Science (ABS), is a practical method that

teaches why behaviour is a critical factor in implementing change, improving performance and creating an engaged workforce.

The HRs theory began in the early 19th century with the industrial revolution. Professor Elton Mayo was a pioneer in developing the human relations theory with his experiments called the 'Hawthorne Studies'. Kurt Lewin, a known name in ABS, also has contributed to human relation theory through his laboratory training (Lewin, 1947). Like today, profit and productivity were the focus of business even then. Of course, Mayo's experiment was more to prove the importance of people over machines for productivity. Management has advanced further from human relations theory to motivational theory and human resource theory contributed by Abraham Maslow, Douglas McGregor and others respectively. Satisfying individual need is a motivating factor when viewed from an employee's perspective. McGregor supported motivation theory by observing that employees contribute more to the organisation if they feel responsible and valued. It is therefore, argued, that with knowledge of ABS, one can understand why people and groups behave a certain way, as well as address problems that may impact businesses, organisations, or society in general (Siwak, 2017).

Daniel Goleman who championed the idea of emotional intelligence, through regular conversations with the Dalai Lama, explores how the profound understanding of Lama's philosophy of self-mastery, a very important part of leadership, resonates with many contemporary management thinkers.

Organisations hardly change if behaviour of people therein do not change. As an individual the question one is persuaded to ask is, "Do I have a meaningful inner life, Do I strive for excellence in expressing myself, and Am I moving towards self-actualization?"

The study of behavioural science has matured through the 20th century and its practice is spreading across many organisations in India and elsewhere, thanks to organisations like ISABS and NTL.

### **T-Group Methodology and Trust Building in the Group**

The ABS relies on proven methods to help companies understand what influences behaviour, and how managing those influences will impact the entire organisation. One of these methods is T-Group or training group, sometimes also referred to as sensitive training group or training group counter. It is a kind of group training wherein

participants learn about themselves through their interactions. ABS tools cut through many of the “soft” factors, without negating them, such as personality and motivation, and focus on what can be directly observed and objectified, utilizing a scientific, data-based process that analyses changes and manages behaviours.

T-Group methodology helps members of the team and organisation to look at themselves, analyse(?) their assumptions in a group, understand how others perceive them, and provides data-based feedback on how they are received by others. The methodology facilitates examination of one’s style of relating, communicating and behaving in a group.

The need to relate is a basic human tendency. Healthy and trusting relationships with various stakeholders in organisations are nurtured and fostered. Organisations want trusting relationships to exist among its members for various reasons:

- Increased productivity amongst staff
- Improved morale amongst employees and staff
- The ability to work more effectively as a team, rather than as individuals
- Reduced time to make decisions and discuss key issues as each individual trusts the judgement and expertise of their colleagues
- Reduced interpersonal and organisational conflict.

Organisations either send their members for such T-Group training or invite certified group facilitators to conduct the training in their organisations.

During such training, group members begin to learn things in the ‘present moment’ as they unfold in the group. As the group moves through various stages of forming, storming, norming and performing, several dynamics such as acknowledging feelings and emotions, checking assumptions, giving and receiving feedback, and addressing issues of power, authority, conflict, competition, trust, leadership, autonomy, dependency and conflict surface and get addressed.

The laboratory set up helps people explore new things and relate to one another beyond surface and access people’s assumptions, attitudes and behavioural patterns - conscious and unconscious. The experiential learning method elicits mutual feedback and enlarges the scope for trying out new behaviour in the group. Our experience with large numbers of such T-Group trainings indicates that as trust and trusting relationships emerge in the group with heightened self-awareness and awareness, participants feel free, creative and

empowered. As the group consolidates its learning, trust, transparency, accountability and bonding in the group become very alive.

It is observed that such trusting relationships facilitate empowerment and enhance group's ability to relate genuinely and achieve their group goals. This empowerment is an act, a process that has three dimensions affecting one another simultaneously - it is a process which goes on within the individual (intrapersonal), it happens between two or more individuals, i.e., interpersonal (or group), and organisational/ communitarian in which the individual/s live and function.

Drawing from our own experiences and from a long-standing experience at Stanford's Business School, we argue that the T-Group methodology of ABS is one of the effective ways to significantly broaden skills in building and maintaining highly functional relationships. T-Groups are uniquely valuable because (Robin, 2016), there are four very important aspects to this kind of process work in the organisation and teams therein.

- The focus is on what is happening between the members in real time Everyone is witness to what has occurred or is happening
- The process and the learning accrued are 'self-referential and 'individualised'
- It provides each participant with the chance to be themselves, check their assumptions, experiment and learn

We have so far discussed how ABS and T-Group methodology can facilitate developing trusting relationships in organisations in general, and in groups, in particular. We now move to exploring what Indian Philosophy has to offer in terms of wisdom that can support the technologies and organisational interventions discussed in this section.

### **Indic Philosophy and its Relevance to ABS**

The philosophy espoused in *Yoga Sutras* throw light on our subject matter of trusting relationships in organisations.

A common phenomenon in the world today is the change in social fabric and fragmentation in the psyche at many levels, including work place. The big change is in the way people relate and communicate socially and professionally. Satisfying and healthy relationships thus become a concern for both society and organisations in order to achieve social and organisation goals.

In this paper we argue that methodology of ABS and the ancient methods of *Yoga* in the *Bhagavad Gita* help in fostering and building effective relationships in society and organisations.

*Yoga* expounds the method of aligning the different aspects of the self, namely, *buddhi* or deepest layer of awareness, *ahankara* or layer holding the integrity, and *manas* the layer of thought. This Indic philosophy teaches us that the basis of trusting relationships is having each person come into the relationship as a whole, being authentic, congruent and open, without a hidden agenda. The better one knows oneself, the more aware one is of what he/she is bringing into the relationship space in terms of values and limitations alike. Self-awareness is the foundation of trusting relationships. Thus, there are lesser chances of one being blindsided by his/her own limitations and contradictions in the conscious and unconscious behaviour.

In an organisational context, process labs and T-Groups offer an ideal environment for building trusting relationships. However, as already stated in our argument, Indian philosophy adds weight to the statement that trust cannot be built if the individual participants do not have a certain level of self-awareness that they bring to the relationship space to begin with even before presence, observation, and feedback can be utilized for trust building. The vehicle prescribed to arrive at self-knowing, awareness and acceptance is a process of *Antaranga Sadhana* (inner work).

### **Self-Awareness in Indic Philosophy: *Saptaswara***

Based on the essence of the *Yoga Sutras*, the *Saptaswara* concept - a set of seven key words/values that form the basis of *antaranga sadhana* have been researched and developed by *Ritambhara* – a team of yogis and process facilitators led by Raghu Ananthanarayanan.

The *Sankhya* tradition describes inner alignment as a state where one's *buddhi* (aware mind), *ahankara* (individualizing mind) and *manas* (planning mind) are aligned. *Sathvikam* is the result of this experience of inner self-alignment expounded in 'here and now awareness' of T-Group and the 'yoga alignment' explained earlier.

*Saptaswara* framework enshrined in the seven key words or values and their practice enables the individual to arrive at a state of *sathvikam*, self-awareness, integrity and congruence.

The seven key values-in-action that comprise *Saptaswara* are:

- *Maitri* - Friendship
- *Karma* - Action
- *Dharma* - Responsibility
- *Gnyaana* - Knowledge
- *Ramya* – Beauty
- *Yoga* - Mindfulness
- *Abhyaasa* – Practice

*Maitri* represents trustworthiness enacted in friendships which is expressed and exhibited in behaviour as compassion in relationships and respect for others. The challenge therefore for the participant of T-Group and Yoga is ‘Am I listening to and understanding others?’

<p><i>“maîtri-karunaa- muditopekshanam-sukha- duhka- punyapunyavisayannaam- bhaavanaatah- cittaprasaadanam”</i></p> <p><i>YS-Ch:1; Sutra:33</i></p>	<p><i>“Around us we find individuals both happy and unhappy, doing laudable actions as well as creating trouble.</i></p> <p><i>Depending upon these conditions, one might be jealous of another’s happiness, pleased at another’s suffering, critical of another’s benevolent acts, even angry at yet another’s failure.</i></p> <p><i>As we relate to others, we must be comfortable with their happiness, compassionate in their sorrow, show goodwill towards their laudable works and display equanimity when they err.”</i></p>
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***Maitri*** (trustworthiness and friendship) is about developing a perspective that views every interaction with the other as an exchange of gifts of selves. In an organisational context, it would ensure two things. First, the individual acknowledges and affirms the other/s during every interaction. Second, the individual recognizes her/his own self-worth and approaches the interaction with the positive intent of enriching the

interaction. The practice of this value defies the usual idea of teamwork, where the focus is on the objective while the individuals involved are merely the means to achieve it – human interactions are goal oriented (Locke & Latham, 2002). Trust and trustworthiness developed through the practice of *maitri* is the glue that binds a team together.

*Karma* implies action and being proactive. It is manifested in behaviours such as spontaneity, authenticity and appropriateness. The challenge therefore for the participant of T-Group and *yoga* is to examine, from which inner space is his/her action emerging. Putting it differently, it is to reduce personal- and group-blind areas in T-Group and organisational contexts.

<p><i>“karmaashuklaakrishnam yoginah trividhamitareshaam”-</i>  YS Ch:4; Sutra:7</p>	<p><i>The yogi acts without attachment to any specific outcomes, neither white nor black nor grey (and therefore stays attentive to the action in the moment). Others get obsessed with specific outcomes and get distracted from the action.</i></p>
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Yogacharya Krishnamacharya describes a healthy person as one who can experience fully and act from all the nine *rasaas* (states of being). Indian dance and theatre as expression of self and society are often anchored round these nine states namely:

- *Shringaara*- love
- *Roudram*- anger
- *Bhayaanakam*- fear
- *Veeryam*- courage
- *Adbhutam*- wonderment
- *Bibhatsam*- aversion
- *Haasyam*- laughter
- *Kaarunyam*- compassion

- *Shaantam*- equanimity, a state of tranquility where the 8 states above are held in balance

These states in a way echo the ‘feelings’ and ‘emotions’ dealt in the T-Group learning and role of emotions in organisations. Some significant implications in the context of our current argument are: Firstly, the basis of building trust between individuals and teams is authenticity. An appropriate, authentic and powerful action is possible only when one has a sense of ease with all the nine *rasaas*, and freedom to experience those emotions and acknowledge them in interactions in the group – as experientially validated through T-Group methodology. Secondly, in an organisational context of collective action, one’s own blocks in accessing one’s inner states manifest themselves as lack of appreciation of other peoples’ talents and tendencies. One also remains blind to contextual triggers that signal an invitation to display the blocked behaviours. Thirdly, it is observed quite often the blocked inner emotional states manifest as physical health issues which strike professionals as their careers are peaking to areas of higher responsibility and personal achievement at work. *Rasaas* (emotions) are indication of the inner state of a person and the group which extenuates such *rasaas* collectively.

***Dharma***, means doing the right thing and thus valuing life in all its manifest forms. Thus, actions are seen to be meaningful to self, to others and to the context simultaneously. Therefore, the challenge for group members is asking, Am I enlivening my context and myself through my actions?’

<p>“<i>santa-udita-avyapadeshya dharmanupati dharma</i>” – YS Ch:3; Sutra:14</p>	<p><i>All characteristics remain either in one form or another. They might be apparent, or not, but never destroyed. As with the gold in a bangle, a wire, or a coin, the basic substance is unchanging, even though the formal characteristics appear to be different. Are changes of characteristics orderly or not?</i></p>
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The word *dharma* means: “regenerating that which has fallen, reinstating that which is falling and reinforcing that which is standing”.

*Dharma* calls me to invest myself fully in the T-Group, in the organisation and invest my time and energy to create a climate, which inspires such action (*dharma*). What I am and we are willing to give up so that there may be shared prosperity? The Sanskrit word ‘*samudaaya*’ means *sama*- shared or equitable and *udayam* meaning arising or growth. A society where there is inequity does not foster trusting relationships and belongingness essential for team spirit. *Dharma* is realizing that one’s life is not just about the self, but also about the people in the ecosystem and the context in which one exists. There can be no sustainability unless one takes the entire context into consideration. The very idea of a team is a community. Harboring the attitude of relating to our team as a community is an essential component and the most suitable environment for trusting relationships to grow. The environment is healthy when everyone within it is taken care of.

*Gnyaana* (Internalizing knowledge), represents the value of learning and knowledge and is exhibited in behaviour of enquiring and engaging in dialogue. The challenge it poses for a T-Group learner and an organisation member is that of participatory inquiry – ‘What am I doing and what the team is doing - what, why and how’. An organisation does not become a learning organisation without these values in her members.

<p>“<i>trayamekatra samyamah; tadjayat-prajnalokah</i>” YS – Ch: 3; Sutra:4&amp;5</p>	<p><i>The processes of focused attention to a chosen area of enquiry goes through three stages: firstly, staying engaged with the object of enquiry, secondly, getting absorbed in the object of enquiry, and thirdly, becoming one with the object of enquiry. When these stages are continuously applied to a chosen object it is called Samyama. Samyama leads to the complete understanding of that object. The object can be tangible or subtle, inner realities or outer realities.</i></p>
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Building trusting relationships is the focus of inquiry of discussion. We therefore argue that applying oneself to this area of inquiry in attitude and spirit is not just to acquire skills, but to discover the more subtle and fundamental aspects that underlie the visible and gross aspects of the knowledge existing in others and in the organisation’s institutional memory.

More often than not, relationships at the work place are built on a superficial understanding of others, largely based on their ‘paper-profile,’ building expectations and holding assumptions about the other. There is no ‘real knowing’ of the individual. Through the practice of the value of *gnyaana* in the domain of relationships, the attempt is to establish *samyama* with the person/people involved. This level of investment and interconnection resonates with the team, creating an environment of trust.

*Ramya* (being evocative) represents the value of joyousness and behaviourally often manifested in a sense of aesthetic enjoyment in actions and an attitude of serious play at work. The challenge for the organisation member and T-Group learner is to ask oneself whether I am enjoying what I do in the group/organisation and am I happy with the role I play and contribution I make.

<p>“<i>vitarka-vicara-ananda-asmitarupa-anugamat-samprajnatah</i>” YS-Ch:1; Sutra:17</p>	<p>“<i>When the mind is directed towards an object, all mental activity is relative to the object. The total immersion of the mind in the object of enquiry goes through four stages: debate, sustained enquiry, joyous understanding and deep identification.</i>”</p>
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Design discussions usually confine themselves to focusing on functionality and aesthetics, and often functionality is given greater weightage. Indian design has emphasized three aspects that are essential for good design: functionality, aesthetics and *Ramyam*.

In a team, the design is built largely on functionality and symmetry of skill-sets and competencies and, at best, factoring in diversity and gender ratio. However, for an effective team relationship, a third component is required. As per the *Yoga Sutras*, that component is the value of *Ramyam* – an experience of joy in their togetherness. Organically, this is developed over four stages of evolution in a relationship – acknowledgement of differences, sustained enquiry and investment, joyous understanding, and deep identification. In this manner, the ground is made fertile for creative collaboration.

In an organisation, trust can be established when the members of a team are invested in each other deep enough to have crossed these four stages of relationship building. Values held by ABS such as congruence, authenticity, and openness go hand in hand

with this capability. The process of presence and feedback in T-Group methodology is the reality check available to the members, giving them opportunity to transform and work through blocks impacting the quality of their relationship.

*Yoga* (being mindful) expressed in the dispassion of integration of energies in self and around, calls for a healthy body, mind and expression (ethical behaviour stemming from an ethical attitude and self-integration). This challenges the T-Group learner and organisation member to move towards greater awareness of how healthy, congruent and integrated his/her mind and actions are.

<p><i>“yogaangaanushtanat asuddhiksaye jnanadiptih avivekakhyateh”</i></p> <p>YS-Ch:2; Sutra:28</p>	<p><i>When one becomes adept at the eight aspects of Yoga, the impurities of the mind, which are between the perceiver and the object to be perceived, are eliminated. This automatically lights the lamp of perception. Everything can be seen without error.</i></p>
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*Yoga* is the gathering of one’s entire energy into a convergent movement. It is the practice that leads one to discover one’s integral self. In this context one might say that *yoga* and its inherent practices is the precursor to process work and aspects of Applied Behavioural Science as it has evolved to its current understanding. It addresses two fundamental questions that form the basis of ABS – ‘In doing what I am doing, what am I really doing?’ and, ‘Am I being the best version of myself in my engagement with life?’

Firstly, *yoga* offers a mirror to one’s relationships. It asks the person to be cognizant of one’s boundaries and to maintain a quality of kindness and honesty in all interfaces. It is the inner quietude that creates the space for graceful action. Secondly, *yoga* directs one’s attention to one’s body. Sensitizing oneself to signals that are being generated by one’s body is essential to being alive to one’s context. Thirdly, *praanaayaama* sensitizes us to our emotional self. The smallest change in our feeling is accompanied by changes in breath. By sensing these changes and contemplating upon its causes, one gets in touch with the subconscious baggage of conditioning that one carries.

*Abhyaasa*, (practice, drill, exercise) means that one practices often and drills in the pursuit of excellence in what one does (*Magis* in Latin, always in pursuit of better, not satisfied with status quo).

The challenge thus is. ‘Am I improving, developing, enhancing myself and the surroundings continuously?’ The group development theory of T-Group learning (Kolb, 1984) has a bearing on this value of *abhyaas*.

<p>“<i>sraddha-virya-smriti-samadhi-prajnapurvaka-itaresam</i>”</p> <p>YS – Ch: 1; Sutra: 20</p>	<p><i>For most of us, the force that can eventually dispel the undesirable qualities of the mind and move it to the state of Yoga, is faith. When faith is strong, the energy to persist is automatic, in spite of repeated failures. Perseverance rests on the courage to face reality. The internalizing of the wisdom of great teachers, and attentiveness, leads to right perception. All these converge to help the person stay on the path.</i></p>
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As recommended by this philosophy, one practises a way of life that is respectful of oneself and all forms of manifestation simultaneously – that refers to every aspect of one’s life and every element and person one engages with. This approach offers an experiential learning process that is different from the usual goal-oriented process. According to this philosophy, holding on to a definite form and shape of the end point is misleading. The yogic seeking is entirely in the connotative world and allowing for that dynamic emergence fetches optimum results.

### **Co-relation between Indic Philosophy and ABS**

Whereas ABS and T-Groups also utilize presence through focus on the ‘here and now’ and observation through the mechanism of giving and receiving feedback, Indian philosophy offers a valid body of knowledge and framework to understand self and the essence of connection and relationships. While process work generates data in the ‘here and now’, mapping this data to the framework offered by the *Yoga Sutras* will help individuals make more meaning of the inputs received and work with the self to evolve and move systematically towards a more authentic and balanced version of him or herself. Such inner work can be engaged with against a clear structure of the various levels of intelligence and engagement as suggested in the above frame-work.

It is worth noting at this point that various streams of Indian Philosophy have called for presence and observation since early times as an approach for self-exploration and awareness. In other words, by including the wisdom offered by Indian philosophy in

relation to self-awareness and self-discovery, we can seize the opportunity to arrive at a partly home-grown approach to process-based organisational intervention techniques. Using Indian wisdom to largely enrich and complement western models and sciences in the field of trusting relationships, will yield more effective and sustainable transformation in participants.

For organisations that invest in these methodologies and want to measure Return on Investment, they could look to a standard tool that many employers use, the employment engagement survey. Two well-known surveys that are used by companies' world over are Great Place to Work and Gallup. They too refer to the same parameters of trust and relating that have been elaborated in this paper.

The Great Place to Work survey measures employee engagement by measuring five aspects:

- Credibility
- Respect
- Fairness
- Pride
- Camaraderie

Of the above five, the first three constitute what is called the Trust Index. In short, this survey says that employees are engaged because of three main reasons, the trust they experience at their workplace, the pride they have in their work and how well they can relate to their colleagues. Apart from 'Pride' all the other parameters have to do with the quality of relating.

Gallup uses 12 questions also known as the q12 to measure engagement. While the questions cannot be shared due to copyright constraints, one can say that 7 of the 12 have to do with aspects of relating. One question specifically asks if you have a best friend at work because it is believed that having deep personal relationships at work helps you be successful and stay engaged (Fletcher & Dilys, 2014). Employee engagement is broadly defined as the emotional commitment the employee has to the organisation and its goals (Kevin, 2012). This emotional commitment means that engaged employees actually care about their work and their company. They don't work

just for a salary, or just for the next promotion, but work on behalf of the organisation's goals.

'The Great Place to Work Institute' and 'Gallup' have close to six decades of research and tens of millions of responses to their surveys (Harter, Schmidt, & Hayes, 2002). The research points to the fact that companies with a more engaged workforce have significant returns in areas like net profit margins, EPS (earnings per share), productivity, attrition etc, parameters that all companies strive hard to improve. Unfortunately, the data also shows that at an average only of 13 – 15% of the workforce of a company is engaged - a huge gap or opportunity, depending on how one looks at it, for companies to work on.

What we have established through the above is a clear connection between how a personal practice of certain values as offered by the Indic philosophy combined with the methodologies of ABS can help people relate to each other at the workplace and their engagement scores and also that higher employee engagement positively impacts workplace productivity and profitability.

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