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Zarathushtra and Corporate Social Responsibility

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Zarathushtra and Corporate Social Responsibility

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Implementing ancient wisdom, in order to bring new achievements and improvements in social science has been always taken into consideration by different writers, scholars, as well as students. In this period of time that through variety of ways knowledge is widely accessible, wisdom coming out of an ancient thought provoking book of Zarathushtra called 'The Gathas'; has become attractive to many scientists, scholars, and experts in different fields such as Organizational Management. On the other hand, topic of Corporate Social Responsibility is constantly becoming more important topic in different organizations, companies, and countries across the world. There are many common aspects, in CSR topic and the teachings of Zarathushtra such as taking care of nature, animal welfare, organizational aspect, leadership, social responsibility, human rights, genders' right equality, and globalization.

In this work, some common aspects in Zarathushtra's taught related to CSR have been revealed and emphasized. Afterwards, a research has been done in order to find out; to what extent one chosen organization is going parallel to the teachings of Zarathushtra. As this work is a Bachelor thesis and who is working on it, is a student of Laurea University of Applied Sciences, Leppävaara campus; therefore the chosen organization is also Leppävaara campus of Laurea UAS. Due to the fact that CSR as well as Zarathushtra's worldview each of them is very broad, hence in this work only three aspects including Environmental, Social, and Organizational aspects have been taken into consideration.

To answer the research question -to what extent Leppävaara campus of Laurea UAS is going parallel to the teachings of Zarathushtra? -, author of this thesis conducted online questionnaires as well as face to face interviews; among numbers of students and faculties of Leppävaara campus. At the end, results revealed that Leppävaara campus of Laurea University of Applied Sciences is going parallel to Zarathushtra's teachings and worldview to a very good extent. There are still rooms for improvement concerning to environmental, social, and organizational responsibility. But, on the other hand; this campus's strengths are that this campus is taking constructive steps and it is putting good efforts in order to reach better performance regarding to environmental, social, and organizational aspects.

Keywords: Zarathushtra, Corporate Social Responsibility, Environment, Society, Organization

Table of contents

1	Introduction.....	5
2	Worldview and Its Categories	7
3	Philosophy and Zarathushtra	9
	3.1 Importance of Worldview Concerning Organizational Model	19
	3.2 Importance of Personality Concerning Social Responsibility	19
4	Corporate Social Responsibility (CSR).....	20
	4.1.1 Implementation of CSR for Organization and Business	23
	4.1.2 Common Practices of CSR	24
5	Methodology	28
6	Results	31
	6.1 Teachers' answers to the questionnaire.....	31
	6.2 Students' answers to the questionnaire	34
	6.3 Results of interviewing faculties.....	37
	6.4 Results of interviewing students	39
	6.5 Discussion.....	41
7	Conclusion.....	43
	Appendixes.....	49

1 Introduction

This thesis aims to look at CSR (Corporate Social Responsibility) from the point of view of an ancient philosopher and teacher named Zarathushtra. Therefore, it deals with two topics including of Zarathushtra's philosophy and CSR. This thesis goes through the worldview and teaching of Zarathushtra -which are reflected from Zarathushtra's thought provoking book called 'The Gathas' - and the topic of Corporate Social Responsibility.

The research question of this thesis is that to what extent, Leppävaara campus of Laurea University of Applied Sciences goes parallel to Zarathushtra's teachings and worldview. For answering this question, Mixed Methods Research was chosen as methodology for this work. To meet the desires of this methodology, the author used online questionnaires and conducting interviews; in order to collect qualitative and quantitative data.

The idea of working on this topic was shaping in author's mind, when he was in the third semester of studying Bachelor Degree of Facility Management. In that period of time, in school he had to study a study unit named "Corporate Social Responsibility". But on the other hand, simultaneously he had started to study and learn about Zoroastrianism and Zarathushtra's philosophy by himself; out of school. The more he was learning about Zoroastrianism and CSR separately, the more he was finding similarities and some common point of views among them.

Therefore, he was inspired to pay more attention to these two topics as well as applying Zarathushtra's philosophy into organizational management field. Although choosing the mentioned philosophy and CSR as the thesis topic, was not exactly chosen in that particular period of time; but this was almost the beginning point of a process which eventually reached to the selection of this exact topic to be used for author's thesis. To obtain the objectives of this thesis author has studied corporate social responsibility (CSR), and at the same time he continued studying Zarathushtra's philosophy related to the chosen aspects of CSR.

In short, corporate social responsibility aims to awakening us to be more caring and responsible about our human activities. On the other hand, Zarathustra taught us for transferring human to become more caring in order to make the world constantly happier, more comfortable, and more developing place. Therefore there are many common points of view in field of CSR and The Gathas, and working on Zarathushtra's words for implementing them into Facility Management field can bring valuable benefits for this field. Just as an example, the teachings of the Zarathushtra offer helps concerning to Human Resource Management and Environmental Responsibility in Facility Management field -which will be explained in the next chap-

ters of this work-. And by knowing these, the author of this thesis has collected some common points among Zarathushtra's worldview and CSR, in this thesis.

As a matter of the fact that both CSR and Zarathustra's philosophy include a wide variety of aspects, therefore only some of them will be taken into consideration in this writing. These are including of Environmental, Social, and Organizational aspects. This work process included studying CSR, and the Gathas, as well as studying works of other experts in Zoroastrianism field. Conducting interviews in Laurea UAS and making questionnaires, for gathering the results that to what extent Zarathustra's teaching and worldview is implemented inside the target organization; was a must for this thesis. Therefore extracting the Gathic ethical codes - Ethical codes of the Gathas- to formulate the questionnaires for the interviews was another stage of this work.

In the following pages of this thesis, there will be a glance at Zarathustra's life, his philosophy and worldview, and corporate social responsibility. Environmental, social, and organizational aspects in both teaching of Zarathustra and CSR topic will be taken into consideration. After those parts, the results obtained from the online questionnaires and interviews will be explained. And in the end conclusion -achieved through working on this thesis- will be provided.

2 Worldview and Its Categories

As mentioned already, this thesis deals with one particular worldview; which is Zarathushtra's worldview. Therefore, it would be beneficial to have an explanation about the meaning of worldview; and a glance at five major worldviews. At the end of this section, Zarathushtra's worldview will be compared with these five worldviews.

The Oxford English Dictionary defines world-view as "a set of fundamental beliefs, values, etc., determining or constituting a comprehensive outlook on the world; a perspective on life". In here we go through five major categories of worldview including Naturalism, Post Modernism, Polytheism, pantheism, and Theism. Each of these worldviews are taken into account in deeper look in below

In Naturalism, Man is a complex biological machine, and it is evolution's chance product. Man will become extinct as species someday. What is 'Matter' is all that exists. Soul or spirit does not exist. Only natural law and physical reality exist. Truth is only from scientific proofs. Truth is what that can be confirmed from the five senses and it can be assumed by the brain. Moral is subject to be evaluated and change, and it is determined by person's preferences and situation. Evil is considered to be real. It is caused by ignorance of human. Evil also can be defeated by overcoming ignorance. There is no afterlife, and death brings end to all forms of life. Dead ceases to exist. God also does not exist in Naturalism worldview. (The one & only 9: More cool stuff worldviews)

In Post Modernism, man is not free and he is production of his social setting. Reality is created by social through filter of culture. Truth is related to person's culture. An absolute evil does not exist, because it is relative to person's cultural expression. This type of worldview sees death without involving any consensus or confidence about the life after death's nature. God may exist or may not exist according to this worldview. (The one & only 9: More cool stuff worldviews)

In Polytheism, man is created by gods, who have a spiritual core. Reality is spiritual. Material stuffs are associated with bad and good spirit beings. These spirit beings govern what does go on behind the natural events. Truth is hidden. A shaman, who has vision about what demons and gods are doing and how gods and demons are feeling; has the responsibility for discovering the truth. Moral values mainly include taboos that anger and upset different good and evil spirits. Due to struggle between gods, evil occurs and evil will never be conquered and crushed. At death of someone, soul will enter to spiritual dimension. Finite, multiple, personal gods exist in Polytheism worldview. (The one & only 9: More cool stuff worldviews)

In Pantheism, man searches for oneness with eternal, spiritual, and impersonal reality. Individuality is illusion. Matter is also an illusion. Truth is universe's unity of oneness. Truth is beyond rational explanation. Cosmos is perfect all the time, and hence there is no distinction between bad and good. Evil is also considered as an illusion. After death of body, the life-force does reincarnate to another form. God is unknowable, infinite, and impersonal; and it is in everything and everyone. (The one & only 9: More cool stuff worldviews)

In Theism, man is made by God as a unique creation. Man is made in God's image to be intractable by him. Reality is material and relational and it is finite. Truth is revealed by God and it is objective. Morality also is revealed by God, and is an expression of God's moral being. Evil will be defeated by God, and it is result of free choice. When someone dies, her/his soul will be transported to hell or to heaven. In Theism worldview, there is one and only one God. God is infinite and personal God. (The one & only 9: More cool stuff worldviews)

In above, five major worldviews were shortly described. Author of this thesis do not consider Zarathushtra's worldview to be well-fitted in any of those categories. The reason, why Zarathushtra's worldview does not fit in any of them; is the remarkable differences between Zarathushtra's worldview with each of those.

But all in all, if it is a must to choose the most suitable category for Zarathushtra's worldview among these five ones, Pantheism, seems more similar. But it is important to remember that some features of Pantheism are totally different with Zarathushtra's worldview. For example, in Zarathushtra's worldview, individuality and matter are not illusion. Although cosmos is perfect and as it should be, but concerning human beings there is distinction between becoming a good -constructive- or bad -destructive- person in life. Zarathushtra does not say about reincarnation to another form, after death of the body. In the next chapter Zarathushtra's worldview itself, will be taken deeper into consideration.

3 Philosophy and Zarathushtra

In the beginning part of this chapter we will have a quick look at topic of Philosophy, and Zarathushtra's place in this field. Then there will be a look at Zarathushtra's life and his message. Beforehand it is useful to mention some background information about the names that will be mentioned in different parts of this writing. First of all, the words 'Zarathustra', 'Zoroaster', 'Zardosht' and 'Zartosht' all refer to the same person 'Zarathushtra'. Different scholars, writers, and people have used these different names for referring to Zarathushtra.

The book which contains Zarathushtra's words is called 'The Gathas'. In the next sections of this text there is a word called 'Gathic', which refers to what is related to the Gathas; for instance Gathic vision means vision of the Gathas. 'Zarathushtrian', 'Zartoshti', 'Zardoshti', 'Parsi'/'Parsee' -in India-, 'Zarthoshty' and 'Zoroastrian' all of them refer to a person who is follower of Zarathushtra either counting him as prophet, philosopher, master or/ and teacher. Avesta is an ancient Zoroastrian literature, which also includes the Gathas; but except the Gathas none of its other parts is said by Zarathustra.

Philosophy

According to Parkinson (1996, 1) the word 'Philosophy' has its roots in ancient Greeks' language. The Greek word 'Philosophia' literally means 'Love of Knowledge' (philo means love and sophia means knowledge). And for many of the Greeks, a philosopher was seeking almost any kind of knowledge.

In several songs in the Gathas, Zarathustra encourages loving wisdom; and this meets the concept that was described about philosophy. Zarathustra named God 'Ahura Mazda', Ahura means Self-existing One, or Existing One; and Mazda signifies Wisdom. In addition Zarathustra's God is also acknowledged as 'Lord Wisdom'. With taking these into consideration, alongside being a religious person, Zarathustra was undoubtedly, the first philosopher that we know in history. (Abreu 2009, 55-56)

Ethics is the philosophical science accountable for the studies concerning what is right and what is wrong. Majority of philosophical researchers, consider Socrates, Plato, and Aristotle as the first contributors to the concepts on ethics. But by considering Socrates's birth on 470 BC, Plato's birth on 428 BC, Aristotle's birth on 384 BC, almost 1305 years before Socrates, Plato, or Aristotle even born; Zarathushtra founded that human world on earth is categorized into two areas of righteous and wrongful. (Abreu 2009, 55)

According to Nasr & Aminrazavi (2007, 1) "In ancient times, however, Persia was known to the Occident also as the land where the sun of philosophy shone so brightly that Plotinus entered the Roman army with the hope of going to Persia to encounter its philosophers. Moreover, when what remained of the Platonic Academy was closed by the Byzantines, the philosophers residing there took refuge in Persia. As far as Zoroaster, the prophet of ancient Persia, is concerned, he was known in the ancient world not only as a prophet but also as a philosopher."

Zarathushtra

According to Zoroastrian tradition, Zarathushtra was born on 26 March 1767 BC. His mother's name was Dughdav, and she was well-known for her enlightened opinions and ideas. His father's name was Pourushaspa of the Spitama clan -an Iranian tribe-, and he used to raise cattle and he was well-known for his horses. Zarathustra was inquisitive person, who was thoroughgoing thinker. (Abreu 2009, 17)

After years of doing meditation, thinking, and observation in East side of Iran's high mountains; Zarathustra was 30 years old when he came across the most tremendous principle on which he established his timeless philosophy of existence. This existential philosophy is that "The aim of existence is to lead a happy life and the aim of life is to take part in the betterment of the world, where ever living being, humans, animals and plants live in peace and plenty". He exposed this principle and how to achieve it in the Gathas. (Khazai 2007, 38)

Zarathushtra's Worldview

Zarathustra's thought provoking book is called 'The Gathas'. It contains 17 songs sang by Zarathustra. These 17 songs have come from Zarathustra's mouth almost 4000 years ago and they have reached to us unchanged. The Gathas is the core of Zarathustra's doctrine or existential philosophy and it is based completely on reason as well as wisdom. (Khazai 2007, 10-16)

The Gathas' language is one of the ancient Iranian languages, and it was spoken in the east of greater Iran. Language of the Gathas is relevant to Sanskrit language, but several centuries older. Since 19th century we know that the Gathas' language is not just the source of entire Iranian languages, but also for many European languages it is one of their sources. (Khazai 2007, 11-14)

In the Gathas two types of world including material world -physical world- and intellectual world, are mentioned. One of these two worlds is made of material and another one is made of thought. Material and intellectual worlds are inter-related. Human being lives and moves in these two different worlds simultaneously. For instance human breaths but s/he also thinks constantly. (Khazai 2007, 21)

Ritualistic is the least in the Gathic ethic. The only offering which is required is offering of good actions. Besides, the teachings of the Gathas tell us that only through thoughts, words, and actions human prepares her/his afterlife destiny. In dead Human's daena -spiritual double- turns to ugliness or beauty according to her/his deeds in life. (DuBreuil 1984)

In Zarathushtra's point of view world is constantly in movement, evolution, and progression and it is going towards perfection. There are forces that are creative, called 'spenta mainyu', and they are all the time refreshing and renewing this world. Spenta mainyu literally means progressive mind. Zarathushtra guides that for reaching a happy life and creating a happy world, women and men should coordinate their thoughts, words, and actions with spenta mainyu -creative forces-. Human should seriously take responsibility for contributing in this creative process, and they should be a help to God on the way of evolution for moving the world towards perfection. (Khazai 2007, 26)

All cells and all organs live, and for that thanks to these two worlds' unity. As long as someone's body and mind are connected together and they work in harmony and unison, s/he can live happily and can lead a healthy as well as joyful life. On the other hand, disharmony between material and spiritual worlds brings illness, and a break between these two worlds means physical death. The material world is vulnerable and ephemeral, but the intellectual world -spiritual world- is eternal. Hence when physical body ends, this does not mean that is the end of life. Life goes on in the spiritual world -world of thought- that is eternal. In the Gathas, Zarathushtra explains the principles that lead humans into a happy life in both physical as well as spiritual worlds. (Khazai 2007, 21-22)

God in Zarathushtra's Worldview

In his book *Hyperspace*, Machio Kaku expresses he has found it helpful to carefully categorize meanings for the expression 'God' in two distinguished group. It is sometimes useful separating between the God of Order and the God of Miracles. When scientists apply the word God, what they usually mean is the God of Order. (Anoshiravani)

It can be precisely declared that Zoroastrianism stands on believing in a universal order, value of divine knowledge, sense of reason, and freedom of choice. In some opinions, Zarathushtra, in explaining his religious doctrine; he has almost reached what can be named 'scientific precision' in today's phrasing. (Anoshiravani)

Abreu (2009, 13) refers that the Gathic term 'Vohumanah' which means the good mind, is the origin of all which is good and wise. Zarathushtra discovered, recognized, and attained God via his own good mind. Khazai (2007, 23) points out that Zarathushtra named God 'Ahura Mazda'. This name is translated by various authors as the super wisdom, the universal source of wisdom, the supper intellect, the great knower, the great knowledge, the essence of life

and wisdom or the God of life and wisdom. One of the most considerable Zarathushtra's discoveries was to discover this God. The God that Zarathushtra discovered and taught about it was not similar to previous gods that people knew. The previous gods that people knew were strong, cruel and retaliating phenomenon who wanted blood of sacrificed innocent animals.

Zarathushtra discovered that God is wisdom endowed with every good quality like progress, creativity and love. Ahura Mazda the God that Zarathushtra discovered is progressive and has made a dynamic universe. And in the universe that Ahura Mazda created everything is progressing towards perfection. (Khazai 2007, 23)

Ahura Mazda owns six attributes, and these are pure abstractions. These do not have individuality and they do not have mythology. These attributes are spiritual ideals and in the Gathas' system they have a fundamental role to play. These attributes are including of 'Asha' or Righteousness, 'Vohu manah' or Good Thought, 'Khashatra' or Self-Dominance, 'Armaiti' or Serenity, 'Haurvatat' or Evolution and perfection, 'Ameretat' or Immortality. (Khazai 2007, 26-29)

Zarathushtra's Influence in Human Society

About 1700 BC, Zarathustra established the earliest fellowship for those wisdom seeker people, who were searching for understanding existence phenomenon. He named that fellowship 'Assembly of Magi'. 'Magi' which is a plural word, comes from the word 'maga' that is repeated many times in the Gathas; and it means high in wisdom/ great. It refers to those people who are seeking throughout wisdom. Members of this assembly could speak about existence, happiness, life, serenity, death, love, deception, wickedness friendship, and separation; but strictly on the basis of wisdom. Pupils of Zarathustra named him 'manthran', which means the Teacher/ Master. (Khazai 2007, 31)

Zarathushtra's manner to teach is shown clearly through the Gathas' songs. His method is surprisingly modern. It can be said it is timeless. His approach is built on awakening the brain, stimulating the thought, and refreshing and widening one's perspective on life. His technique is founded on "asking questions and searching for the answers". Zarathustra does not admit anything unless he figures it out with his wisdom. He questions everything again and again, and he never stops until he grabs the answer. He is aware that nothing should stay in darkness because darkness opens the doors widely to superstition and deception. (Khazai 2007, 33)

Greek philosophers continually used Zarathustra's name as a symbol and representation of knowledge. But surprisingly many of them guarded their own scientific or philosophical work under the fictitious cover of Zarathustra's authority. Aristotle points out a very extreme date of 8500 years ago about Zarathustra's date of birth. On the other hand, there is a general be-

lief that some great philosophers like Plato, and Pythagoras studied at Zarathustra's school. (Khazai 2007, 37-39)

Georgius Gemistus (Giorgius Plethon), who was influential and great Byzantine philosopher in 14th and 15th century; by the help of his Jewish master Eliaus began walking into the Zoroastrian philosophy. He tried to establish a universal religion being made of Zoroastrianism and Platonism. Plethon's ideas expanded among the European elite. It then grew inside the Platonic academy of Florence. His ideas became the groundwork for the process reaching to humanism in Europe at the time of Renaissance. (Khazai 2007, 43)

Interest in Zarathushtra was reborn again from that period. However everything required to be rediscovered such as the language that Zarathustra's thought was transcribed but it was forgotten for almost 2000 years. It was in 18th century that Anquetil Duperron, who was a French scholar, could translate the Zoroastrian texts called 'the Avesta'. But on the other hand, Avesta is not Zarathushtra's work. In fact it is made of different texts, which were written centuries and even thousand years before or after Zarathustra. (Khazai 2007, 43)

It was in 1861 that Martin Haug, who was an intelligent philologist by splitting Zarathustra's words -the Gathas- from other parts of Avesta, could succeed translating them. Yet we should know the fact that his translation had certain numbers of significant errors. Farther philological as well as historical research provided that the Gathas' 17 chapters, were exactly the words that Zarathustra said them by his own mouth almost 4000 years before. (Khazai 2007, 45)

The Gathas' Social, Environmental, and Organizational Aspects

In the following paragraphs of this chapter we will have a glance at Zarathustra's taught related to three aspects in topic of Corporate Social Responsibility. As mentioned in introduction part, both CSR and the Gathic include a wide variety of aspects. Therefore in this thesis only three aspects, which deal with Environment, Society, and Organization, will be taken into consideration. In this chapter these aspects will be looked from Zarathushtra's point of view and the next chapter will focus on them from CSR's outlook.

Social Aspect

As mentioned earlier, Zarathustra used the term 'Ahura Mazda' for calling the only God and creator of the entire material and physical worlds. From grammatical point of view this term is both masculine and feminine. Ahura means the being/ the essence which is masculine part of the name, and Mazda means the super wisdom/ the origin of wisdom which is the feminine part. This perfect grammatical construction for naming God, who is both feminine and masculine, does represent the stringent equality of women and men in Zoroastrian system. One of

the bases that Zoroastrian system stands on it is this stringent equality of human genders. (Khazai 2007, 22-23)

Abreu (2009, 56) indicates that from the Gathas' perspective, women and men should enjoy equal rights. In the Gathas genders are considered equally and there is no gender discrimination. Khazai (2007, 40) refers that Paul du Breuil, who is a French specialist of Zarathushtra, indicates that "the Persian women enjoyed the unprecedented liberty through the whole Antiquity, thanks to Zarathushtra's reform".

Freedom of choice is another base of Zarathustra's teachings. Every woman and man can freely make a choice about her or his vision and way of life, either good or bad. Besides, this freedom of choice entitles every individual whether woman or man a responsible person for her or his own happiness or misery. On the other hand, we discussed that in the Gathas human beings are considered to be as creator's co-workers for bringing this world into happier place for all living beings. In short human being has freedom of choice, to choose her/ his way of life and this makes her/ him responsible for two things, one is being responsible for her/ his own happiness and another one is being responsible for improving the imperfections of this world towards perfection. (Khazai 2007, 24-25)

In Zoroastrian terms, a person that wishes to make a good choice in order to live a happy life; needs to pick the wisdom that will lead her/him to the source of wisdom -Ahura Mazda-. Wisdom in Zoroastrian terms, is the power that bring people the ability for distinguishing between bad and good, injustice and justice, deception and righteousness, stagnation and progress, hatred and love, anxiety and serenity, sadness and joy, animosity and friendship, misery and prosperity. Bad signifies the forces that prevent people from reaching happiness, and good signifies the forces that drive them towards happiness. (Khazai 2007, 25)

As a result, in Zoroastrian terms wisdom is considered to be better than any knowledge. If knowledge is not driven by wisdom it is destructive. On the opposite, if knowledge is driven by wisdom it guides towards happiness. The world as creature of Ahura Mazda is constantly in movement, evolution, and progression and going towards perfection. (Khazai 2007, 26)

As mentioned already, the Gathas talks about creative forces called spenta mainyu - progressive mind-. All people both women and men are guided to harmonize and coordinate their thoughts, their words, and their deeds with spenta mainyu. Each individual is suggested to do so in order to reach a happy life for her/ him, and in order to create a happy world. Human are guided to take responsibility for contributing in this creative process actively and support Ahura Mazda on the way of evolution for moving the world towards perfection. (Khazai 2007, 26)

Zarathushtra continually complain about the cruelty and violence that he notices in the society. He directs people for choosing righteousness. But few numbers of persons willfully make a choice to be evil. These people simply decline in exercising their good mind in order to choose good. Concerning human evil, we should know that is fundamentally a disordered condition. Human evil is a collapse of the moral faculty, but not an operating pursuing of the wrong. Zarathushtra realizes this in the Gathas (in Yasna 30.3). In this part of the Gathas Zarathushtra contrasts the natures of bad and good people. He does not announce that a good person chooses virtuously, but the devil person chooses wickedly. But instead he announces that a good person chooses wisely, and the evil person does not. The source problem is failing in making moral choice. (Bailey)

"The twain spirits which appeared in the world of thought in the beginning were good and evil in thoughts, words and deeds. The wise will choose rightly (of the said two thoughts), but the unwise shall not do so and shall go astray." Yasna 30.3 (Azargoshasb's translation, 1980)

Environmental Aspect

In Zarathushtra's message the aim of life is, living in a joyful and happy existence on the earth and uniting with the 'world of thoughts' or spiritual world which is linked to the physical world. It is important to know that in his message, this happiness does not consider only human beings but quite the opposite. Human should take responsibility for bringing happy life for animals as well as plants that they flourish their whole lives. An individual can not drive a happy life in a miserable gloomy environment or society. Zarathushtra taught that for achieving this happiness the key is to establish a society that stands on righteousness, prosperity and progress, and serenity. (Khazai 2007, 19-20)

Zarathushtra's Gathas does not describe God as the merchant who gives benefits to those people that gratify him. Rather, God is the source and the creator and designer of the universal order (Asha). Universal order determines reaction to each and every action and the consequence of each and every behavior and action. (Anoshiravani)

According to the Gathas this consequence and reaction is totally independent from God's gratification or dissatisfaction. This kernel perception accomplishes a conversion in the focal point of control and human responsibility, without lowering creator's divine authority. In addition this also makes human beings empowerment and motivates her/him to learn the laws of nature as well as attainment of divine knowledge. When human realizes the laws of nature and understands system of consequences, s/he discontinues soothing God for remarkable grant and privilege. Instead s/he start thinking, speaking, and acting in a manner compatible with God's eternal and universal order, and accordingly s/he becomes righteous. (Anoshiravani)

Teachings of Zarathustra are eco-compatible. They announce that all things in nature are divine creations. Human should deeply respect and love everything in nature. Zarathustra's doctrine supports an increasingly ecological order in a very scientific manner. (Abreu 2009, 56)

Previous to all other spiritual guidance, Zoroaster denounced all kinds of human exploitation by another human; as well as all kinds of animal persecution. One may refer to Plato, Scholia, and Pliny the Elder to find out about the Greek tradition concerning Zoroaster's vegetarianism. Appreciating life and respecting animal welfare recently has become Western conscience's new achievement, and for that thanks to admirable thinker such as Mahatma Gandhi and also Dr. Albert Schweitzer, but still thousands of years ago Zarathushtra preached it. (DuBreuil 1984)

Organizational Aspect

In this respect, from Zoroastrian point of view the entire society whether as leaders, organizations, or an individual; all of them are requested for championing Truthfulness, and Righteousness, as well as other noticeable manifestations of goodness, but not for the rewards that they may get, or due to well things that will be reflected upon them. They are requested to do so just for the goodness's sake, not for any other reason. Human has a duty to make choices and the ideal choice is the one which is parallel to bringing enlightenment and harmony. (Abreu 2009, 94)

In Gathic Model, people are reminded that they need to make choices in their daily life and they need to make the right ones. When it is about making a moral decision, people are expected to gain the ability to consider others' welfare, and to keep distance from pure self-interest. Through choosing the path of righteousness, welfare, happiness, and harmony for all will be promoted. (Abreu 2009, 94)

Promoting serenity in organizations raises friendly and peaceful relations. By doing so arrival of violent expressions that can become a threat to wellbeing of organization can be avoided. In this way, such threats in organization that are unwanted and undesirable conditions from managerial point of view; are decreased. (Abreu 2009, 103)

It can be understood from Gathic teachings that serenity boosts individual and organizational success. Besides, acting righteously produces progressive serenity. The Gathas also teaches that ethical leaders who support righteousness in their thoughts, words, deeds, and con-

sciences; they belong to growing serenity and they are awarded with wholeness as well as immortality. (Abreu 2009, 103-105)

From Zoroastrian point of view, a Good Mind is the main element for supporting an ethical framework for organizations. When mind is absorbed in Serenity (Aramaiti), a Good Mind rises and in this state of mind it is easy to cultivate and propagate unlimited numbers of other ethical values in organizations, society and mankind. This model is the guideline for establishing an ideal organization. (Abreu 2009, 99)

In management field, among all diversity of ethical thoughts; Zarathustra's teachings are gaining position. For this the reason is that historically, the earliest formal ethical document introduced to humankind is the Gathas. Each song in the Gathas raises the cultivation of values. And by studying the Gathas, it can be deduced that 'The Theory of Values' had its earliest roots in Zarathustra' philosophical teachings. The original sources of the ethical values that human apply into daily life; can be found in the Gathas. (Abreu 2009, 41-48)

Zoroastrian ethical philosophy consists of the earliest historical formulation of virtues, values, and principles. This ethical philosophy can comfortably be applied for the modern management. The groundwork granted by good thoughts, words, and deeds -good thinking, communication, and actions- directs to the three secure pillars for the quality management. (Abreu 2009, 149)

In addition the Gathas offers the tools which can be taken into use to establish a powerful foundation for HRM in order to attain excellence. For example, the Gathic vision provides the possibility of approaching body, mind, and spirit of the organizations. This ethical thought boosts spiritual and material progress of the world, organizations, and people who are a part of them. (Abreu 2009, 129-130)

'Vohu - Khshathra' is used to formulate the Zoroastrian Theory for Human Resource Management. Vohu means good. And the meaning of Khshathra is settling in peace, ruling a settlement, indicating 'power' for settling people in peace. Vohu-Khshathra stands for benevolent power, the chosen order, and good rule. It demonstrates the ideal government in both matter and spirit. Organization's excellence can be obtained only by good thinking, justice, and righteousness. (Abreu 2009, 129-130)

The good rule -Vohu-Khshathra- in HRM is a perfect organization's vision that welcomes both employees and employers, together, targeting the same goals; in a benevolent environment. The resounds of this thought is coming from an ancient time, but they are yet fresh; and they are promoting both human progress and tolerance. In organizational policies, actions of be-

nevolence drive to ideal and perfect strategies for HRM; which successively contribute for making an ideal society. (Abreu 2009, 130)

HRM deals with people, and people are the most important and vital part of an organization. In this regard, Zoroastrian theory for HRM includes a potent humanistic base. Zoroastrian point of view recognizes human resources to be organization's most essential force; technology and machines are just intermediate instruments that are between that force and approaching the organizational goals. This model involves a responsibility of social-cultural, for every company. (Abreu 2009, 130-131)

In recruiting process in Zoroastrian methodology for HRM, besides candidates' technical capability; there is an important attention to their attitudes and values. The admission test should contain evaluating candidates' capacity for friendship, and their teamwork ability. In this model HRM shows the most important path that through it organizations advance and motivate their employees, for cultivating their behaviors and increased productivity to be company's assistance; for achieving its business objectives and its valued-founded goals. (Abreu 2009, 131-132)

Vohu - Khshathra promotes a very powerful collection of values, which feeds culture of organization. This set of values is expression of a good mind, which strongly emphasize teamwork, community, and serving other people. It supports that organization's employees are a piece of a family, and they are encouraged for taking care of each other and also taking care of customers. Besides, employees as a part of family; are inspired to be unit of the organization and they are permitted for participating in activities of the company. In an organization that operates like a community and it has a significant aim in spiritual levels, the employees of that organization discover a worthwhile work. In this way, employees recognize that they are assisting to mission of this particular organization. This manner motivates employees' feeling of partnership with other staffs, with organization itself, and with society. (Abreu 2009, 132)

In this model, some vital aspects of the Zoroastrian notion in business are there for providing relationships that result nurturing, caring, and cooperation. The community work is considered valuable, but simultaneously it is expected that both employees and managers work hard. This hard work is founded on the responsibility, which comes from being part of an organization that has significant goal. These ethical view's elements are parallel with the criteria that a superb organization is integrated by personnel, who are enthusiastic, anxious to point out their ideas, hardworking, and loyal to the organization. (Abreu 2009, 132)

Teachings of Zarathustra offer guidance to individuals to attain enlightenment and immortality without rejecting mental freedom, physical freedom, or freedom of choice. This attribute

appreciates human rights' topic. In the Gathas there is no gender, race, color, or nationality discrimination. (Abreu 2009, 56)

3.1 Importance of Worldview Concerning Organizational Model

Dunphy and Stace (2002) indicate that if we see the universe as a machine then we start establishing organizations that they stand on the machine metaphor. In this model employees are inside the machine and managers are outside of organization for controlling employees and everything inside that machine. For making something with that machine or for something to be happened managers need to push some particular buttons and so forth. This creates a kind of command and control model of management for an organization. (Bubna-Litic 2009, 44)

On the other hand, philosopher Alfred North Whitehead suggests an opposite point of view against mechanistic model which is titled as organic view. According to Whitehead, the connection between thought and life is very strong and in his book "Modes of Thought" published on 1938 he stated that "As we think, we live". The reason why in this view, 'organic' view is gained is that the machine metaphor is displaced with the living organism. (Bubna-Litic 2009, 44 - 45)

3.2 Importance of Personality Concerning Social Responsibility

For an individual, believing in social responsibility's rightness is tied up to that person's personality; where attitudes and values and thinking patterns have an important role for playing in the way that s/he conduct and judges her or himself. White (2004) presents Political Apathy Disorder (PAD) as a new personality disorder. In an easy to understand words PAD reflects a failure for engaging in activity that is designed to reduce others' suffering. A person with PAD has moved to an apathy status, where s/he no longer cares about her/ his lack of motivation to help others. Such a person lacks sufficient empathy and lacks compassion to push action on behalf of those people who are outside of her/ his inner circle. (Crowther & Capaldi 2008, 223-224)

It is good to know that such apathy that has been explained can be cured. Now in here, a useful way is presented for increasing individuals' considerations for helping others. Some people only need to watch the news about a particular situation or to read about it in order of becoming aware. But this is not the case for many people who need to experience the pain in the relatives' eyes or loved ones' eyes. One way to gain deeper knowledge about issues, im-

plications and results of other people's need is socialization. Social conscience can be developed by the help of social awareness. When social conscience develops, it awakens both ethical behavior and moral in managerial decisions as well as actions. (Crowther & Capaldi 2008, 224)

Moral awareness is defined as "a person's recognition that his/her potential decision or action could affect the interest, welfare, or expectations of the self or the others in a fashion that may conflict with one or more ethical standards." When it comes to social conscience we should remember, it is necessary that individuals pass from status of just having conviction about something to the status of taking an action that represents the will of social conscience. Academics that are contributed in educating tomorrow's managers, have the moral obligation for awakening a concern in their students to consider responsible practices, to help them to increase their social awareness and their social conscience that will support the incidence of making ethical action and making moral decisions. In this arena academia hold a moral responsibility to both humanity and the planet. (Crowther & Capaldi 2008, 224-227)

Now concerning what have been discussed, we look back at Zarathushtra's worldview. According to Khazai (2007, 22) Zarathustra named his doctrine 'Daena vanguhi' that means good conscience. He called his teaching 'Manthra', which means thought awakening words. Zarathustra's disciples gave him title of The Teacher 'Manthran'. Manthran means the person who instructs thought awakening songs. Later on Zarathustra's disciples named his teachings the Gathas, which means the sublime songs.

4 Corporate Social Responsibility (CSR)

The idea of CSR is not new. It can be traced back to thousands of years ago. According to BRASS (2004) "In ancient Mesopotamia, around 1700 BC, a king introduced a code in which builders, innkeepers or farmers were put to death if their negligence caused the death of others, or major inconveniences to local citizens." (Paetzold 2010, 3)

But, in earlier history it seems that acting responsible to the society by firms; started in the 18th century. According to Hond, F., de Bakker, F., & Neergaard, Peter (2007, 1) it was in that century when companies have took steps into social responsible manners. They did so, through constructing house and school for the employees that were working for them as well as for their employees' children.

Society in a large scale is convinced that modern businesses should not function just for ensuring long-term wealth for the organization, but they should have more duties and tasks for

society. This was the general idea of CSR's concept. Society at large believes, businesses' stakeholders -including employees, consumers, natural environment, government, and the community in a large scale- should be taken more seriously by the businesses. The approach of CSR concerns all organizations with different size, but people in the society take large companies to the center of attention; due to large companies transparency's high level. (Paetzold 2010, 3)

For doing business in 21th century, CSR has achieved an important place. No matter what someone feels about CSR, it is going to stay here. CSR has its importance for society as well as for business. In broadly consideration CSR is about building and maintaining social norms that bring economic markets to a more transparent and effectual level in serving societal interests. During decades, many different definitions for CSR have been presented through academics, councils, group and practitioners. (Beal 2014)

In the following paragraph author of this thesis goes through an example, in order to go towards the topic of social responsibility in a more perceivable way.

Social responsibility objectives for a foodservice company can be objectives related to products' safety, honesty (e, g, . not to offer or accept bribes), staffs' working condition, equal opportunity, business's sustainability, practicing ethical business, pay attention to over pollution and other environmental issues. A foodservice company's social responsibility objectives emphasize the ethical aspects of that company's objectives. Many organizations consider a code of business ethics and social ethics to be good for their business. Besides, owning transparent social responsibility policies plays an important role, as progressively businesses will look for trading only with other businesses that they have such clear policies. (Cousins, Foskett & Pennington 2011, 41)

When corporate operation and societal values are changing very quickly, CSR can be an approach for matching these two parameters at once. Essentially ethical behaviour is precondition for strategic CSR. Ethical behaviour of companies is the mirror image of their cultures. Company's ethical behaviour is a shared collection of values and guiding foundation which is intensely rooted throughout its organization. (D'Amato, Henderson & Florence 2009, 6)

Concerning global poverty and climate change, the choice of 'to do nothing' is not viable anymore. Rather it is about question. The question is what action will be taken by companies and also affirming that companies' decisions will bring long-term association on the planet earth as well as on profits. For more urgent local problems, it is also necessary to take an action. But often the science and evidence is partial. Therefore rather than putting effort to

establish one single CSR formula suitable for all different situations, it is important to know the 'principles' of CSR. (Wall 2008, 17)

There are existing opportunities for companies to be taken in use in order to establish shared value. It sometimes needs that companies make difficult decisions and also the solution might not be always obvious. But by the help of using a company's core competence in order to build value for society, there will be also existing opportunities to improve shareholder value. (Wall 2008, 46)

For answering the question of 'what to do' considering CSR in different companies, we do not have one single solution, and challenges for each company and industry differ from one to another. However depending on how companies make use of their core competences to establish shared value, they can establish competitive advantage; and also depending on that they will progressively define their relation to society and their corporations. Like any other decision making for business, in here also the challenge is outperforming the competition and innovating to establish new solutions to earlier intractable problems. In order to do that company should enhance its core competence to establish shared value. (Wall 2008, 46)

Until now in this writing, one thing that can be learnt is; both CSR and Zarathustra's message do not provide single solution for what to do in all different cases. Just the opposite. They provide the groundwork and principles, which can guide for decision making concerning each unique case. In this regard, here we look back to Zarathustra's point of view; to see how his guidance can be used for recognizing the required ingredient to create CSR's formula. For this purpose, below we go through writings of two scholars Abreu, J and Bard, A.

Abreu (2009, 41) indicates, an organization which is integrated by group of people who have capability to generate wealth, capability to respond to social needs, and capability to evaluate dimensions of their productivity; is an profitable organization. By taking this into consideration, one company forms an area which includes human relations, and that area can directly contribute to the establishment of a fair society. In this approach one of the fundamental 'Life's Primary Principles' rapidly shows to be as a model for managing a company. And that model which tells us how to manage a company is ASHA. Asha means truth, order, and righteousness.

Asha is "As the Universal law of righteous precision, which means 'to do the right thing, at the right time, in the right place, and with the right means in order to obtain the right result'". This concept of Asha creates the direction for making successful actions in management field, and through that the right results coming from the right decisions can vitally influence on the durability of all kinds of organizations as well as society. Asha is like something loving benefit and constructive not just for an individual's own self, but also for her/his fel-

low creatures and for God. Asha is constructive, unselfish precision, and beneficial for excellence. Hence for high level management case, Asha is the best instruction; and the reason is that Asha delivers a shared prosperity to an organization, as well as to members of that organization, to environment, and to society. (Abreu 2009, 41-42)

From Zarathustra's teachings point of view, Good Mind (Vohu manah) should be the groundwork for taking any action whether it is individual, social, or organizational action. The three uprightnesses of 'Good Thoughts', 'Good Words', and 'Good Deeds' for achieving prosperity and perfection, emerge from Good Mind. Good Mind functions its wisdom, results these three mentioned pillars, and offers advantages for the individual behind of an action as well as advantages for organization where that individual works in there and the society. In organizational aspect, selection of staffs and leaders should be based on a good mind in order to bring righteous outcomes. (Abreu 2009, 35-36)

Zarathustra, after studying human condition gained his existentialist conclusions. He characterized them as Asha. Modern science after studying the universe from its micro and macro perspectives gained similar conclusions. Hence it is safe to announce that Asha's validity is supported on both facades. Universe operates according to a law, and that law is Asha. But in addition Asha is the law that human should live according to it, in order to be harmonious and constructive. (Bard 1998)

4.1.1 Implementation of CSR for Organization and Business

CSR has many benefits for companies that can motivate them to implement and develop CSR policy. One of those benefits is that through CSR policy companies' reputation can be improved in the consumer market. When a company's good social reputation increases, it can influence the consumers' buying decision for buying that company's product. (Paetzold 2010, 8)

Another benefit is that when a company achieves a good CSR reputation, it is expected to be more benefit for the company through its current workforce as well as its potential employees. The logic is that when there is a better working atmosphere in a company due to ethical commitment coming from applying CSR policies, its current employees are more satisfied and more willing to do a better job in the company and therefore company's productivity increases which results more profitability. On the other hand, as that company offers a good working atmosphere to its current employees; it will achieve a good reputation in comparison to its competitors and therefore potential employees will be more attracted by this company. (Paetzold 2010, 9)

Hond, de Bakker & Neergaard (2007, 86) has listed some benefits of CSR for companies from different sources, which are worthy to be mentioned in here. These benefits were suggested in two categories of internal and external. In below we will go through these two categories.

Internal benefits of CSR are including of benefits from recycling and re-using of materials and energy, development of new services or products, savings coming through safer working conditions, improved morale of staff, development of organizational skills as well as managerial skills, products with higher quality, competencies and processes' systematization and competencies and processes' documentation, improvement of staff retention and staff recruitment, saving from cost reduction of electricity and raw materials and so forth, increase in environmental awareness. (Hond, de Bakker & Neergaard 2007, 86)

External benefits of CSR are including of maintaining good reputation and enhancing it, improvement of company's image, having access to markets that they have demand for CSR, reduction of social risks and environmental risks, increase of responsibility of supply chain management, improvement of community relations, increase of competitiveness, legitimacy in society, compliance with environmental regulation and social regulation, better contact with public authorities and better cooperation with them, goodwill from stakeholders, brand value increases, price of products increases. (Hond, de Bakker & Neergaard 2007, 86)

4.1.2 Common Practices of CSR

In here some common socially responsible practices in business will be mentioned. Designing facilities in order to meet or exceed safety and environmental guidelines and suggestions; for instance designing facilities for improving energy conservation. Improvements in developing process that may involve practices like removing usage of hazardous waste materials, removing usage of particular oils in deep-fat frying, decreasing the amount of chemicals to be used for growing crops. Stopping product offerings which are not illegal but they are harmful. (Kotler & Lee 2005, 209-210)

Choosing, supporting and rewarding those suppliers that are more willing to accept and maintain practices that are environmentally sustainable. Selecting materials for packaging and manufacturing that are in the highest level of being environmentally friendly, considering goals for waste reduction, using resources that are renewable, and withdrawal of toxic emissions. Giving full disclosure about materials of the product and their origins as well as their potential hazards, and even offering extra helpful information related to the product. (Kotler & Lee 2005, 209-210)

Improving programs for supporting wellbeing of employees, like exercise facilities at work-place. Tracking, measuring, and reporting about accountable targets and actions; which are including of both bad and good news. Creating instructions concerning to marketing to children, in order to assure suitable distribution channels and responsible communications; for instance not to sell products online to underage children. (Kotler & Lee 2005, 209-210)

Offering raised access for people with disabilities through using technology like different print formats, mechanism with voice recognition. Securing privacy of costumers' information. Making decisions concerning outsourcing, retail locations, and factory; while take into consideration these decisions' economic impact on communities. (Kotler & Lee 2005, 209-210)

The following parts of this chapter, aim to focus more on Environmental, Social, and Organizational aspects of CSR.

Environmental Aspect

The answer to the question that why we human must care about nature and look after it, has two reasons. One reason is that nature does look after us as humans. And the second reason is that other creatures that are not human, they have also intrinsic value. In an economic mind, natural world of animals and plants does not have value in itself and it just exists just to be used by human beings. But the truth is that in the cosmos, we humans are not the only one that has value in itself. And that truth has both practical and ethical consequences. (Bubna-Litic 2009, 60)

In CSR topic environment term is concerned with both responsibility and opportunity. Corporate responsibility about environment deals with issues such as pollution, ecological degradation, waste management, natural resources' sustainable management, and energy management. Besides, some of business opportunities related to environment in CSR are including of ethical investment, green marketing, eco-efficiency, ethical consumerism/ green consumerism, (Visser, Matten & Pohl 2010, 157)

Pollution can be described as the spread of undesired from industrial production's product that break down the nature's quality or social environment. This spread can be into water, air, and soil; but visual pollution, light pollution, noise pollution, and radioactivity pollution can also be differentiated. Pollution can bring harms to health of fauna, flora, and human, to such a size that results extinction. Through pollution, substances that often do not exist in the natural environment are appended in such quantity that disturbs the biosphere's balance. Allergies, cancer, and different kinds of asthma are only some of the things that pollution can cause. (Visser, Matten & Pohl 2010, 317)

Although pollution and humanity are sharing the same age, but it was mainly in the late 19th and 20th century that pollution reached a high attention as a problem. It was during 1960s that consequences of pollution on the biosphere and ecosystem walked into center of attention. During 19th century many countries released Clean Air Acts as well as Hindrance Acts. And also from the second half of the 20th century there has been development for specific legislation related to soil protection, water pollution, waste management, noise control, and other crashes on environment. (Visser, Matten & Pohl 2010, 317-318)

What climate change refers to, is the variation in global weather systems of the earth over time. Several things are causing climate change. Amongst others, changes in orbit of the earth, changes in vegetation, volcanic activity, variable solar activity, disastrous events like meteor impacts, and effect of greenhouse gases cause climate change. (Visser, Matten & Pohl 2010, 68)

The term of climate change recently has been used for describing additional anthropogenic (which is caused by human) deference to the climate. Because this is related to an average grow in temperature, it is also noted as global warming. Additional greenhouse gases that are released through activities like deforestation, power generation, and transport case anthropogenic climate change. (Visser, Matten & Pohl 2010, 69)

If global warming continues increasing, global sea level will increase. As many people are living in coastal area, and as we people have developed our society depending on the current climate and also accessing to cheap energy; therefore global warming's effects on human society are expanded. (Visser, Matten & Pohl 2010, 69)

Social Aspect

The aim of social rights is to ensure a specific living standard for individuals without any discrimination. Social rights include right for social security, right for a satisfactory living standard (e.g., right for satisfactory housing, cloth, and food), and right for health. However social rights are closely connected to economic rights. (Binder, Eberhard & Lachmayer 2010, 12-13) Economic rights include rights such as right for working, right for having favorable and fair working conditions, right for forming and joining trade unions, and the right for free choice of employment. For the social rights, economic rights are counted as required precondition. It is via economic rights' realization that people can establish the financial foundation for the joy of social rights. (Binder, Eberhard & Lachmayer 2010, 13)

Climate change and poverty are considered to be the real problems. These two problems are particularly difficult in industries like oil, mining, travel, and textiles industry; because in

those industries solutions to environmental and social problems are not unhesitatingly available or easy to implement. There is an increasing political and social consensus that businesses (especially multinational corporations) should accept their shared responsibility towards those problems. (Wall 2008, 2)

Organizational Aspect

Goldman, A (2006, 702) indicates that culture of an organization develops during time and it turns to a strong force for forming people's behaviour in that organization, as well as forming the behaviour of those who come as newcomers. Through two ways one organization can assist for having dysfunctional behaviour among its people. One way is that organization builds a social condition which supports violence by creating aggressive tendencies. The second way is that organization decreases limitations against violent performances.

Workplace deviance, aggression, theft, dishonesty, terrorism, violence, and sabotage are some examples for dysfunctional behaviours. Scholars who work on the topic of dysfunctional work behavior, mostly they have concentrated on the particular individual-level behaviours. Most of them tend to reject or minimize the designation of organizational factors in influencing dysfunctional behaviours. (Goldman, A 2006, 699)

But on the other hand, it seems pretty likely that organization also have an important role concerning dysfunctional behaviours. For taking this more into consideration, in here four points are mentioned that can make important of organization's role more understandable. Firstly organizations provide a setting for people and it is in there, where individual may show dysfunctional behavior. Second is that an individual consumes most of the hours that s/he is awake at working place, where again s/he can expose dysfunctional behaviour. Thirdly, it is organization that arranges people that toward them; an individual may recognize it easier to expose dysfunctional behaviour, in compare with her/ his family members that s/he loves them. And fourthly, work setting arranges all sorts of stimulus that could stimulate individuals, who have high tendency for displaying dysfunctional behaviour. (Goldman, A 2006, 701)

Perhaps leaders are the mightiest determinant of organization culture and most likely they play a major role related to that. For instance if a leader takes profits into consideration before anything else, if s/he does not have any respects for other peoples' right, if s/he is known to be untruthful, all of these signals will likely be recognized by other people in organization and will lead to dysfunctional culture in that particular organization. As dysfunctional behaviours, especially violence can cause damages or much cost to an organization, therefore organizations should be deeply concerned in preventing such behaviours at workplace.

Therefore with respect to all that has been explained, values of a leader are 'taught' to other people of the organization and shape their behaviour. (Goldman, A 2006, 699,704)

5 Methodology

In this chapter research and methodology of this thesis will be taken into account. According to Punch (2003) a simplified model of research has two stages including of pre-empirical stage and empirical stage. In below, what has been done in this research about these two stages; they are briefly explained.

Concerning pre-empirical stage of this research CSR is the research area. Zarathushtra's worldview related to CSR is the research's topic. For literature and context, several books and articles in Zarathushtra's philosophy as well as several books related to CSR; have been used. Research question is to explore that to what extent, Leppävaara campus of Laurea University of Applied Sciences goes parallel to Zarathushtra's teachings and worldview.

Empirical stage of this research includes design, data collection, data analysis, and answering the research question. Questionnaires and qualitative interviews are going to be conducted by the author of this thesis Arvin Adriyan. The Target organization is Laurea University of Applied Sciences, Leppävaara campus in Finland.

The bases of this survey methodology stand on Mixed Methods Research. Although the research is involving only one organization and research's size is small, but it has been tried to structure the research close to John W. Creswell's guidance on Mixed Methods Research from his book "A Concise Introduction to Mixed Method Research". According to Creswell (2015, 2) 'Mixed Methods Research' is an approach to research in behavioral, social, and health sciences in such a way that investigator gathers both kind of data qualitative and quantitative, integrates those data, and then s/he interprets them based on the combinations of both sets of data's strength for understanding research problems.

Design of the research is 'Convergent Design', which is one of the three basic mixed methods designs. To meet the desire of Convergent Design for this research, at first both qualitative and quantitative data are expected to be collected through questionnaires as well as qualitative interviews. After this step both databases are going to be analysed separately. And in the third step, both set of analysed data will be merged together for interpretation.

Structured questionnaires and qualitative interviews are used as a method of gathering data. Information that is needed for answering the research question comes from Primary Data. According to Anderson (2004, 113) primary data can be collected through quantitative data, and qualitative data. Therefore gathering these two types of data will be taken into consideration.

Samples for conducting the questionnaires in convergent design, concerning to collecting quantitative data can be selected randomly or non-randomly; but purposeful sampling is used for gathering qualitative data –questionnaires and interviews-. Besides in this design participants for the questionnaires and interviews are chosen from the same population. Therefore, in this research; Stratified Random Sampling suits for quantitative data and Stratified Purposeful Sampling is used for qualitative data.

The chosen questions in the questionnaire and for the interview's questions are compared against TEACUP Criteria. Teacup is the six basic criteria for making good questions for an interview and questionnaire. According to Skott (2013) teacup stands for tolerable, essential, answerable, clear, unbiased, and penetrating.

The data gathering process was done through conducting online questionnaires as well as face to face interviews. There were two types of online questionnaire targeting two different categories. One category was teachers and another category was students of Laurea UAS, Leppävaara campus.

By the help of Laurea LIVE website, writer of this document could put two online questionnaires to be answered by target groups. Questionnaires were accessible to be answered, for one month. But writer did not leave this just to the hands of Laurea LIVE website's visitor. He sent the links of these questionnaires to his teachers as well as his classmates by E-mail and Facebook, and he was requesting them for their participation. It seems that there was not any answer coming from Laurea LIVE website's visitor, because only some of those teachers and students that were requested by E-mail; answered the related questionnaires.

Author of this thesis requested personally from almost eight of his teachers and 17 students. The reason why these numbers were receiving request to participate in the online questionnaire, was that author of this document knew those teachers and students and therefore he requested them by E-mail and Facebook. Out of those, five teachers and nine students participated in answering the online questionnaires.

Besides, writer of this thesis conducted interviews for gathering qualitative data. The plan was to interview both students and faculties of Laurea UAS, Leppävaara campus. At the same time Arvin Adriyan tried to interview those students, who have done their internship in this school; to receive answers from the perspectives of students being involved in working activities in this campus. Total numbers of nine persons were interviewed. These were including of three Laurea School's faculties, there students that were only studying in Laurea UAS, and three students that besides studying they had their internship in this campus.

The interviews again covered three aspects of CSR in Laurea University of Applied Sciences, Leppävaara campus. At the beginning of the interview, interviewer (Arvin Adriyan) gave some background information about his thesis topic as well as CSR. After that interviewees were interviewed through answering to three questions. These three questions were including of “How do you see your school’s performance (the effort of Laurea University of Applied Sciences, Leppävaara campus) related to Environmental Responsibility? What positive and negative points do you see? And what suggestions do you have for better performance?”, “How do you see your school’s performance related to Social Responsibility? What positive and negative points do you see? And what suggestions do you have for better performance?”, and “How do you see your school’s performance related to Organizational Responsibility? What positive and negative points do you see? And what suggestions do you have for better performance?”

It is important to mention that while collecting data through online questionnaire and face to face interviews, privacy of the candidates were taken into consideration; by the author of this thesis. The candidates’ names were not collected through the questionnaires and interviews. Besides, giving reference to the candidates’ answers in this work; has been done in such a way that readers can not find out, which student or faculty said a particular answer to the questions.

6 Results

In the previous chapter we went through Methodology of this work. Now, this part of the thesis provides the results coming from online questionnaires and face to face interviews. As already mentioned, the online questionnaires were open to be answered by teachers and students; for one month. Both teachers and students' answers to their distinct questionnaire, will be provided in this chapter.

After results of the online questionnaires, results coming from interviewing students and faculties of Laurea campus in Leppävaara; will be offered. Results of interviewing students and faculties are brought in two different sections. Answers of those three students -who were student and intern-, will be also offered in the section of students' results.

Besides, in this part; readers of this work have the chance to read the participants' answer, to make their own understanding to the research question -To what extent, Leppävaara campus of Laurea UAS goes parallel to Zarathushtra's teachings and worldview-. In the next chapter there will be conclusion of the results -coming from answering the online questionnaires as well as from face to face interviews-, while being compared with Zarathushtra's worldview and teachings. In the appendixes chapter, both questionnaires which were designed for teachers and students; are accessible.

6.1 Teachers' answers to the questionnaire

In the below paragraphs teachers' answers to the questionnaire are exposed. The related questionnaire is provided in Appendixes section of this thesis. Only five teachers participated for answering the questionnaire. Their answers to different questions are provided in here. Firstly, we consider answers to the quantitative part of the questionnaire. The score available to be selected by participants, for answering this quantitative part; was in range of 0 to 5.

All of the teachers were agreed that equal freedom of choice, respect, and rights for women and men -No discrimination against genders- is highly important. In addition, avoiding any discrimination against race, color, or nationality is very significant. Three teachers selected score 5 regarding the importance of becoming truth seeker and wise listener for them, and two opted score 4. These answers showed that social aspect of Zarathushtra's worldview related to freedom of choice, equal rights without discrimination, and being truth seeker; were agreed by teachers also.

Score 5 was chosen by one participant for grading herself/ himself as diligent, industrious and hardworking concerning working life in Laurea UAS, while other ones gave score 4 to themselves. Three teachers gave score 5 to the question, which was how important is that an individual supports constructive, righteous and truthful leaders in any field worldwide; one said 4 and another opted score 3. It was the same result for the question 'How important is to you to bring more awareness to your co-workers and students in Laurea UAS, that they avoid participating on any kind of supports for forces of lies and destructiveness in human society?'. By taking these responses into consideration, we see that being industrious and hardworking, individual support for righteous truthful leaders, and bringing awareness to other people in school for avoiding any support to lies and destructiveness; all of them have an important place in teachers point of view. This shows that these aspects of Zarathushtra's point of view, are also agreeable by teachers in Laurea UAS.

While two participants selected score 5 for answering 'How important is to you to try for knowing more instead of simply believing something or someone', other participants opted 3. One teacher opted that there is three workshops that are annually organized in Laurea UAS in order to inspire teachers, for liking life and looking for happy long living; but all other participants selected number zero for annual workshop. It shows that Zarathushtra's taught for trying for knowing more instead of simply believing something or someone; is to some degree important, but it does not have very high level of being considered as important one. It also reveals, annually workshops for inspiring teachers to like their life and to look for happy long-lasting life is very low.

In this point showing answers of teachers to the quantitative part of the questionnaire is done. Below we will go through the qualitative answers, in order to expose teachers' point of views to the questions.

For answering to the question that how much attention s/he -teacher- pays for 'following the truth and righteousness in order to have constructive thoughts, words and deeds', three teachers participated. One answer was that "Conscientiously, not so much. But unconscientiously probably quite a lot. Having been brought up in a Scandinavian country I think it comes rather naturally". Another answer claimed that "My main value is Truth so I try to keep it present in all my doings". And the third person said "More than on the average". By going through their answers, we may conclude that opposing lies and following the truth is considered very important to teachers.

All participants responded to the question, how s/he evaluates Laurea UAS's effort, for promoting 'good and awake conscience' among its employees. Answers included of "We (the whole staff participated) made a collection of ethic 'rules' a couple of years ago, so Laurea

has, indeed, promoted that.", "It never has been discussed.", "Low", and "One should do it more and courage people to do more.". This shows that Laurea UAS's effort in this regard is low.

Participants were asked, can they describe any particular workshop or activity that has been prepared in Laurea UAS for increasing willingness of its employees, to seek wisdom and knowledge? For this, four responses were received. Those answers were "We (the whole staff participated) made a collection of ethic 'rules' a couple of years ago, so Laurea has, indeed, promoted that.", "I haven't experienced that in Laurea UAS ever.", "No", "None". This also sounds like workshops and activities in this regards are low.

Teachers were asked to answer what means to them, 'To have constructive-mind and aim for improvement, development and advancement of the world, to make the earth become happier and more comfortable for all creatures.'? Three ones responded to it. The responses were "To me it means that society, companies, associations, schools and each human being all should aim at that. Especially democratic, well-off countries have to aim at it actively and support those countries that are not democratic yet.", "We cannot change the world but we can start by changing ourselves.", and "I should have positive attitude to everything, even though I don't agree with something or someone". It seems that this question was not very clear to some participants, to be answered. Therefore, it sounds that this point in Zarathushtra's worldview which is individual responsibility for making the entire world a better place; to some degree is known by teachers but not very well-known.

'Can you describe that in Laurea UAS how much value is given to the following statement: Superiority of people depends on their level of constructiveness, righteousness and following the truth in society', was another question. Three answers were collected. Those answers were including "I can't say", "None", and "None". It seems that superiority of people does not depend on their level of constructiveness, righteousness and following the truth in society, in this organization.

They were asked that how they evaluate Laurea UAS's effort to encourage its employees, for becoming more optimist and positive thinker in life. Again three persons participated in answering it. One answer was that "Working life (also in Laurea) is getting more and more demanding, so it's difficult to stay optimistic and positive. I can't say that Laurea would really help much in that". Another person wrote that "Not in the core of Laurea UAS's actions - in other words none". And third answer was "Not too much is done for this". Teachers' answers show, Laurea UAS's effort in this regard is low.

Asking 'To what extent do you consider Leppävaara campus of Laurea UAS to be caring about environment such as earth, water, air, plants, and animals; for protecting them against pollution and being spoiled?' was another question. Only three persons answered this. Their answers were "We are environment conscious here when it comes to recycling, for ex. Also, ecololy is mentioned as one of our values.", "It can be seen e.g. in Bar Laurea, some of the projects etc.", and "At least it is not visible, if Laurea does so". From answers, it seems that Laurea UAS is to some extends environmental friendly.

In the end, the last question was that 'Do you agree/disagree about the following sentence (please describe your view): Individuals have freedom of choice to be among followers of lie or followers of the truth and righteous; they have freedom of choice to be constructive or destructive.' Answers to this was including, "Finland is democracy which means (to me) that also people who I disagree with have the right for their opinion. Also, I find it difficult to decide what is the truth and what is a lie. I find myself asking, according to whom? If people don't do something against the law, I think they have the freedom of choice - also in matters of 'truth/lie'.", "I partly agree. I think individuals have the freedom but sometimes it is hard in the organization.", "One should have a free choice". Answers reveal, this question was not easy to be understood, but to some extends freedom of choice is agreeable.

6.2 Students' answers to the questionnaire

Student's questionnaire was including quantitative questions. It is provided in Appendixes section of this thesis. Total number of nine students participated in answering the questionnaire. Below the data collected from their answers are expressed.

To the question asking from students that in their study life in Laurea UAS, how often they are taught by teachers to guide other people for following the truth and righteousness; all nine students answered the question. Three of them selected 'usually' option. Two said 'sometimes'. Three answered 'rarely'. And one student claimed 'never'. It can be concluded that majority of student agreed that this is going to be taught by teachers and this aspect is not unknown to teachers and also to students.

In your study circumstance how often do you try to be more environmental friendly through your thoughts, words and actions and try to defend environment? This was another question to be answered. While eight students opted 'always', only one student said 'never at all'. In this regard we see that being environmental friendly is considered a value among most of students.

They were asked, 'has ever your teacher inspired you to seek happiness in the other's joyfulness (achieving your personal happiness by making others happy)'; and for this question six participants selected 'no' as the answer and three opted 'yes'. It shows that although this point of view 'to seek happiness in the other's joyfulness' is known and practiced by some teachers, but still it is not being very much used by them.

To the question that how many times per year their teachers use any method, tool or technique in order to help you to reach constructive and progressive mentality?, five persons chosen 'two to four times', Three student claimed 'more than four times', and one person said 'never'. Therefore according to majority, teachers make a well use of such tools and methods; for helping their students to reach constructive and progressive mentality.

Another question was that while you are studying in Laurea UAS, how often do you follow exactly the below pattern? 'Doing the right thing, at the right time, in the right place, and with the right means in order to obtain the right result'. Eight answers were collected for this question. The answers that were chosen, was including of four 'always'; and four 'never at all'. Therefore, it sounds this is used to some extends but not very much.

Seven students were agreeing that Individuals must be ready to take action against destructions of the world. But two students were disagreeing with it. Four participants were agreeing that 'human has free will to choose between way of lie and destructions or way of truth and constructiveness, and according to that chosen way, s/he will receive good or bad consequences'; on the other hand, four participants were disagree with it. Total number of eight persons answered that question. All in all, most of students were agreed for taking responsibility against destructions of the world, and on the other hand; just half of the students believed in human's free will to choose.

Four students selected 'usually' as the answer for the question that 'how often do you practice for avoiding destructive thoughts, words and deeds and do you practice to overcome on any desires for telling lie?'. Four students said 'sometimes', and one selected 'rarely'. Therefore, it sounds; to some degree majority of students take this path in use.

Seven students believed that teachers of Laurea UAS, are knowledgeable and they apply their knowledge in their working life. But two believed that their teachers are knowledgeable but they do not apply their knowledge in their working life. We can see that according to most of the students, teachers are knowledgeable and they apply their knowledge.

Five students opted 'sometimes' as answer to the question that 'how often in Laurea UAS there is a workshop for you as a student to encourage you: To have personal transformation

for becoming more constructive in thoughts, words, and actions for making a better world'. One person said 'usually' and three persons opted 'never'. Hence, as far as students' results show; such workshops are held and during their studying life these workshops are repeated to some degree.

For the question that 'how often in Laurea UAS there is a workshop for you as a student for encouraging you to become more caring about needful and poor people', two participants selected 'sometimes' for the answer, while three students said 'rarely', and four students selected 'never'. It shows that holding workshops for such concept is not very well used.

There were four questions that students could choose a score from 0 to 5, as answer to each of those. Their answers for those questions are provided in here. The question was, 'how important is for you to act in order to have some effects on developing and refreshing the world and environment'; and three persons opted 5 as the score, four of them said 4, one selected 3, and one person said 2. Hence, it is mostly important for students to act in order to have some effects on developing and refreshing the world and environment.

There was a question that 'how important is to you to challenge yourself for better personal improvement in order to become more righteous and constructive, on the path of following the truth?', and the answers were including of three 5, five 4, one score 2. It reveals that it is very important for most of students to challenge themselves for better personal improvement in order to become more righteous and constructive, on the path of following the truth.

For the question, 'according to your opinion how important is that an individual opposes and fights with lies and destructiveness in the world'; there was two persons, who selected 5. One student said 4, four had chosen 3, and two participants opted 1. Therefore, it shows that for students individuals' responsibility to oppose and fight with lies and destructiveness in the world is important.

For answering that 'how important is for you to be united with others across the world, who are on the path of truth, righteousness, and constructiveness', three people had chosen 5, two said 4, two opted 3, and two students selected 2 score. It reveals, to be united with others across the world; who are on the path of truth, righteousness, and constructiveness; is very important to the majority of students.

6.3 Results of interviewing faculties

In the following paragraphs, results coming from interviewing some of Laurea's faculties (Leppävaara campus) will be offered. The results are divided to three sections. These sections are including of Environmental Aspect, Social Aspect, and Organizational Aspect.

Environmental Aspect

According to the results of interviewing some faculties of this campus, environmental aspect is going towards the right target; but there are still a lot of things to be done. Environmental responsibility in this campus is in a baby phase and under construction. During several past years, there have been many talks about this aspect in this school; but the school has not been able yet to implement the environmental friendly ideas. Therefore, it has been mostly talking about it. But recently there have been some group-works for certain student groups that they are trying to build the guidelines about how to implement environmental friendly ideas in this school.

Besides, the results coming from interviewing some faculties of this campus suggest, environmental responsibility, in the study material for the students; is going to be taken more seriously into account. In the leadership of Laurea UAS, concerning Laurea's strategy; Sustainable Development (Kestävä Kehitys in Finnish) is one of the seven points among others. But on the other hand, in practical level there are still rooms for improvement. Awareness about this topic needs to be raised up, among both workers and students. There is a need for having some posters on the walls of the school to encourage people for behaving more environmental friendly. The positive point about this campus related to environmental responsibility, is that Laurea UAS is trying to receive a Green certificate concerning environmental responsibility.

"I think they are very good about it. It was the in the restaurant for example, different waste bins" (Female faculty in Laurea UAS)

Social Aspect

According to the results of interviewing some faculties of this campus, this school is on the right track concerning social aspect. But there are some points, which need to be reviewed in order to achieve better results. For instance there is a gap in using English Language in this school concerning webpages of the school. Besides, when there is something to be announced; it is first in Finnish Language and international students need to wait longer to be announced about the same matter.

Results of interviewing faculties of Leppävaara campus also show, some international students may face that Finnish people do not talk so much. It is more about culture differences. But on

the other hand, Finland is becoming more international and this is the case for this campus too. In Finnish culture, people are very straightforward and this is also a good point. Besides, statistics show that in Finland organizational corruption is in a very low level comparing with many other countries.

Answers of the interviews suggest, there is a satisfactory level of equality in Laurea UAS, Leppävaara campus. This school is exemplary about social responsibility. It is an international school with multicultural atmosphere.

“Just last year Laurea published ethical rules that you can see in its internet pages. It established certain rules for ethical behavior to guarantee that everybody is treated properly and everybody is equal and there is no discrimination.” (Male faculty in Laurea UAS)

Organizational Aspect

According to the results of interviewing some faculties, this campus has reorganized its organizational structure at the beginning of this year -2015- and its present organizational structure is very new. Earlier the organizational structure of Laurea UAS was a lot different from the present time. But now as organizational structured was renewed, when we talk about different campuses of Laurea UAS; we talk about one Laurea organization. Now, staff members move from one campus to another; and there is cooperation between campuses' teachers. Students also can get study units to study, from different Laurea campuses easier.

“We used to have almost independent campuses Otaniemi, Leppävaara, Tikkurila... They had their own independent management and they had own budgets, and they were kind of working pretty much independently. And there was not that much cooperation between these campuses.” (Male faculty in Laurea UAS)

Results of interviewing some faculties of Laurea UAS, Leppävaara campus also shows, Finnish Ministry of Education (Opetusministeri) has certain demands concerning organizational aspects from Universities and University of Applied Sciences. Laurea UAS tries to follow that and this campus is getting there. But, there are again rooms for improvement. For example there are few cases that Laurea School is employing people, based on short-time contracts and after the end of period of the contracts, school again take them as employee for another short-time contract; and this short-time employment repeats for many times.

Interviewing some faculties of this school shows, in the recent years, there has been a survey in Leppävaara campus of Laurea UAS; about Great Place to Work. In that survey, there was a question about how willing and happy are employees to work in this campus. And the results showed that employees have a high willingness to work in here.

6.4 Results of interviewing students

In the following paragraphs results coming from interviewing some of Laurea's students (Leppävaara campus) will be offered. The results are divided to three sections. These sections are including of Environmental Aspect, Social Aspect, and Organizational Aspect.

Environmental Aspect

According to the results coming from interviewing some students of this school, there is a study unit called CSR for students of Laurea UAS, Leppävaara campus. It is an online study unit and it emphasizes a lot on environmental responsibility. Inside school, there are different trash bins for different wastes. There are also indoor plants.

The results of the interviews show that there is sometimes a sign in restaurant of the campus warning about the food waste, which is a good effort concerning environmental responsibility. Besides, there are different bins for restaurant's wastes. Restaurant of the school is more environmental friendly in compare with other sections of this organization. Outside of this school, there is a special place for smoking cigarettes; therefore cigarette butts do not pollute all other places of the organization.

The results of the interviews also indicate that there should be more E-books available in school's library. The reason why E-books were suggested was that those can be used in computers and laptops, which decreases the usage of paper in school. Besides, there is not enough information about importance of recycling paper waste.

In this campus teachers and students make big use of papers. They print many things that they are not really necessary to be printed. For example in student office when a student asks for knowing about her/ his study progress and how many study units are still left, student office usually print a paper and check the things from it; although they can check from the monitor of the computer itself. Another example about this issue is, when teachers give guidance to students they usually print the student's document in a way that only one side of the printed page has text, although they can print the document in a way that text be printed in both sides of the paper -which saves papers-. Students also print many papers concerning their study units, which are also available in electronic forms and they do not have to print them on the papers. These were only some examples about high usage of papers for printing in this campus.

“I can see one negative point. People are printing a lot of material. Even you could get them from internet. Printer is used very much, and I don't think that people need all that documents as printed.” (Female intern in Computer lab)

According to the results of the interviews, there is not any sign in school, which shows the effort of facility managers of this building concerning improving the indoor air quality. Also there is not sign and information about putting wastes in separate respective bins, which can guide those students that are not from Finland. There is not any sign in school concerning saving or preserving the environment. Also there is not a sign about the plan that Laurea UAS has regarding the topic of environmental responsibility.

Social Aspect

According to the results coming from interviewing some students of Leppävaara campus, there is very good gender equality in this school. Both foreign and Finnish students are treated well in here. This campus has a good international atmosphere. There should be more official get together events, for more social improvement in Laurea UAS, Leppävaara campus.

“I think it kind of depends. Some people or staff here for example teachers are very positive, I can feel the energy. But ... They also treat us quite equally. And also positivity is sometime lost for some people. But I think in overall it is pretty fine. Very good.” (Female Business Management student)

But on the other hand, the results of interviewing students of this school also show; some students feel that they are not treated equally in this campus. This is about foreign students. A male Restaurant Entrepreneurship student claimed that “So basically so far I haven't seen any discrimination around because I am here only for few months, but there are always discriminations behind the screens. So basically though I not see them, they are always there.”

Organizational Aspect

Results of interviewing some students of this school show, Laurea UAS, Leppävaara campus has a very good working environment. Teachers have coffee breaks. There is a get together event for employees, on Fridays. Teachers are friendly. But some parts of school are not that friendly with student.

“When I went to the student office they were friendly, but sometimes they are not. Like they have something in their mind, and they treat students not very well. Just a behavior gap.” (Female Restaurant Management student)

On the other hand, the results of the interviews show that there is a gap of communication between teachers and students in this campus. Although teachers say, we are very open to communicate with students; but what in reality happens is different. It may be due to the

working style that teachers answer students mainly through E-mails' inquiries. If a student needs to get a fast guidance from her/ his teacher, s/he has to first contact the teacher by E-mail. Therefore, sometimes when a student is in an urgent need of talking to teacher and receiving guidance; it does not go well. Besides, although some teachers response to E-mails very fast; but some of them do not. This is perhaps due to those teachers' lack in English language skill.

According to the results of interviewing some students of this school, feedback system after ending of study units; is not very effective. Although students give feedback for improvement, but positive changes and improvement do not happen in that study unit. Interviewee indicated that when she gave feedback, she followed the situation of that study unit by asking from new students; who attend the same course. But, they still faced the same negative points during that study unit. Therefore, she realizes that her effort for giving feedback did not play a useful role. By experiencing this, the student stops involving for giving feedback about a study unit.

According to the results of interviewing some students of this school, employees of Laurea UAS have Friday meeting; but, students who do their internship in the school; are not very welcome in that event. This shows that there is a gap between actual employees and interns. Besides, some students do not come to class because they do not feel belonging to the whole system of studying in this school. And teachers do not try to know what is going on about them, and what is happening to their lives. Students are not serious about school, and teachers do not care about it. Besides, some study units are not so interesting for some students, and those students do not come to the class and they just try to finish the study unit by doing assignment or attending an exam.

6.5 Discussion

In this part of the thesis, results coming from online questionnaire and face to face interviews will be discussed. This part is again divided to three sections. These three sections are including of Environmental Aspect, Social Aspect, and Organizational Aspect.

Environmental Aspect

In online questionnaire, eight out of nine students claimed that in their studying circumstance they always try to be environmental friendly. Results coming from teachers' answers to the online questionnaire shows that this campus, is to some extends environmental friendly.

Besides according to the interviews, it shows that although this campus is trying well concerning environmental responsibility; but there are still rooms for improvement. There is a lack of signs in the school, which can inspire and guide students about waste management. There is a

high level of using paper and printing on the paper, although the work can be handled online or on the computers.

On the other hand, Bar-Laurea - restaurant of this campus- does a better job concerning waste management. There are several waste bins for different sorts of waste. It also does a good effort for encouraging people to take as much as food that they really can eat.

Social Aspect

In the online questionnaire, seven students were agreeing that Individuals must be ready to take action against destructions of the world. But two students were disagreeing with it. All of the teachers were agreed that equal freedom of choice, respect, and rights for women and men -No discrimination against genders- is highly important. In addition, avoiding any discrimination against race, color, or nationality is very significant.

According to the interviews, equal rights for women and men, are considered very important in this campus. This campus puts good efforts in this regard. And this school goes towards a right goal, to be achieved in this aspect.

But on the other hand, results from both questionnaires and interviews, show that there are still many things that can be done in order to have a better performance concerning social aspect. There is a gap in communication between students and teachers. Besides, when it comes to foreign students; there are still rooms for improvement.

Organizational Aspect

At the beginning of 2015, Laurea University of Applied Sciences reorganized its organizational structure. These changes had a positive effect on Laurea UAS's campuses. These days there is a very good cooperation between different campuses of Laurea UAS.

Faculties have a good level of willingness to work in this school. But on the other hand, there are some few cases of staff in this campus that they were employed short-term; for a long time. There are again rooms for improvement in order to have a better performance concerning organizational aspect, for this campus.

7 Conclusion

In this last chapter, answers coming from questionnaires and interviews are compared with different aspects of Zarathushtra's worldview and teachings. The aim is to make the final conclusion for answering the research question. As mentioned before, the research question is that "To what extent, Leppävaara campus of Laurea UAS goes parallel to Zarathushtra's teachings and worldview". In the discussion section of the previous chapter, all collected data -that have been gathered through online questionnaires and face to face interviews- were taken into consideration and they were discussed. In this section, the research question will be answered.

Zarathushtra's worldview emphasizes on environmental and social responsibility. Therefore, the more an organization takes steps in these regards; the more that organization goes parallel to Zarathushtra's teachings. Besides, when an organizational structure is constructive, and people feel happy to work with that organization, and who are involved in that organization - in our case, students- are satisfied and comfortable; all of these show, organizational aspect and social aspect in that organization, is also parallel to Zarathushtra's teachings.

By taking all these into consideration, for answering the research question; what is required is to make conclusion that how strong is Environmental, Organizational, and Social Responsibility in.

Through the results coming from the collected data, environmental, social and organizational responsibility in Leppävaara campus of Laurea UAS are significant topics. There have been right targets to be achieved concerning these aspects. Good efforts have been put to reach those targets.

Concerning the environmental aspect of this campus, environmental responsibility is at the beginning phases and it is under improvement. New environmental friendly ideas are shaping and they will be into used in the coming future. Inside school, there are different trash bins for different wastes. Students and staffs care about this topic and they are willing to have positive effects regarding environmental issues. Laurea UAS is trying to gain Green certificate, which will strengthen environmental responsibility in Leppävaara campus. Actions against food waste have been taken by this campus's restaurant, through warning customers about this topic -food waste- as well as having different bins for restaurant's wastes.

Regarding to social aspect of Leppävaara campus, there is a satisfactory level of equality. Both foreign and Finnish students are treated well in here. There is also very good gender equality in this school. Freedom of choice, equal rights without discrimination, and being

truth seeker; are remarkable topics for the teachers. This campus has a good international atmosphere. To be united with truth seeker, righteousness, and constructiveness people across the world; all of them are very important to the majority of students. For the most of students it is very important to challenge themselves for better personal improvement in order to become more righteous and constructive, on the path of following the truth.

Concerning organizational aspect of this campus, opposing lies and following the truth is considered very important to teachers. Staffs have their coffee breaks and there are Friday get together meetings for them. Besides, employees of this campus feel comfortable about their working environment.

The mentioned things were positive points regarding to the environmental, social and organizational aspects; in Laurea UAS, Leppävaara campus. But, on the other hand there are still some points to be considered for a better performance related to environmental, organizational, and social responsibility. These points are explained below.

Regarding environmental aspect, awareness about this topic needs to be raised up, among both workers and students. There is a need for having some posters on the walls of the school to encourage people to be more environmental friendly. There is a need to encourage both students and staffs to make more use of electronic version of documents instead of printing them on the paper -When it is not really necessary to print something-.

Concerning to social aspects, as this campus has international atmosphere - therefore there are many students who can communicate only in English Language- there is a gap in using English Language in the webpages of this school. There should be more official get together events, for improving social aspect among students, teachers and staffs. This campus's effort to encourage its employees, for becoming more optimistic and positive thinker in life is low. Inspiring students to seek happiness in the other's joyfulness -achieving their personal happiness by making others happy- needs to be taken more into consideration. Besides, organizing workshops for student to encourage them to become more caring about needful and poor people needs more consideration.

About organizational aspects, annually workshops for inspiring teachers in order to like their life and to look for happy long-lasting life is very low. There is a need for promoting 'good and awake conscience' among the employees. Although teachers are friendly, but some parts of school -for example student office- are not very friendly with students. As some teachers answer to their emails very late, there is a gap of communication between teachers and students in this campus.

As the conclusion for answering the research question; Leppävaara campus of Laurea University of Applied Sciences is going parallel to Zarathushtra's teachings and worldview to a very good extent. There are still rooms for improvement concerning to environmental, social, and organizational responsibility. But, on the other hand; this campus's strengths are that this campus is taking constructive steps and it is putting good efforts in order to reach better performance regarding to environmental, social, and organizational aspects.

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Appendixes

Appendix 1: Questionnaire for teachers of Laurea University of Applied Sciences -This is both qualitative and quantitative questionnaire-.

1. In your opinion, how important is equal freedom of choice, respect, and rights for women and men (No discriminations against genders)? (Choose a score for it, depending on the level of importance. Higher score means higher importance)

0 1 2 3 4 5

2. How important is to you that you avoid any discrimination against race, color, or nationality. (Choose a score for it, depending on the level of importance. Higher score means higher importance)

0 1 2 3 4 5

3. How important is to you to become truth seeker and wise listener? (Choose a score for it, depending on the level of its importance. Higher score means higher importance)

0 1 2 3 4 5

4. In average what score do you give to yourself for being diligent, industrious and hard-working concerning your working life in Laurea UAS? (Higher score means you agree that you are more diligent, industrious and hardworking.)

0 1 2 3 4 5

5. According to you, how important is that an individual supports constructive, righteous and truthful leaders in any field worldwide? (Choose a score for it, depending on the level of its importance. Higher score means higher importance)

0 1 2 3 4 5

6. How important is to you to try for knowing more instead of simply believing something or someone? (Choose a score for it, depending on the level of importance. Higher score means higher importance)

0 1 2 3 4 5

7. How important is to you to bring more awareness to your co-workers and students in Laurea UAS, that they avoid participating on any kind of supports for forces of lies and destructiveness in human society? (Choose a score for it, depending on the level of importance. Higher score means higher importance)

0 1 2 3 4 5

8. How many workshops annually are organized in Laurea UAS in order to inspire teachers, for liking life and looking for happy long living?

0 1 2 3 more than 3

9. Can you describe how much attention you pay for 'Following the truth and righteousness in order to have constructive thoughts, words and deeds'?

10. How do you evaluate Laurea UAS's effort, for promoting 'good and awake conscience' among its employees?
11. Can you describe any particular workshop or activity that has been prepared in Laurea UAS for increasing willingness of its employees, to seek wisdom and knowledge?
12. What does the following sentence means to you?
'To have constructive-mind and aim for improvement, development and advancement of the world, to make the earth become happier and more comfortable for all creatures.'
13. Can you describe that in Laurea UAS how much value is given to the following statement:
'Superiority of people depends on their level of constructiveness, righteousness and following the truth in society.'
14. How do you evaluate Laurea UAS's effort to encourage its employees, for becoming more optimist and positive thinker in life?
15. To what extent do you consider, Leppävaara campus of Laurea UAS to be caring about environment such as earth, water, air, plants, and animals; for protecting them against pollution and being spoiled?
16. What do you think about the following sentence (If you are agree/ disagree please shortly describe your view):
'Individuals have freedom of choice to be among followers of lie or followers of the truth and righteous; they have freedom of choice to be either constructive or destructive.'

Appendix 2: Questionnaire for Students of Laurea University of Applied Sciences -This questionnaire is mostly quantitative-.

Please answer the following questions related to your study life in Laurea University of Applied Sciences:

1. In your study life in Laurea UAS, how often are you taught by teachers; to guide other people for following the truth and righteousness?

Never	Rarely	Sometimes	Usually	Very often
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2. In your study circumstance how often do you try to be more environmental friendly through your thoughts, words and actions, and try to defend environment?

Never at all	always
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3. Has ever your teacher inspired you to seek happiness in the other's joyfulness (achieving your personal happiness by making others happy)?

Yes	No
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4. How important is for you to act in order to have some effects on developing and refreshing the world and environment? (Choose a score for it depending on the level of importance. Higher score means higher importance)

0	1	2	3	4	5
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5. How many times per year your teachers use any method, tool or technique in order to help you to reach constructive and progressive mentality?

Never	one time	two to four times	more than four times
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6. How important is to you to challenge yourself for better personal improvement in order to become more righteous and constructive, on the path of following the truth. (Choose a score for it, depending on the level of importance. Higher score means higher importance)

0	1	2	3	4	5
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7. According to your opinion how important is that an individual opposes and fights with lies and destructiveness in the world? (Choose a score for it, depending on the level of importance. Higher score means higher importance)

0	1	2	3	4	5
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8. How important is for you to be united with others across the world, who are on the path of truth, righteousness, and constructiveness? (Choose a score for it depending on the level of importance. Higher score means higher importance)

0	1	2	3	4	5
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9. While you are studying in Laurea UAS, how often do you follow exactly the below pattern? 'Doing the right thing, at the right time, in the right place, and with the right means in order to obtain the right result'

Never at all	always
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10. Are you agree or disagree about this statement:

'Individuals must be ready to take action against destructions of the world'?

Disagree

Agree

11. Are you agree or disagree about this statement:

'Human has free will to choose between way of lie and destructions or way of truth and constructiveness, and according to that chosen way, s/he will receive good or bad consequences.'

Disagree

Agree

12. How often do you practice for avoiding destructive thoughts, words and deeds and do you practice to overcome on any desires for telling lie?

Never

Rarely

Sometimes

Usually

Very often

13. In your study circumstance in Laurea UAS, to what category do you think majority of your teachers belong?

Category A: They are knowledgeable but they do not apply their knowledge in their working life.

Category B: They are knowledgeable and they apply their knowledge in their working life.

14. How often in Laurea UAS there is a workshop for you as a student to encourage you to have personal transformation for becoming more constructive in thoughts, words, and actions for making a better world.

Never

Rarely

Sometimes

Usually

Very often

15. How often in Laurea UAS there is a workshop for you as a student for encouraging you to be more caring about needful and poor people.

Never

Rarely

Sometimes

Usually

Very often