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INTERNATIONAL JOURNAL OF BUSINESS FROM BHARATIYA VIDYA BHAVAN'S
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	Symposium on Global Ethics and Business	
03-09	Challenges in Global Ethics	N. Ramanuja
10-17	The Role of Senior Management in Ethical Related Actions	K.S. Naik & Bharatraj Shetty
18-20	Ethical Dilemma at Workplace - A Case Study	Subhash V. Nayak
21-26	Building Ethical Resilence: The Role of Educational Institutions	Hema Harsha
27-33	Ethics and Ethical Leadership in Literature	K.L. Ramadas & Sudhindra Gargesa
	Invited Article	
34-41	The Context, Complexity & Concerns of Higher Education in India: Search Areas for Reform	S. Bisaliah
	Research Article	
42-51	Quality Improvement in Health Care - A Diagnostic Study	T.V. Srinivas & T.V. Raju
	Synopsis : Ph.D. Thesis	
52-59	A Comparative Study of Quality of Work Life in Manufacturing and Service Sector Industries in Karnataka	Ashwini J.
	Book Review	
60	Profiles in Excellence: Nobel Laureates All	K.L. Ramadas

Symposium on Global Ethics and Business

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SYMPOSIUM ON GLOBAL ETHICS AND BUSINESS SPECIAL ISSUE

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- Rig Veda 1-89-1

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Challenges in Global ethics

N. Ramanuja*

We believe, the global ethics emanates from the Individual to the family, the society, community, country and the world. All the transactional events like business are a part of the Samyak or total concept of global ethics. There is a beautiful sloka on human interaction in Mahābhārata's Shānti-Parva 167:9 where Vidura tells Yudhisthira:

तस्माद्धर्मप्रधानेन भवितव्यं यतात्मना।
तथा च सर्वभूतेषु वर्तितव्यं यथात्मनि॥

By self-control and by making dharma (right conduct) your main focus, **treat others as you treat yourself.**

This thought is reflected again in Bible Luke 6:31 **"Do for other people everything you want them to do for you. Treat others the same way you want them to treat you".**

The Need

In my opinion this maxim **'Do not do unto others what you do not want others to do unto you'** forms the basis for emergence of ethics. According to Prof. Richard T De George, University Distinguished Professor of Philosophy at the University of Kansas, "the focus of ethics discussion has moved from theological and religious matters to ecological issues, social problems and more recently social responsibility and business ethics".

Chanakya in the chapter 7 of Chanakya Niti says so of profits in business:

One must be satisfied with whatever he has as wife, wealth, and income. Still, one must never get satisfied with the knowledge and acts of charity.

Earlier, businessmen feared that any ethical conduct or adopting of moral philosophies would lead to sacrifice of efficiency and productivity; and the competitiveness in the market place would fade away. Lately, this misconception about the business ethics has changed, as businesses believe that being ethical and moral would provide loyal customers and greater acceptance in the society. Today, more and more businesses are accepting 'business ethics' as a part of business conduct.

Cast doubt on many things that we believed or knew until now. We have read that eminent philosophers like Milton Friedman were of the view that the **aim of the business is to earn profits by utilizing the resources and engaging in open and free competition, without deception or fraud.** But does this happen?

This process generates uncertainty, imbalances and conflicts both socially (by confronting sectors which

** Chairman, Bharatiya Vidya Bhavan, Bangalore Kendra. This is a modified version of the key note address by the author in symposium on Business Ethics on March 6, 2016.*

adopt different attitudes and views regarding change) and personally. And this worry has been exacerbated by the economic and financial crisis which, among other global problems, has revealed ethical deficiencies in the actions of many institutions, and has again placed values at the forefront of people's demands, as a guide for dealing with uncertainty and as a factor of stability in facing up to the crises and conflict. There is a need shared values and ethics; they are vital for the proper functioning of the economic, political and social network and, therefore, for the well-being and development of the potential of every world citizen.

Challenges of ethics in a Globalised World

The advancement of technology dissolved international boundaries and opened the cultures to a whole new arena, enabling globalization of businesses. Globalization, ushered in during the decade of 1990s,is an empowering entity. It interconnects the world, supports economic development, provides information availability and has been a catalyst in emergence of a **'Global Village'** or **'Vasudhaiva Kutumbakam'** spelt out by our ancient sages.

Globalization, brought in new ideas about the business and also ethics with the widening of the consumers and the supply chain. But globalisation, brings forth a multiplicity of new queries for the management, for which it had to provide an ethical response. Although businesses increasingly are becoming global, businessmen began to realise that it was certainly not more uniform across the markets.

Global ethics as a foundation for businesses in their world-wide operations began to emerge. However, the case "how to transact ethically?" is not as clear, as it is desired, when various cultures and different levels of economic development of countries are being experienced with.

Globalisation as we see has brought in many ethical issues like

- Exploitation of workers
- Outsourced from countries which have no strong labour laws and also indulge in unhealthy labour practices including child labour
- Exploitation of Tax Loopholes
- Indulging in unethical financial processes
- Dumping toxins
- Unnecessary medical procedures.

In view of this, defining global ethics does become a challenge as this aspect has to be dealt considering various aspects like:

1. Technological imbalances

Scientific and technological progress is probably the phenomenon that is most decisively shaping our age. But together with the enormous opportunities of this scientific and technological revolution that we are experiencing, a large number of new and difficult ethical questions is emerging. Here we have remember Elvin Stakman's famous maxim: "Science cannot wait until ethics catches up with it, and nobody should expect scientists to think of everything for everybody." This however is not totally valid. We need a more constructive approach, along the lines of that of Heinz Pagels: "Science cannot resolve moral conflicts but it can help to better formulate the debates on conflicts."

Technology has contributed to the rise in inequality, but there are also some significant ways in which technology could reduce this inequality. But the adaptation to the computer technology which India witnessed in the decade of 1990s and 2000s and later has proved that it is possible to cope up with proper foresight in adapting newer technologies and keeping in pace the technology paradigms by incorporating appropriate technology in the education system. But the ethical paradox is – are new technologies making local industries obsolete and people lose out on jobs?

2. Cultural differentiations existing in different countries

Due to the unprecedented access to cultures, a much wider audience than ever before has a gateway to see, hear and experience phenomena that

were never accessible earlier. Misrepresentation, stereotyping and the risk of loss of cultural and intellectual property rights are the consequences of unmonitored access.

There are a number of negative impacts globalization has had on cultural diversity, including the influence multinational corporations have on promoting a consumer culture, exploitation of workers and markets and influencing societal values. This increased availability of commercial media and products can "drown out" local cultural influences. It is also that e-learning technologies perpetuates colonization by designing curriculum that is based on the dominant culture. Not having access to technologies that are present in the classroom, combined with an education system geared toward the dominant society can be a lethal combination for non-dominant cultures. The present education, legal and power structures reflect western ideas and philosophies.

Loss of individualism and group identity occur when globalization encourages a 'Western ideal of individualism'. We have seen many instances of the negative influences on culture in our country also.

But, this also has a positive side. Technology provides a medium where depiction of images and thoughts can provide the means in which truism can be established. Global media centres allow cultures a distinctive voice to promote awareness and provide public knowledge and understanding of their stories and identities. It also allows for the communication on issues that are important in preserving the culture and knowledge acquisition of cultural ways - allowing them to retain their diversity.Technology can be used to preserve language, customs and culture. Technology allows for self-representation and preservation of personal and collective identity by providing autonomy and empowerment

3. Socio-economic considerations - Ethics to assist the community

Here I am reminded of the famous **'Parable of the Sadhu'** which received the Harvard Business Review's Ethics Prize in 1983. Mr. Bowen McCoy, Managing Director of the Morgan Stanley Company, relates his experience in the distant mountain of Nepal to the short and long-term goals of American business. Here the trekkers were left with unexpected ethical dilemma left them questioning their values--and the values of business, which often places goal achievement ahead of other considerations such issues on poverty.

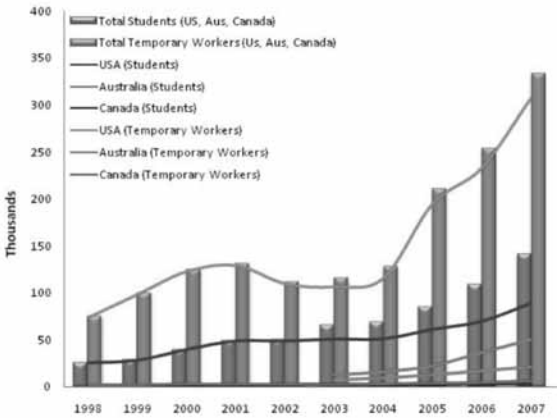
Prof. Peter Albert David Singer, an Australian moral philosopher and Professor of Bioethics at Princeton University, and the University of Melbourne, presents a brilliant survey of the ethical problems of globalization and focuses on ethical issues concerning the reduction of extreme poverty. He examines the reasons why developed countries and their people should contribute more for this purpose and argues that the elimination of poverty is a common benefit in which ethical requirements and the interests of the people of the developed countries converge. But in reality is this happening? We are seeing ideas of environmental pollution which would hinder progress in the developing countries being thrust on them by the developed world. **We see a very clear divide between the developed and developing countries. As we notice, this calls for proper policies to be put in place poverty alleviation initiatives, keeping pace with the technical paradigms.**

Source: Milanovich D, Economist, World Bank Research Department

If it is in our power to prevent something any adverse happening, without sacrificing anything of comparable moral significance, we ought to do it. This action seems non-controversial.

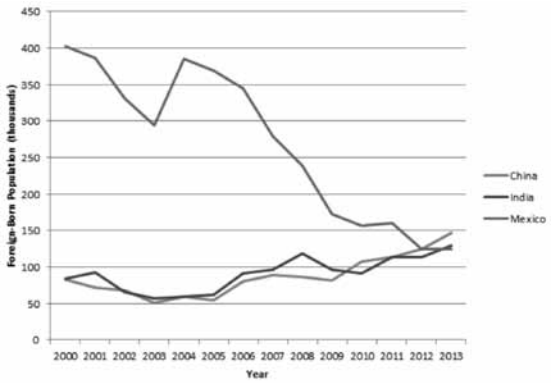
4. Education standards

Migration plays a very important role in the global society. Due to increasing poverty in the developing countries and lack of opportunities, the migration of educated people to developed countries has seen an increase. There are various opportunities provided by the developed countries, which at times tend to be dangerous as well.



Comparison of Migration of Indian Temporary Workers and Students in USA, Australia & Canada

Source: Immigration reports of respective countries



Source: U S Census Bureau, Population Division 2000 to 2013 Single Year American Community

While education standards have gone up in the developing countries, to fill the gaps in the developed world, the expenditure on providing higher education means higher allocation of funds in the developing country. Governments of developing countries need to take up this as a challenge and come out with strategies like Make in India to retain talent.

There is also a positive side to this. We have seen many American/European universities coming to India to establish collaborative institutions.

5. Religious beliefs

Indian sages during the time of Rigveda recognised the plurality in thought globally and came out with the concept of **आ नो भद्राः क्रतवो यन्तु विश्वतः Aa No Bhadrah Kratavo Yantu Vishvatah** Let knowledge come to us from all sides and **एकं सत् विप्राः बहुदा वदन्ति** The Truth is one, the learned perceive differently'. Globalization has now brought in a culture of pluralism, meaning religions "with overlapping but distinctive ethics and interests" interact with one another. Essentially, most of the world's leading religious traditions—teach values such as human dignity, equality, freedom, peace, and solidarity. Therefore, through such religious values, globalization engenders greater religious tolerance in such areas as politics, economics, and society.

Today, secularism and multiculturalism are converging. Putting somewhat less enigmatically, the issues about the proper regime are becoming and more and more interwoven with issues about the proper ways to deal with the growing diversity of these societies. The main point of a secularist regime is to manage the religious and metaphysical philosophical diversity of views fairly and democratically. This is a tough issue in developing countries where religion plays a very important role in the societal thinking. Despite these advantages, the resistance to the new paradigms in developing countries pose challenges, especially where religion has an overpowering influence on the society. There is also a fear that globalisation undermines the concept of nationalism, with dominant migrant population.

6. Business considerations –Strategic Planning

Business is primarily a form of social cooperation—it is about people from various societies working together to create value that no one of us could create on our own. It is about creating chairs that allow the body to rest, vehicles and networks that enable us to travel and communicate over great distances, a range of products and services as broad as the

human imagination. Keeping sustainability in mind, the Companies need to limit its strategic initiatives to those meeting needs of consumers without depleting resources needed by future generations. The view that "the business of business is business, not ethics" is no longer acceptable. The companies need to change to a culture that places profits and good performance ahead of ethical behaviour. It is ethically dangerous for company personnel to assume that local ethical standards are an adequate guide to ethical behaviour globally.

Right or wrong?

In the guidelines for businesses decision-makers, but there are still many "grey areas" not covered by laws and regulations. Some organizations develop ethical guidelines for their members. Here ethics involve standards about what is "right" and "wrong". However, in a global setting it is not as easy, as it seems, to decide what is right and what is wrong. Actually, it is the social responsibility of a firm in the target market, which comes into debate in this context.

Present Ethical Education

Business ethics being taught in Universities provides perspectives to students, in the sense, how ethical practices would help in creating and running businesses without resorting to fudging of accounts, balance sheet or numbers. Case studies of the firms which run their businesses ethically, the struggles that they go through to get Government approvals, delays caused in approvals for not paying bribes etc., would provide the students a deeper insight into how to navigate through the pitfalls and how to run a business in a sustainable and socially responsible manner. On the other hand, case studies of business houses which resorted to unethical practices would provide them a picture of how such firms climbed to unbelievable heights within a short period and a steep decline, as soon as the outcomes of unethical practices get exposed. Once this exposure is given to the students, it is ultimately left to the students to follow ethical or unethical practices. Swaying from ethical to unethical or partially ethical or partially unethical is a result of not only dedicated ethics class/ or embedded ethics teaching, but also by comparing their peers or seniors, how they are climbing the career path and through what means. Whether fast growth path or slow but fairly consistent and acceptable growth path - the choice is left to them.

Scams and Crises

In an age of corporate scams, swindles and general malpractices – from the Enron, Lehman Brothers' case to that of the Reebok franchise in India which has been charged with a multi-crore misappropriation of goods and funds – ethical business practices might at first sound like an oxymoron, a contradiction in terms. Across the world there is growing scepticism about big business – particularly trans-national big business – and the way it operates, supposedly with the bottom line of profit being it's only moral lodestar and its sole ethical imperative. Scams and crises are not new. In the Sanskrit there is a saying "VYAPARAM DROHA CHINTANAM" means Business is all about Cheating? Even our ancestors were of the aware that the businesses could also be means of unethical conduct and its only purport is to make profit and oneself rich! In the recent times, the business arena, generally had a more positive view of commerce. But two waves of scandals—Enron in 2001 and the global financial crisis in 2008, followed by many scams around the world—have decimated such a trust universally. As a result, globally, people are more ambivalent about business than they were in the 1990s, and many students entering business school today are eager to revive the focus on virtue. An interesting feature is that a survey by the Aspen Institute showed an increase between 2002 and 2007 in MBA students' desires to have their careers make a contribution to society. The survey also found a decline in the belief that a company's primary responsibility is to maximize shareholder value.

There are three main reasons why ethics has to play a key role in business:

- It is crucial that ethics have a considerable influence if we want an efficient, smoothly operating economy. Ethics helps the market to its best.
- The government and the legal system cannot resolve certain key problems of business and protect the society while ethics can. Ethics can only resolve futuristic issues. That company's social responsibility should extend beyond what the regulations require.

- Ethical activity is value in itself, for its own sake, because it enhances the quality of lives and the work we do.

The issue of teaching ethics is an old one. Almost 2500 years ago, the philosopher Socrates debated the question with his fellow Athenians and his position was clear: **Ethics consists of knowing what we ought to do, and such knowledge can be taught.** Most psychologists today would agree with Socrates. Studies indicate that a person's behaviour is influenced by his or her moral perception and moral judgments. It is in the light this that the Corporate Boards need to spend more time on the reporting of non-financial issues such a strategic performance drivers, value to customer, quality improvement rates, stakeholder concerns, corporate culture measurement and environmental issues.

Ethical Leadership

Leaders who lead ethically are role models, communicating the importance of ethical standards, holding their employees accountable to those standards, and -- crucially -- designing environments in which others work and live. Moral leadership in a company is of critical importance, especially in this century society where government regulations, the public and consumer watch groups demand it and widespread media reacts to a company that fails to deliver on it. Small businesses must pay special attention to maintaining moral expectations of communities they serve, making moral leadership and guidance key.

In my experience as CEO of a large public sector with global operations I have seen that ethical leadership can cause a host of positive outcomes, and to reduce the risk of many negative outcomes. Leadership is indeed the most important lever in an ethical system designed to support ethical conduct.

Conclusion

According to Professor Thomas Piper, one of the architects of the business ethics program at Harvard, *"Our emphasis is on a three-lens model: an economic imperative; a legal/regulatory imperative that connects to public policy concerns; and an ethical imperative. We believe that each lens is very important; no one lens is sufficient."* This approach depends upon healthy collaboration among faculty trained in a variety of disciplines: law, ethics, marketing, organizational behavior, economics, strategy, and general management.

The real journey begins when we actively engage, as live issues, the concepts of various markets, economic models, human nature and environment, that are foundational to prevailing beliefs about business. And for those who teach business ethics, it begins when we stop fighting for legitimacy and start conducting business in positive ways,that our knowledge empowers us to do.

I would like to conclude with this mantra of Isavasya Upanishad which highlights the need for ushering in ethics and sustainability on this planet.

ॐ ईशा वास्यमिदँ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ।। १ ।।

This entire universe is pervaded by God, for the reason that it is dependent upon primordial nature, which in its turn is also pervaded by Him. Enjoy whatever is given to you by Him, and do not seek wealth from any other source.

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The Role of Senior Management in Ethical Related Actions

K.S. Naik & Bharatraj Shetty*

Abstract

This paper could be falling within the theme –'Ethics in Management.' The paper presents the role of the Senior Management in inculcating the concepts of 'Ethical Related Actions' and the importance of such concepts in the ethical management of organizations.

Keywords: *Ethical Related Actions (ERAs), Values, Cultures.*

Introduction

This paper is partly conceptual and partly based on the author's doctoral research.

The most critical issue in ethics management on one hand is the continual conflict between the economic performance of the firm, measured by revenues, costs & profits, stockholders' interest and on the other hand the social performance of the firm, which is difficult to measure but represented by obligations to employees, customers, creditors, suppliers, distributors and members of the public in general.

Sharon Allen, the former chairwoman of the Board of Deloitte & Touché, USA LLP said this: "Corporate leaders have a duty to build and foster a value-based culture that thrives on high ethical standards and makes corporate and social responsibility a top priority. Only by instilling these values in our respective organizations will we be able to bestow a promising future to the next generation".

The senior management has to play a major role in instilling such ethical standards & values in any organization. This paper will indicate some of the ethical roles to be played by the senior management. These are not exclusive roles, but are of routine nature and have to be exercised, followed and course corrections carried out to make the organization a success.

Review of Literature

Human beings in to-day's world are bothered about perpetual conflicts, challenges and chaos in the society. Environmental problems are adding up to the sad scenes. Such a strife is due to imbalances in mind and heart and not due to the marvelous development

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in technology and its application. Opportunities exist in the society to reduce such dilemmas which can be achieved by coupling development in all spheres along with humanism.

R.M.Lala[1] says that an ethical leadership consists of "Communication, compassion, competence, coverage, decision making, humility, integrity, management, purpose, stamina, teamwork, training and vision". He stresses the importance of 'compassion' in ethical leadership and quotes Churchill who calls compassion as 'deathless glory'.

Kadambari Kaul[2] quotes from 'Dhammapada', "It was not outward appearance of modesty or purity that made one noble but the purity of one's thoughts, purged of all defilements and established in the eternal Dhamma that made one noble".

The Old Testament says, "He who walks with the integrity walks securely".

Intellectuals[3] of the recent past have this to say on ethical values:

- Rabindranath Tagore says, "What is valuable to a man when he is bad becomes worse than valueless when he is good".
- Vivekananda says, "Great error of all ethical systems is failure to teach means to refrain from doing evil".
- Mahatma Gandhi says, "In the path of morality, there is no such thing as reward for moral behavior".
- Sri Aurobindo says, "The kernel of true ethical being remains always the same – will, character, self-discipline, self-mastery – these are almost the first conditions for human Self-perfection".

In the 'Perspectives in Business Ethics'[4] author Laura P. Hartman brings out various Ethical Theories and Approaches and indicates applications of Traditional Theories to Modern Business Making. She suggests that in corporate & business levels, the moral decision making processes can be regulated through the publication of code of conduct, code of ethics and corporate values of the company.

In his book 'Swami Vivekananda on Universal Ethics and Moral Conduct'[5], Swami Ranganathananda, the author, says that ethics & morality are the "Real Basis of Life". He adds: "All knowledge is within us. All perfection is there already in the soul but this perfection has been covered by nature; layer after layer of nature is covering this purity of the soul. We simply take the veil off; and the soul manifests itself in its pristine purity, its natural, innate freedom".

R.C. Shekhar in his book, 'Ethical Choices in Business'[6] states that ethics could have a descriptive aspect (D), a normative aspect (N) and an analytical aspect (A) which is called DNA of ethics. He puts all of them in six bundles of ethical lessons from history to improve our integrated understanding.

Dr. S.K. Chakraborty in his book, 'Ethics in Management – Vedantic Perspectives'[7] leads us to a different direction which he terms as 'Moral Business Ashram'. The word "Ashram stands for a serene and calm, sacred and simple locale in a wooded surrounding where individuals can practice self- discipline and austerity for the consummation of a vow". He says that, "it reflects the ingrained Indian ethos most of our managers secretly nurse". Probably, "the ultimate idea is that an individual in Indian culture is the holy man".

Dr. Subhash Sharma in his book, 'New Mantras in Corporate Corridors'[8], says the foundation of Indian corporate model is based on Indian Ethics and the Spirit of Development. He says, that "in sharp contrast to the western model of 'Protestant Ethics' and the 'Spirit of Capitalism', the Indian ethics model with its emphasis on holistic development provides us a new model for future development of human society", in which 'spirit of capital' or the 'artha' dimension of life is not negated but is driven by 'dharma or the ethics'. He further says that the "dharma driven 'artha' or the 'spirituality guided materialism' represents a balanced approach to development". He adds, that, "Western ethos are rooted in individualism or the primary of self-interest; eastern ethos favour 'lokasangraha' or the primary of collective interest and altruism; what required is a balance between the two".

Under the auspices of Global Ethics Foundation[9], Tubingen University, Germany, the former Prime Minister of England, Tony Blair, on 30-06-2000, gave a clarion call as "community within a nation, interfaith understanding, and community as an international idea". He emphasized on "free trade is the key to

prosperity for poor nations, debt relief and solidarity with poor nations, fight against crime and drug abuse on an inter nation basis, non-destruction of environment, non-proliferation of nuclear threats and finally a great stress on revolution of information and biotechnology".

Robert W Austin in his article 'Code of Conduct for Executives'[10] suggests a simple code of ethics for executives. He says; "Business Ethics, Corporate Morality, Corporate Ethics and similar phrases mean nothing. The public's opinion of the ethics of business and of the corporation is based entirely on the actions of individual business managers". He adds that code of conduct and other statutes only create an attitude of suspicion. If business management is to be a profession, it must meet the basic requirements of the professions. One of these requirements is an internally developed code of conduct that can be and is professed as the code by which the members of the profession will live. In his opinion, the code should call on the executive to assume the duty of: a) Placing the interests of this company before his private interests; b) Placing the interests of society before his own and his company's interests; and c) Revealing the truth in all cases of involvement.

Objectives of the Study

- To establish the role of the Senior Management in ethical related actions of a company.
- To find out as to who has the major role in ethical related actions of a company. The Senior Management? The Middle Management? or, The staff and employees?
- To establish graphical relationships between the roles Senior Management, Middle Management and staff & employees on various Ethical Related Actions.

Research Methodology

Five MNCs and five similarly placed Indian engineering companies were chosen. All the ten are Bangalore based. The chosen five MNCs comprise one from each country viz., Japan, USA, Germany, Sweden and Switzerland.

The questionnaire prepared for different functional areas like Senior Management, Middle Management and Staff & Employees was different even though a few commonalities existed. From each company five numbers of senior managers, ten numbers of middle level managers and fifteen numbers of staff and employees were chosen. The feedback data obtained is indicated under the heading 'Research Findings'.

Ethical Landscapes

The National Business Ethics Survey, 200511, made by Ethics Resource Centre, USA, suggests eighteen critical elements of an organizational culture. These are the Ethical Related Actions pertaining to different levels of management and workers.

They are as follows:

Management Levels	Ethical Related Actions
Top Management	• Communicates ethics as a priority • Sets a good example of ethical conduct • Keeps promises and commitments • Provides information about what is going on • Employees perceive that top managers are held accountable
Middle Management	• Communicates ethics as a priority • Sets a good example of ethical conduct • Keeps promises and commitments • Employees perceive that middle managers are held accountable for ethics violations
Supervisors	• Communicates ethics as a priority • Sets a good example of ethical conduct • Keeps promises and commitments • Support employees in following organizational standards

Co-workers	• Consider ethics while making decisions • Sets a good example of ethical conduct • Talks about importance of ethics • Support employees in following organizational standards • Employees perceive that non-managers are held accountable for ethics violations.

The Ethics & Workplace survey made by Deloitte & Touché, USA 200712 throws up interesting data on the ethical scenarios in US workplaces. The survey shows a strong relationship between ethics and work-life balance. The employees at all levels are more likely to behave ethically at work when they have a good work-life balance. The statistics indicates the need and importance of providing employees with the means to attain a healthy work-life balance.

Some of the salient features from the survey are given below:

Balancing of Quality of work Life:	**% in agreement**
• I think workers are more likely to behave ethically at work when they have good work life balance.	91%
• My employer is very supportive of any personal needs outside the workplace.	
• My job does not offer me sufficient opportunity to meet my work life balance needs.	30%
• I wish I had more time outside of work to spend with my friends and family.	60%
• I am very dissatisfied with my current work life balance.	26%
What are the top factors promoting an ethical workplace environment?	
• Behaviour of management	42%
• Behaviour of direct supervisor	30%
• Positive reinforcement of ethical behaviour	30%
• Compensations	29%
• Behaviour of peers	23%
Why do people make unethical decisions in the workplace?	
• Lack of personal integrity	80%
• Job dissatisfaction	60%
• Financial rewards	44%
• Pressure to meet goals	41%
• Ignorance of code of conduct	39%
Can a company's values promote an ethical workplace environment?	
• My company's values promote an ethical environment.	87%
• My company's values emphasize a healthy work-life balance.	70%
• I personally agree with my company's values.	85%
• I do not know what my company's values are.	16%
• My company does not make its values clear to employees.	18%

The Ethics Resource Centre's (USA) National Business Ethics Survey 200913 highlights the following important findings:

- Misconduct at work is down from 57% in 2007 to 49% in 2009.
- Whistle blowing is up; more employees said they had reported misconduct when they observed. It was 58% in 2007 and 63% in 2009.
- Ethical cultures are stronger. The strength of ethical culture increased from 53% in 2007 to 62% in 2009.
- Pressure to cut corners is lower. The overall perceived pressure to commit an ethics violation to cut corners, – declined from 10% in 2007 to 8% in 2009.
- Retaliation against those who reported misconduct increased – which is a negative trend.

To improve the ethical practices in an organization, OCEG, Open Compliance and Ethics Group,14 a consultant company in USA, suggests in their 'OCEG on Time/Ethics' as follows:

- Determine your organization's current cultures.
- Learn whether your management and employees have the same view of ethical conduct.
- Align 'tone at the top' with real examples of ethical leadership.
- Develop and encourage ethical thinking in your organization.
- Establish organizational values around ethical conduct.
- Evaluate your efforts and know what to improve or change.

In the European Business Ethics Network's Research conference in June 200315 at Oslo, Norway, Prof. Joanne Ciulla, founding faculty member of the Jepson School of Leadership Studies, USA, gave a talk on 'Leadership as Morally Dignified'. She asked "Why is it ethically difficult to be a leader? What are the sets of problems that leaders face?" She said that what answers to these are ethical leadership. She said "Some we call moral luck (the ability of leaders to know whether their action will turn out to be perceived 'moral' or not), moral consistency, ethics of the means, ethics of the ends and blind morality".

David Gebler in his article "Is Your Culture a Risk Factor',16 states that there are seven levels of an ethical organization namely: Financial Stability, Communication, Systems & Processes, Accountability, Alignment, Sustainability and Social Responsibility. While 'financial stability' is at the root and 'social responsibility' is at the top, a satisfactory co-existence of all the seven levels is equally important.

Research Findings

a. The Degree of Shouldering of Ethical Responsibilities:

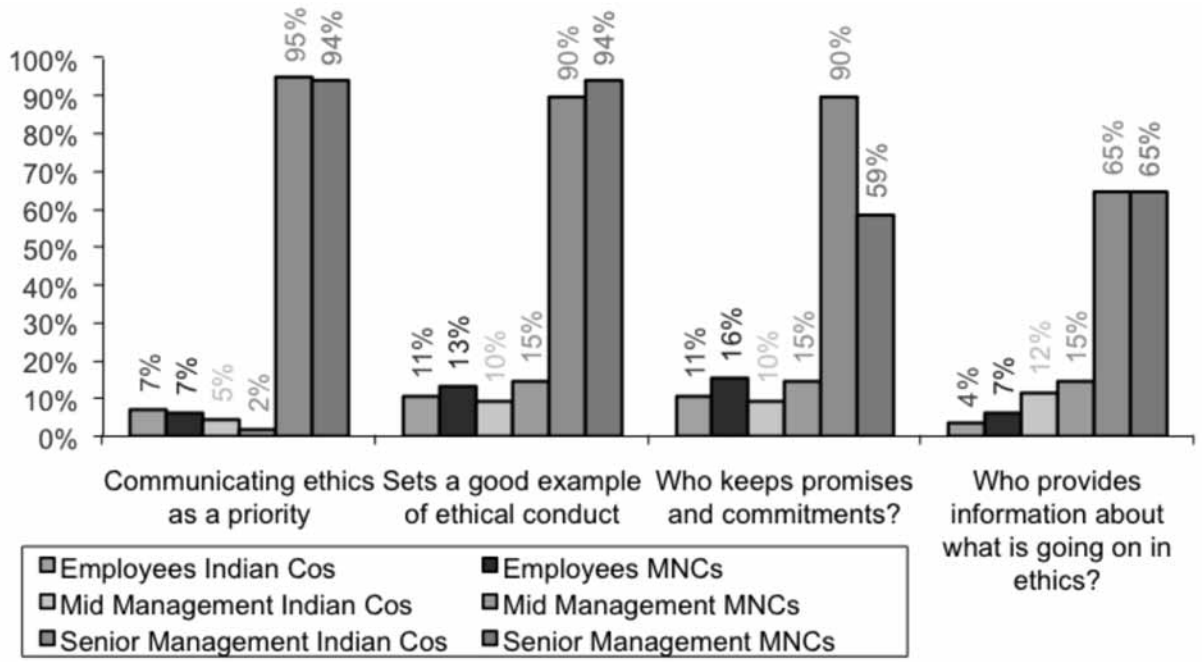
There are a few Ethical Related Actions (ERAs) which every ethically managed company has to observe. The degree of shouldering of such responsibilities varies among employees, mid managers and senior managers. The degree of response of the employees, mid managers and senior managers from MNCs and Indian companies for shouldering such responsibilities is indicated in the tabulations and the graphs shown below:

Table - 1

Ethical Related Actions	Employees		Mid Management		Senior Management	
	Indian Cos	MNCs	Indian Cos	MNCs	Indian Cos	MNCs
Communicating ethics as a priority	7%	7%	5%	2%	95%	94%
Sets a good example of ethical conduct	11%	13%	10%	15%	90%	94%
Who keeps promises and commitments?	11%	16%	10%	15%	90%	59%
Who provides information about what is going on in ethics?	4%	7%	12%	15%	65%	65%
Who are held accountable for ethics violations?	20%	20%	26%	17%	75%	76%
Who supports in following organizational ethical standards?	5%	16%	14%	17%	85%	88%
Who considers ethics as a priority while making decisions?	5%	2%	7%	15%	80%	82%
Who talks more about importance of ethics?	0%	2%	7%	15%	99%	82%

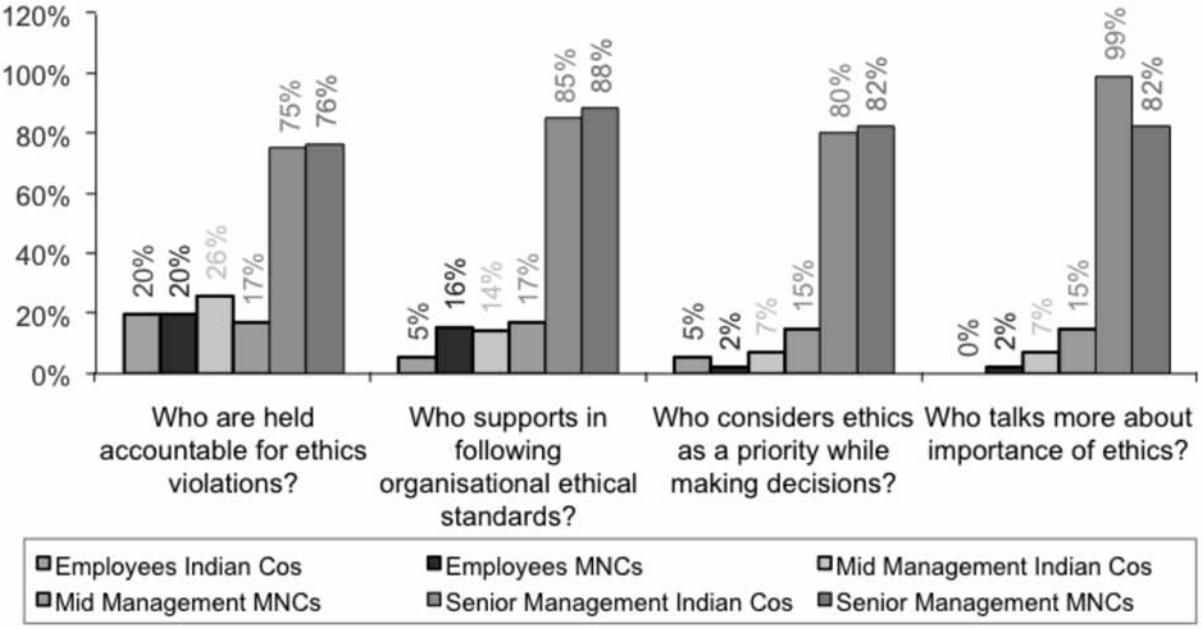
Source: Primary Data

Graph - 1



Source: Primary Data

Graph - 2



Source: Primary Data

Analysis & Findings

- For all the eight ERAs, the major responsibility for observance of the ERAs is resting with the senior management of both MNCs & Indian Companies.
- 20% each of employees from Indian Companies and MNCs and 26% & 17% of mid managers from Indian Companies and MNCs respectively agree that they are 'held accountable for ethics violations'.

b. Ethics of Senior Managers :

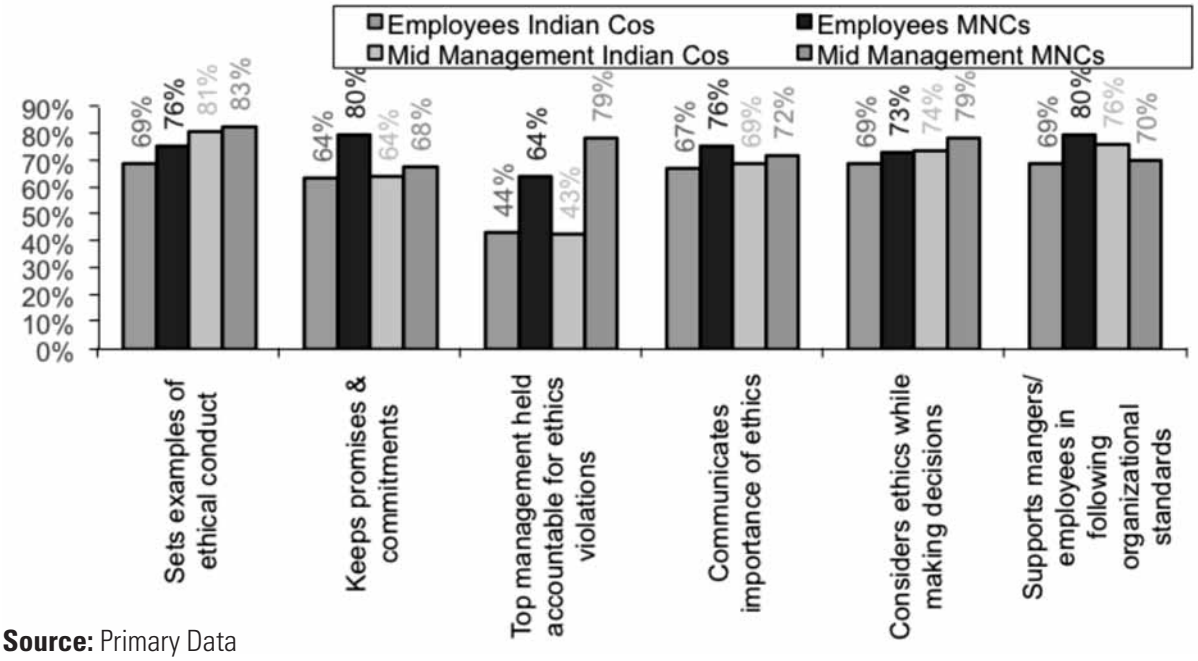
All the employees and mid managers may not be satisfied with the ERAs of the senior management in the organization. The percentage of such satisfactions are indicated below:

Table - 2

ERAs of Senior Management	Responses of			
	Employees		Mid Management	
	Indian Cos	MNCs	Indian Cos	MNCs
Sets examples of ethical conduct	69%	76%	81%	83%
Keeps promises & commitments	64%	80%	64%	68%
Top management held accountable for ethics violations	44%	64%	43%	79%
Communicates importance of ethics	67%	76%	69%	72%
Considers ethics while making decisions	69%	73%	74%	79%
Supports mangers/employees in following organizational standards	69%	80%	76%	70%

Source: Primary Data

Graph - 3



Source: Primary Data

Analysis & Findings

- A very high percentage of employees and mid management of Indian Companies & MNCs are satisfied with the observance of ERAs by the senior management.
- 44% & 43% of employees and mid managers respectively of Indian Companies opine that 'management should be held accountable for ethics violations'.
- 64% & 79% of employees & mid managers respectively of MNCs view that 'Top Management should be held accountable for ethics violations'.

Conclusions

Based on the responses of the Employees, Middle level Managers and Senior Managers of the companies researched, and as indicated above, the following conclusions have been arrived at and suitable suggestions have been made:

a. Ethical Related Actions is a 'Top Down' Approach:

For all the 'Ethical Related Actions' cited in the research, from 'communicating ethics as a priority' to, 'who talks more about importance of ethics', the respondents from Indian companies and MNCs are of the unanimous opinion that 'senior management' has to shoulder more degree of responsibilities. This is a top down approach wherein the decisions are taken by the top management/senior management and percolated down to the bottom rung of management, workers and employees for implementation.

b. The employees & mid managers are satisfied with the 'Ethical Related Actions (ERAs) of the top/senior management:

From 'setting examples of ethical conduct' to 'supporting managers in following organizational standards', the employees and mid managers of the surveyed Indian Companies and MNCs are generally satisfied with the ERAs of the top/senior management. In the area of 'top management held accountable for ethics violations', the acceptance level of employees and mid managers of Indian Companies are only 44% & 43% respectively. It is suggested that top managers in both the MNCs and Indian Companies should be held more accountable for violation of ethical norms.

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Ethical Dilemma at Workplace - A Case Study

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Abstract

Every organization is governed by their own set of guidelines for work related behavior of their employees. Though variously named let us call them as conduct, discipline and appeal (CDA) rules .This will generally cover up to a level below the board level. Any breach/ deviation in the actual conduct from the stated guidelines/rules can lead to imputing the employee. This may lead to show cause/charge sheet/seeking explanation etc depending upon the severity of breach/deviation.

The company will constitute a court of enquiry by appointing an inquiry officer to go into the causes, motivation, moral turpitude of the imputed, implication of findings on the organization and sometimes the impact of fall out of the decision based on the inquiry report. The competent authority (mostly board member) will decide on the quantum of punishment if found guilty or exoneration of the employee if proven innocent. Sometimes such cases may implicate the innocent and also get punished but that is done to show the other employees that there is strict adherence to CDA rules.

While guilty is punished for the actions there is no ethical dilemma. If the innocent is punished for actions resulting from extraneous factors beyond his control merely based on the fact that company suffered loss, there arises dissonance. This dissonance in mind of the next superior puts him into ethical dilemma. He has little choice and has to accept the decision of the management. The case study deals with such a situation based on author`s personal experience in Visakhapatnam Steel plant during his tenure as head of ferro alloys stores.

Introduction:

Every organization is governed by their own set of guidelines for work related behavior of their employees. Though variously named let us call them as conduct, discipline and appeal (CDA) rules. This will generally cover up to a level below the board level. Any breach/ deviation in the actual conduct from the stated guidelines/rules can lead to imputing the employee. This may lead to show cause/ charge sheet/seeking explanation etc depending upon the severity of breach/deviation. As per the transparency and equality principle of corporate governance, the imputed employee should be given unhindered access to

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documents, assistance of co employee in the proceedings and sufficient time to explain the imputations. These aspects if not taken care can lead to bias in findings which may lead to in accurate conclusions. In some organizations, mostly owner driven companies explanation is sought orally or through writing and then conclusion is drawn by the owner. These are two extreme alternatives and many organizations fall in between. This case study is based on a departmental inquiry in Visakhapatnam Steel Plant (VSP), where the methodology involved was transparent and the imputed employee was given sufficient time, access to all the records, assistance of co-employee and copy of each day proceedings by the enquiry officer. The inquiry report findings are sent confidentially to the disciplinary authority.

Background:

VSP was set up as a green field project in 80s and has unique distinction of having a captive harbour for receiving raw materials and shipping finished goods. While the major bulk raw materials like iron ore, coal, limestone etc were under the control of production, minor and costly materials required for Steel Melt Shop (SMS) like Ferro alloys and aluminium bars were stored in closed stores. This store named as Ferro Alloy Stores (FAS) was under control of the author, besides other stores like general stores, heavy equipment stores and isotope stores as Head of stores. It was in the year 1993 SMS was commissioned and the required ferroalloys and aluminium bars started coming into stores. The day to day operations like receipts, issue and accounting was done by a team of four persons headed by storekeeper. All the receipts and issues have to be accounted by due weighing at the weighing scale at the FAS. This scale was not yet commissioned. The civil works were completed and weighing system was to arrive from Phillips and hence it was decided to weigh all the receipts at Central Stores Department (CSD) at a round trip distance of 3 km. The issues were accounted by approximating the bag weights as each bag was having net weight printed (in the range of 50kg per bag).After pouring out the contents into furnace there will be no trace of this material as it becomes part of steel and it will improve the strength of steel.

Discovery of Bags:

One day during the rounds by Central Industrial Security Force (CISF), it was discovered that mounds of ferroalloys bags were lying near the proposed harbour project area. On opening the bags and testing chemically it was found that it contained stones and not Ferro-Manganese (Fe-Mn).Visually dark colored stones look identical to Fe-Mn. CISF reported the matter to our MD and then stores department started the assessment of damage.

Modus Operandi:

The purchase order was placed on Ispat Alloys, Balasore Odisha on delivered basis at VSP stores after pre-dispatch inspection. The practice was- a lot of say 700 tons used to be inspected by our quality team at factory and they will give clearance for dispatch. Each gunny bag used to be sealed with lead wire and seal of VSP inspection. Supplier nominated transporter will carry the material and deliver at FAS. As per order VSP weight is final. Transit time was two days. On the way the drivers will stay for a night at Dhaba and sell the material and similarly printed and sealed bags with stones were replaced.

Taking Advantage:

The drivers will report to FAS and take a weighing request from the stores and go to CSD weighbridge. Once they will take gross weight and come to FAS after unloading the bags with stones at the place as stated above and report to FAS for unloading. After unloading again the truck will go for empty weight. The net weight was coming same with variation of 0.5% which was allowed as per the standard norm. Good part of this clandestine action is that drivers were not unloading contaminated material into our stock.

Remedial Action:

1) As per order terms Ispat Alloys became responsible for the short /missing quantities. They replaced the material after prolonged negotiation. In the mean while there was huge mental pressure on the storekeeper and the head of FAS (author) to defend their integrity as many of the VSP employees were not aware of all the facts of the case.
2) Management set up court of inquiry by charge sheeting the store keeper with dereliction of duty. In this inquiry the author was made management witness whose role is to defend the charges against

the store keeper. The management at the top management informed him to not show any leniency and present the arguments so that the storekeeper gets maximum punishment.

Ethical Dissonance-An Experience:

Management knew for sure that there is no integrity issue on the part of storekeeper. As for the head of FAS they have given a clear choice – prove the charges against the storekeeper or else management will not take it kindly.

The head of FAS (author) was not convinced on pressing the charges strongly. The main reason being the weighing scale was not commissioned at the FAS. The drivers were taking advantage our system lacuna. Store keeper could have been vigilant to avoid these happenings but he was caught in the game played by drivers.

But management was trying to make a case by saying:

1) When the trucks have arrived why randomly bags were not opened and checked?
2) Why escort was not sent with the trucks while going for weighing to CSD for both gross and empty?
3) These drivers could have arrived at different times during the day and also on different days as they were loaded at different times and days at factory at Balasore. But they used to come as a convoy of 30 trucks instead of 10 trucks per day in the normal course. Why bunching of trucks were ignored?

Conduct of the Inquiry:

During the course of inquiry it was established that the storekeeper was not found guilty. During the course of enquiry no review was made by management regarding the course of inquiry. Inquiry officer was from training department and he was not fully convinced by the arguments related to 3 questions as above and was saying that these were after thoughts. During the course of enquiry it was reported that Dhaba owner was arrested and many items were confiscated like aluminium poles, electric cables and, Ferro alloys. Inquiry officer showed the report where in gaps in system were highlighted which lead to this kind of situation and it was sent to the top management.

Surprising Outcome:

1) Storekeeper was punished with a penalty of stoppage of increment for 3 years with cumulative effect.
2) The head of FAS (author) was censured with a warning that he should have taken preventive steps to avoid such occurrence in future. (Obviously for not arguing effectively pro management stance – this was orally conveyed). Censure letter in the file denied him promotion that year and he had to resign to join private sector. At that point management went out of the way to convince him to stay and promising promotion in next 6 months because they could not find suitable replacement.

Recommendation:

1) The report of inquiry officer should be made available to the charge sheeted employee as per the principle of transparency and equity.
2) Disciplinary authority could have studied the impact on the affected employees before announcing the punishment.

Conclusions:

1) Ethical dilemma is a difficult situation for the individual as it cannot be solved in a mathematical precision to safe guard your interest and yet follow ethically right choice.
2) Management should have taken pragmatic view and exonerated the employees as the FAS was in formation stage and lacked main facility- weighing scale. But they were under pressure to demonstrate their visible action and hide the system gaps. Hence it was a strategic decision.
3) Demoralizing effect of decision on affected employee can lead to frustration and finally severance from the organization.

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Building Ethical Resilience: The Role of Educational Institutions

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Abstract

The ancient adage "as you sow, so shall you reap"is an insight into the future based on the current efforts. Triumph is when one reaps the positive benefits of the endeavour, be it a simple action of empowering an under privileged,or conducting business legally and ethically. Unfortunately in today's highly competitive environment, beginning from their formative years, what one sees in practice, is contrary to what is said and taught. This dichotomy in words and actions poses challenges in the choice of ethical route to be institutionalized within an individual. The dynamic business environment is another major challenge to conduct business ethically and create one's own niche position. Where lobbying, corruption and bribery is on a rampage, educational institutions should take the lead in fostering an ethical environment in prospective leaders of tomorrow's businesses and ensuring the beacon directs them in an ethical path.

The conflict of ethics and profits in a business environment is as old as recorded history, and challenges the ethical barometer of both institutions and individuals alike. India's corporate world needs dynamic and righteous workforce which will not just prove to the world that they too exist, but also iterate that we live up to the great philosophies taught by Swami Vivekananda who said "If the whole world stands against you sword in hand, would you still dare to do what you think is right?". Educational institutions have a major role to play in developing this robust pool of virtuous human resource while building ethical resilience which is the need of the hour.

Key Words: *Educational Institutions, ethical resilience, business.*

Introduction:

The ever demanding work place challenges has put enormous pressure on the work force, so much so that the rate of breakdown under work related stress has gone up in the last couple of years. This pressure to perform has given rise to many ethical violations,

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especially by the educated and high performing employees across the globe. While there are many factors which influence the behaviour of an individual, the environment in which they are groomed and nurtured in their formative years also contributes in influencing their behaviour over the years. Having said this, the role of educational institutions in moulding the ethical conduct of the future citizens and professionals is worth examining.

In spite of the best of education, individuals fall prey to the temptations of the materialistic world and commit ethical offences. The influence of the environment on the virtues of individuals is so severe that its impact was feared by the ancient philosophers, that they cautioned one against these evils of the work place. The magnitude of the scams and breakdown of ethical confidence has shattered the confidence of the common man, which is in turn threatening the economic growth and prosperity of nations. Hence, there is a need to understand the role played by various institutions in building ethical values and explore options to counter the negative effects of the ensure that the ethical fabric is not punctured.

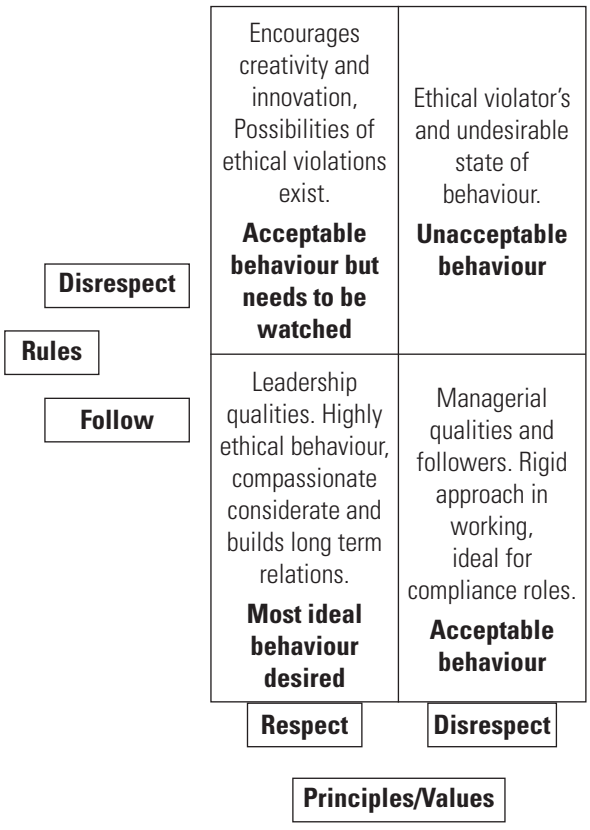
The Ethical Dilemma – Principles versus Rules

No definition of "Ethics" can be complete without relating to moral, conduct, values, rights, and wrongs. Ethics and ethical behaviour cannot be judged in isolation, but should be evaluated in the overall context of the dynamic situation in which decisions are taken. The debate on what is right and what is wrong has been going on since time immemorial.

The ethical dilemma is as old as the subject of ethical behaviour, with innumerable instances across generations, across the world – from Cleopatra's conduct, to Brutus's behaviour including our own mythological epics of Ramayana and Mahabharat. The competing factors which are the root cause of these dilemmas are principles and rules. While principles are abstract guidelines which define a desired state, rules are crystal clear guidelines which are intended to govern conduct and behaviours. It is this option of choices that leads to a conflicting situation. While Lord Krishna never violated principles but broke rules to adhere to principles, Duryodhana, religiously adhered to rules even at the cost of violating the spirit of the principles based on which the rules were made. On the other end of this scale was Lord Rama, who followed rules while placing the principles on the highest pedestal.

One is faced with many such dilemmas on a regular basis as part of their professional responsibilities, where competing requirements of individual achievement, organizational objectives, and other stakeholders' expectations challenge the ethical judgement of individuals. Ethics, which is mostly about principles of fairness, honesty, and righteousness its application, is relatively easy in transactions of personal lives. It is in the interpretation and application of these rules and regulations that cracks in the ethical behaviour surface, leading to ethical deviations and violations. The interplay of these two components of ethical behaviours is depicted in figure 1 below.

Figure 1 – Interplay of Principles and Rules and its influence on ethical behaviour



Social Institutions and their role in Building Ethical Values and Behaviour

Ethical values and behaviour is the culmination of the efforts of various players in the eco system in which an individual is born, grows, works and lives. While the influence of each subsystem cannot be undermined, it is the environment in which one is educated that plays a major role in moulding ethical values and behaviours of individuals. When these values are built on strong foundations, the influence of the upheavals of professional work environment is incapable of moving individuals to the state of showing disrespect to rules and principles.

The seeds of ethical values are sowed during the childhood of an individual and are nurtured in the educational institutions. By the time they step out into the work environment, they have formed their views and opinions of the ethical values and how to conduct themselves under various situations. Thereafter, their ethical resilience is subjected to constant quenching and tempering, which tests its strength. The breakdown of these ethical values and perpetration of acts of ethical misconduct occurs as one travels the path in the competitive world and blames everything under the sun, but themselves and their moment of weakness. Unfortunately, most of the time, the approach, and methodology of the three major institutions - home, educational institutions, and professional work place, who contribute in the process of moulding the ethical behaviour of individuals, are at loggerheads and needs to be aligned. The influence of each of these institutions and their contribution in moulding the ethical values of individuals is presented below.

• **Home:** The seeds of ethical character are sowed at home, where, as a child one learns the rights and wrongs of life, experiences the consequences of wrong conduct, and gets a fair opportunity to correct his/her behaviour. Irrespective of the regional affiliations, the contributions of parents, grandparents, relatives and friends in imbibing a strong value based ethical mind set is acknowledged by all. Entertaining children with stories from mythology, interspersed with valuable moral value additions, grandparents would leave a permanent impressions on the tender minds. However, in today's social set up, where nuclear families with both parents working has become the norm of the day, the child is deprived of the benefit of this age old system of elders grooming children to distinguish the righteous path from the other. This break down of the extended family, coupled with the concept of old age homes as an option for elders, and the proliferation of a materialistic culture, has created a void in the transfer of value based behaviour knowledge.

• **Educational Institutions,** Today the journey of a child in the educational arena commences at the tender age of twelve months. From crèches to play homes, to kindergarten passing through school and colleges before they step out into the professional world, they spend maximum time in educational institutions, where they create lasting impressions of ethical standards. This is the place which has the maximum potential to influence the ethical character building amongst all individuals and prepare them as ethically strong individuals before they step into the professional world. The role that an institution can play in the process of building ethical character, which is the subject of this paper, is presented in the later part of this paper.

• **Professional Work Places.** The professional work place, based on circumstances and conduct of other professionals, either reinforces or breaks the foundation of ethical values and principles nurtured by the earlier two institutions. The potential of this institution to shake the very foundation of ethical behaviour has been recognized by philosophers across civilizations and recorded in their teachings. The Greek philosopher, Plato, states that "no matter how good an education they have received, one will not remain wisdom loving, let alone attempt to pursue other virtues (read ethics as one) if they live in an environment that counteracts the effect of their education". On similar lines, the great Indian philosopher of all times, Kautilya, in his book Arthashastra, highlights the impact of work environment on the moral conduct of an individual. To counter any negative influence or unethical behaviour, he recommends that the salary of highest officials should be capable of preventing them from succumbing to the temptations of the enemy or rising in revolt against the throne to satisfy their excessive needs.

An explanation into what drives an individual in taking unethical decisions while in power is emphasised through this.

Major challenges and opportunities for Educational Institutions

Of the three primary institutions which influence the moulding of the ethical character of an individual, educational institutions are the major contributors, since this is the place where an individual spends the maximum time during the earlier years of growth, interacting with a wide range of personalities, forming opinions, and experiences the outcome of their behaviour under various conditions. This when related to the younger generation has a great impact in bringing clarity about what is right and what is not. In the younger days, students see their teachers as role models and that is the right time to embed the seeds on values and principles. Henry Ward Beecher, the American preacher remarked that when young men or women are beginning life, the most important period, is that in which their habits are formed. In ethics there are no shades of grey, only white, or black. During this crucial stage in one's life, when they are grappling to find their position in a competitive environment, educational institutions should step in to imbibe good habits and principles in their lives. An eco-system which enables and fosters ethical values and character is the need of the hour. Building core values first without focus on the returns, not only yields rich dividends in the long run but also builds resilience to face challenges without compromising these core values.

Apart from the mundane issues of honesty, integrity, compassion, fairness etc, two major issues, relevant to educational institutions also, which challenges the construct of ethical fabric,are summarized below.

• **Intellectual Corruption.** The intention of knowledge creation is to improve the lives of individuals in general, and the society at large. However, incidents like plagiarism in academics, and, cyber crimes and insider trading, in corporates to name a few has highlighted the level of intellectual corruption. This erosion of intellectual standards tempts individuals to cross the boundaries of ethical conduct. While these are good case studies for management sessions, restraining the urge to cross the line for personal gains needs to be arrested. While mistakes are bound to happen, how be it identified and corrected is what builds faith in the system of fairness.

Bringing the lessons learnt from these mistakes to eliminate, and not just prevent repetition becomes critical in reinforcing ethical behaviour. Educational institutions should lead the way in reiterating the need of intellectual integrity in the future business leaders by their dealings with the students during their stay in these institutions.

For example, creating awareness about Plagiarism and its ill effects, utilization of knowledge for conducting business activities ethically, ethical decision making etc should be imbibed in students at grass root levels in order to strengthen the pillars of ethical behaviour.

• **Capabilities and Expectation Mapping.** A study on the employment trends in IT and ITES industry in India has reported that of the 1.5 million students who graduate out of the 3393 engineering colleges in India, nearly 70% remain jobless on graduation and of this nearly 30% continue to be jobless even after a year .Another study by the World Bank Group recommends improvement in the skill sets of graduates, and refocus on the assessments, teaching and learning process. The tendency of educational institutions to give false assurances without mapping the capabilities is another serious trend which is catching up, which has the potential to induce one into the zones of grey to overcome the challenges of survival in this competitive environment. Educational institutions, instead of projecting idealistic outcomes, must have a realistic approach in catering to the needs of various categories of students.

Role of Educational Institutions

As explained earlier, it is very important to understand the difference between adhering to rules and regulations and holding on to the principles whilst adhering to rules. This clarity in thought should be imbibed in a person from a tender age as a toddler and should continue to expand its horizon as they grow, to facilitate the skill of balancing principles and rules. In

this journey, educational institutions play a major role in laying the pitch, fostering the thought and enabling an individual. The impact of the events on the mind of students as they undertake the journey through the portals of educational institutions has a far reaching and almost a permanent effect on moulding their ethical traits and character. The impact of the grooming in educational institutions must be so strong, that the routine upheavals of the professional work place and the short term gains must not be able to influence an individual to resort to unethical practices. The opportunities to reinforce the basic values, essential for ethical behaviours are plenty. Educational institutions can take proactive steps in building up a strong system of ethics by emulating such actions and procedures which builds confidence in the students. They are:

• **Build faith in the System.** Play by the rules, with the spirit of the principles in focus. Human beings have the tendency to ape behaviours. The temptation of short term gains by camouflaging ethical violations should be curbed with constructive corrections rather than penal measures. Personal conduct of the entire team will go a long way in reinforcing the faith that ethical behaviour pays in the long run, in spite of temporary inconveniences. Right from having in place procedures for justified and impartial admissions to maintaining transparency in the system and its functioning, educational institutions go a long way in creating the right atmosphere for ethical conduct. Holding up the belief of a common man that educational institutions are temples of wisdom and learning, they can instill the moral responsibility in each and every individual to hold the baton of righteousness for the future generation to follow.

• **Enable critical thinking.** One major factor for ensuring ethical conduct is critical thinking. It enables individuals to analyse the interplay and conflicting demands of principles and rules and to distinguish the greys from the blacks and whites. This will also assist them to modify their behaviour to remain with the boundaries of ethical norms. Critical thinking capabilities will also enable individuals to overcome the psychological traps, which is one of the causes resulting in distortions of ethical behaviours. Every individual goes through ethical dilemmas at various stages in life. Weighing the pros and cons of the situation and then deciding consciously is a fundamental characteristic of critical thinking and decision making. Instilling critical thinking capabilities and ethical resilience in decision making is possible when the students are given a lot of insight about ethical behaviour through training, seminars, symposiums, lectures and discussion forums.

• **Prospect Management.** Educational institutions are the temples where the prospects of the future leaders are given shape. It becomes imperative that expectations are set right based on capabilities and not on any other parameter. Tall promises made to induce patronage to educational institutions and not fulfilled due to inherent limitations of individual capabilities create a disillusion, compelling ethical violations as an option. Setting achievable goals and working towards it should become the philosophy of the institution.

• **Hiring policies.** Teachers and Professors are the most revered personalities in the journey of learning of an individual. As a role model, the conduct of the teachers influences the building of values amongst their followers. While saying this, the onus lies on the educational institutions in hiring teachers with a good ethical behaviour. Selection procedures should include tests and criteria's to test one's ethical resilience. This would definitely set in a precedence to cultivate the environment of a moral turpitude.

• **Compulsory learning.** Ethics as a subject should be introduced from a very young age into an individual's system. Moral science was a subject for children in school. These days with too many options, this subject is done away with and that is defeating the purpose of moral education. Be it a theory class or a training session or as part of flip class, ethics as a compulsory subject should be introduced right from schooling to the top most educational level to ensure reinforcement at various stages.

• **Walk the talk.** Educational institutions are the abode of knowledge and are considered to be the epitome of growth and development. Many in the olden days would give a lot of credit to their gurukul and the gurus. This system has transformed and today everybody is into mudslinging and playing blame game.

Organisations must take that responsibility of building a community with high moral standards. This is possible only when they practise what they preach and vice versa. With many surveys listing out low percentage in the quality of students ready for the industry, onus lies on the educational institutions and the members associated with it to ensure that they fulfil their moral obligation towards the society by delivering quality human resource. By this, a moral obligation and a sense of ethical responsibility is built both within the system and outside as well.

Conclusion

In today's turbulent times, ethical conduct of business leaders is critical not only to restore the confidence of stake holders but also to do business successfully over a sustained period of time. Legendary management guru, Jack Welsh identifies the fixation on results at the cost of values as one of the deadly sins of leadership. Educational institutions, especially, institutions of higher education must take on the mantle of moulding ethical behaviour and values with dedicated focus and more vigour. It is here that the individuals are in a state where they can intellectually challenge the system when they are contemplating the difficult choices of black and white or the easy route of grey. The three factors identified as critical for making a big difference – Law of the few, stickiness factor and the power of context must be leveraged to attain exponential results and propagating the necessity of good values, honesty, and integrity in every transaction of life, personal and professional.

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Ethics and Ethical Leadership in Literature

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Abstract

The law of the land describes and prescribes the code and role of ethics in any civilised society. Conversely the life and times of the society in turn is reflected in the literature, folklore, drama and other forms of expression. The issues of ethics and ethical leadership exist probably in every society on this planet. This paper is a humble attempt made to cull out only a few representative reflections of the past to get a feel of the society in respect of ethics, ethical practices and leadership of some of the societies to get a feel of the practices.

Introduction:

Ethical leadership is determined by respect for ethical beliefs and values and for the dignity and more importantly rights of others. It is thus related to concepts such as trust, honesty, consideration, charisma and fairness. It is also entwined with a concern for nurturing the environment that has to be sustained in order to be passed on to the coming generations. Ethical Leaders know what they value.

John Rawls, one of the most significant ethical philosophers of the 20th century, brings out a differentiation in the comprehensive societal ethical thoughts like religions, which cover not only behaviour but such issues like cosmic relationship of humans with the universe besides less comprehensive systems, which cover the political, social, and/or economic spheres.

Prof Ram Nidamolu in his book 'Two Birds in a Tree Timeless Indian Wisdom for Business Leaders' legitimately feels-

> *'After three decades of observing, teaching, and participating in business and business leadership, I have come to the conclusion that something tremendously important has been missing all along. It is the question of why business and business leadership exist at all.*
>
> *In truth, the buck stops with business leaders, such as corporate leaders and corporate investors. They are the ones who have to*

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balance the interests of governments, the public, customers, other investors, and other stakeholders in business. If business is chiefly responsible for our current mess, then it makes sense that business should be chiefly responsible for fixing it'.

Subject of ethics has been discussed over the ages in various parts of the world and such thoughts exist in probably every country and every language.

Ethical activity is value in itself, because it enhances the quality of lives and the work we do. Business has an ethical responsibility for fairness for humanity which includes stakeholders, shareholders and the society. D. V. Gundappa says in his well-known bunch of verses of wisdom - Mankutimmana Kagga: *Whatever be the activity, the basis has to be values & ethics.* (Kagga-749)

Thomas Donaldson in his book ***'Ethics and Business-New look'*** observes that *"there is a growing realization all over the world that ethics is vitally important for any business and for the progress of any society. Ethics makes for an efficient economy: ethics alone, not government or laws, can protect society; ethics is good in itself; ethics and profits go together in the long-run. An ethically responsible company is one which has developed a culture of caring for people and for the environment;* a culture which flows downwards from the top managers and leaders."

The Holy Bible: The Holy Bible takes into consideration of man being a part of nature as well. In Deuteronomy 20:19 we see a clear warning to the warriors when they conquer a land:

"When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you? Isaiah 24:5

In Shakespeare's well known play Merchant of Venice, Shylock presents to court such a legal conflict that poses an insane clause inserted in the contract, which demands a pound of flesh from Antonio. It is the intellectual and moral virtue of Portia which saves Antonio. This demonstrates the ethical legal and business practices that existed during his time. But the underlying fact is that the intellectual moral virtues take an upper hand in this dispute. which is in line with the thinking of Aristotle in his famous treatise Nicomachean Ethics.

Though Indian sages emphasised on the concern for environment through many Shanti mantras, they had perceived long time ago that man keeps on polluting ecology more and more in the days to come. Bible clearly says so of future - The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, and broke the everlasting covenant in Isaiah 24:5.

The Thirukkural: The Thirukkural considers ethics as a means of acquiring wealth and goodwill (Kural 31 ***–sirappu eenum selvamum eenum araththinoo ungu aakkam evanoe uyirkku)-****What more does a man require than virtue, which ends the cycle of births, and also confers contentment through wealth and fame.)* ***Sage Thiruvalluvar highlighted that*** there is nothing in this world except ethics which would bring both reputation and wealth together; therefore, ethical principle in business is essential. Thirukkural also highlights the importance of transparency and truthfulness in all business transactions as it will bring respectable position in business.

Veerashaiva Scriptures: Basavanna was a 12th-century Indian philosopher, statesman and Kannada poet in Veerashaiva lineage, prescribed a simple code of ethics for everyone in the society towards Sadachara in his famous vachana: "Steal not, kill not, speak not untruth. Be not angry, show not contempt to others, do not pride upon thy virtues. Do not speak ill of others, this is the way to internal purity, this is the way to external purity. This then this is the way to win the favour of God."

Basavanna served the King so that he could support his Jangama-Dasoha. He used the term Kayaka or work to describe the concept of "work is worship". It was the considered opinion of Basavanna that even a Jangama, who had renounced all worldly attachments, should engage himself in some useful industry or other form of work instead of being a burden on society by indulging in begging and living of off the sweat of others.

Sri Guru Granth Sahib: Sri Guru Granth Sahib, the religious text of Sikhs,gives to us the philosophy of action, deed and consequence. It offers a perfect set of values and practical code of conduct. It stresses on the qualities of wisdom, truthfulness, justice, temperance, courage, humility, contentment, and love for humanity, which are presently the cherished ideals of ethical leadership. Vices of lust, wrath, greed, attachment and pride, which are roots of unethical leadership, are termed as the worst sins in it. It is indeed the complete and perfect teacher and the Sikhs have been ordered by the tenth Sikh Guru to seek every direction of life from Sri Guru Granth Sahib. *(Jasleen Kaur and Dharmendra Ubha).*

There is an interesting episode in Mahabharata, reflecting the ethical living during that time, when Yudhisthira is confronted by Yaksha during the end of their exile in forest. The Yaksha asks Yudhisthira 'What sort of man is noble and what sort is ignoble"? And Yudhishthira responded **'He is noble who desires the well-being of all creatures, and he is ignoble who is without mercy".** Is that not we talk even today about ethical way of living? John Heide in his The Tao of Leadership points out **- Enlightened leadership is service, not selfishness. The leader grows more and lasts longer by placing the well-being of all above the well-being of self alone.** In his ethical treatises Aristotle offers a defence of the idea of eudaimonism (human flourishing or happiness) which is achieved as a result of human choice in search of excellence and the good life.

Ethics in Greek literature: Aristotle's 'master virtue' of phronesis, combines ethics and action so that people can 'live well' and be happy and is seen as the key to effective leadership. Aristotle's *Nicomachean Ethics* reveals that *this master virtueis* linked not only to knowledge, skill, wisdom and intelligence but also to sensory perception, intuition and aesthetics. This gives a good insight into how leaders take their decisions — and about the skills, a good leadership involves.

In the eastern hemisphere, besides India, Confucianism, a moral and ethical system aimed at human development, is a widely popular philosophy, deeply influencing many nations in east and south east China, Taiwan, Singapore, Vietnam, Korea, Japan, besides Malaysia and the Philippines. Confucianism is a main social force in China.

Thus the concepts of ethical leadership have existed in various societies and developed over a period of time. The scriptures give us the thinking and practices which were prevailing in those societies at the time they were conceptualised and written. Quran gives the attributes which are required to be possessed by the leaders - Knowledge, Power, Sound Judgement, Patience, Justice, Communication skills, Piety, Simplicity and Truth (Al-Baqarah 2:246-247)

Ethical leadership

Swami Shashankananda observes - *Leadership may be Constructive or Destructive. It is determined by the virtuous or vicious object behind the activity and the quality of the leader. A virtuous Leadership is based on Principles and leads to the growth, development and welfare of the human society, but a vicious leadership is based on self-vested interest or sense-enjoyment and leads the human society to contraction, narrowness and misery.*

Bhagavadgita provides a composite framework to aid the understanding of the mental make up of a person or a leader. Similar to trait theory in the western context. In the Chapter 14 of Bhagavadgita Krishna details the influence of various modes of human character mainly classifying them into three and traces their genesis thus:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 5 ॥

Material nature has in it three modes-Sattva, Rajas and Tama When the living entity comes in contact with nature, he becomes conditioned by these modes.

Material nature or Prakruti consists of the three modes-goodness, passion and ignorance. When the living entity comes in the influence of these modes of nature, he becomes conditioned by these modes. The living entity, because he is transcendental, has really nothing to do with this material nature. Still, being a part of the cosmic consciousness, he is constantly influenced by the material nature and his actions are conditioned under the spell of the three modes of material nature.

Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act differently in accordance with that mode of nature. This is the cause of the various levels of happiness and misery.

It was the belief in ancient India that Sattvic leadership behaviour is quite capable of being learned through regular practice and training. A leader can develop sattvic nature and reduce his rajasic or tamasic nature. Bhagavadgita indicates that with a greater influence of sattva in leaders' personalities, greater will be their leadership capabilities. Krishna in the verse 18 of Chapter 14 says 'oordhvam gacchanti sattvastha' - Sattva guna leads a person to an upward movement to higher levels of actions and performance.

The Greek thinkers had a clear understanding of ethics for leaders. Because of belief Socrates had in a higher power, an afterlife, and the superiority of the soul to the body, he often makes the claim that it is far worse to be evil than to be dead. Aristotle believed that through the attachments the viewers' develop with the theme of the dramas depicting tragedy, the viewer refines his or her sense of difficult ethical issues through a vicarious experience of such thorny problems.

Plato, like many of the ancients, realized that the greatest ethical challenge for humans in leadership roles stems from the temptations of power. In Book II of the Republic, he provides a thought-provoking experiment about power and accountability.

As in Bhagavadgita, Plato believed that leadership required a person to give up his or her immediate self-interests, which in fact would not amount to altruism. He believed on the advantages of leading by example. In Book II of the Republic, Plato (1992) says that if a city of good men came into being, the citizens would fight in order not to rule... since anyone who is really a true ruler doesn't by nature seek his own advantage but would strive for his subjects. The thought is so similar to Mahabharata where Krishna advises the Pandavas that even if they did not want the kingdom, it was necessary to protect dharma and destroy adharma. Nishkama (inaction) is tantamount to irresponsibility and can lead to dushkama (evil action).

Sattva is the quality of intelligence, virtue and goodness and creates harmony, balance and stability. It is light and luminous in nature. Rajas is the quality of change, activity, and turbulence. It introduces a disequilibrium that upsets an existing balance. Rajas is motivated in its action, ever seeking a goal or an end that gives it power. While in the short term Rajas is stimulating and provides pleasure, owing to its unbalanced nature, unless it is balanced with a sattvic attitude, it quickly results in pain and suffering for the leader as well as the subjects. It is the force of passion that causes distress and conflict.

There are very few leaders who can measure up to the standards set by Mahatma Gandhi in the practice of ethical leadership. Through his example he gave the world an alternative to violent conflict resolution – a comprehensive philosophy of nonviolence or ***Satyagraha***– the practice of which requires high moral standards by the practitioners. His ideal in life was *Ramayana,* a Hindu epic, where Lord Rama is depicted as the epitome of ethical leadership. Even when the action hurt him, Lord Rama did not flinch from the Truth. Without seeking an explanation or showing any hesitancy or bitterness Lord Rama renounces everything and spends the 14 years in the forest and thus becomes a role model for ethical leadership.

The way the Ramayana portrays the essential attributes of a leader, an ethical leader, is a revelation in itself. King Dasaratha talks about the qualities of Rama in Ayodhya Kaanda thus:

नाश्रेयसि रतो विद्वान्न विरुद्धकथारुचिः |
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पति र्यथा || 2-1-17

Rama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like vachaspathi, his eloquent speech contained a series of strategies for action.

सत्येन लोकान् जयति दीनान् दानेन राघवः |
गुरून् शुश्रूषया वीरो धनुशा युधि शात्रवान् || 2-12-29
सत्यम् दानम् तपस्त्यगो वित्रता शौचमार्जवम् |
विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे || 2-12-30
अप्यहिंसा च भूतानाम् तमृते का गतिर्मम || 2-12-33

He has won the hearts of all beings by protecting the interests of the needy and the afflicted. Generosity, faithful service to his preceptor, valour in the field of battle, skill in archery, and have all contributed to his renown. Truth, austerity, friendship, purity, simplicity of life, knowledge of philosophy and service of his teacher are well known qualities of Shri Ramachandra.

Shuka a Ravana's minister tells so of Rama to Ravana: ***'his sense of duty never wavers nor does he ever swerve from righteousness'.***

यः च एषो अनन्तरः शूरः श्यामः पद्म निभ ईक्षणः || ६-२८-१८
इक्ष्वाकूणाम् अतिरथो लोके विख्यात पौरुषः |
यस्मिन् न चलते धर्मो यो धर्मम् न अतिवर्तते || ६-२८-१९
यो ब्राह्मम् अस्त्रम् वेदामः च वेद वेदविदाम् वरः |
यो भिन्द्याद् गगनम् बाणैः पर्वतामः च अपि दारयेत् || ६-२८-२०
यस्य मृत्योर् इव क्रोधः शक्रस्य इव पराक्रमः |
यस्य भार्या जन्स्थानात्सीता चापि हृता त्वया || ६-२८-२१
स एष रामस् त्वाम् योद्धुम् राजन् समभिवर्तते |

"Nearby is a warrior, dark of hue with eyes like lotuses, a chief warrior among Ikshvakus, his heroism is well-known in the world, his sense of duty never wavers, nor does he ever transgress the righteousness, he knows to use Brahma's weapon and is conversant with Veda, he is the most learned of the Vedic scholars, he shatters the firmament with his arrows, and rends even the earth, his anger is akin to that of Death, his valour equal to that of Indra the god of celestials, his consort is Seetha who was taken away by you from a place called Janasthana, he is Rama who has come to wage war on you, O king!"

रामो विग्रहवान् धर्मः साधुः सत्य पराक्रमः |
राजा सर्वस्य लोकस्य देवानाम् इव वासवः || 3-37-13

In Aranya Kanda, before abduction of Seetha, Mareecha tells Ravana - Rama's principles alone make him victorious, as he does not deviate from the path of righteousness. And by not deviating from the path of righteousness, he is truly valorous and the question of his defeat does not arise, because he will abide by his conscience.

These instances amply depict the concept of ethical leadership in scriptures et al.

In their interactions with hundreds of leaders worldwide, an Harvard Business Review (HBR) survey found Emotional Intelligence (EI) to be more important than the other attributes like technical cognitive & analytical skills. Rama stands out as a great lesson in leadership, more on the role and importance of EI as one can ever come across. He clarifies that one has to have a clear vision and a cause worth fighting for which results in victory over the evil forces. What the HBR survey and the statement of Rama in the Ramayana say are one and the same, that EI, is what makes victory possible against any opposition.

Business leaders today are considered to be fortunate to obtain good education with many of them with a Bachelor's Degree or with Master's Degree or Ph.Ds. But, what is the use of that learning if they are not ethical in their enterprise, and that learning does not lead to the blessed foundation of pure intelligence. Kural 2 says the purpose of education is to develop the discretion to distinguish between right and wrong and adequately cautioned by one's own conscience. Thirukkural clearly highlights that the leader can be a highly qualified person, but any of his unethical practices will result in irreparable damage to their business.

Kautilya says 'As regards the chief of the corporation (the chief executive officer!), he should endear himself to the people by leading a virtuous life, controlling his passions, and by pursuing that course of action which is liked by all those who are his followers'. *(Chandrani Chattopadhyaya)*

The moment a leader becomes aware of his responsibility towards others, without looking for any return but self-satisfaction, the gate of eternal power opens for him. **Bhagwadgita says,** "swalpamapyasya dharmasya trayate Mahato bhayaat" **(स्वल्पमप्यस्यधर्मस्यत्रायते महतोभयात्)**(Bhagavadgita, Chapter II Sloka 40). A little of this selfless service makes onefree from all great fears. Fearlessness is a great virtue. It gives a tremendous and powerful source of energy and dynamism that you can galvanise the whole world *(Swami Shashankananda).*

In advocating compassion being most important virtue in the ethical leadership Seamus Phan (co-author of book Dot Zen) argues - To enact compassionate

leadership in a corporation, compassionate leadership must be grounded in ethics, not just compliance. He says compassion is not just for enlightened leaders like Mahatma Gandhi or HH Dalai Lama; it can be nurtured and tightly integrated into the fabric of any corporation including highly competitive and volatile technology businesses. (Leadership, Spirituality & Common Good- East and West Approaches- Henri-Claude de Bettignies and Mike J Thomson (Eds))

Ancient Chinese philosophies including Confucianism advocated a leadership, with a strong emphasis on taking the employees through personal development. The tradition believed in leaders adopting "ethical considerations above the achievement of profit". Other factors of Chinese leadership include assuming the role of inspirational character, leading by example in terms of promoting equality, simple living and harmony with nature and others. **One of the most important principles of Confucius is the supremacy of virtue. Acting ethically in all transactions is paramount, more important than making money.**

Probably every thinker placed virtue above everything else when it came to leadership. Lao Tzu, sage in 6th century BC in China, says so in his work 'Tao Te Ching':

"Simplicity, patience, compassion.
These three are your greatest treasures.
Simple in actions and thoughts, you return to the source of being.
Patient with both friends and enemies,
you accord with the way things are.
Compassionate toward yourself,
you reconcile all beings in the world."

John Heide in his The Tao of Leadership (Lao Tzu's Tao Te Ching Adapted for a New Age) says so of the ripple effect in respect of a leader: Do you want to be a positive influence in the world? First, get your own life in order. Ground yourself in the single principle so that your behaviour is wholesome and effective. If you do that, you will earn respect and be a powerful influence. Your behaviour influences others through a ripple effect. A ripple effect works because everyone influences everyone else. Powerful people are powerful influences.

On leadership Confucius opines –'Let him preside over them with gravity, then they will reverence him. Let him be final and kind to all; then they will be faithful to him. **Let him advance the good and teach the incompetent; then they will eagerly seek to be virtuous'.**

Reading of Confucius reminds us that virtue, looking out for those around us and taking calculated but decisive action are all essential behaviours that we cannot ever forget or dismiss as not being relevant for an ethical leader.

Conclusion

While, references the concepts of ethical leadership in texts all over the world are endless, in conclusion, it is relevant to recall this saying from Dr. D.V. Gundappa's Mankutimmana Kagga (Verse 885):

When there is discipline within the society
The wealth of the land belongs to all
When in the proliferation of knowledge and values
Humanity and human ethics stand out
Joy will pervade the whole world.

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The Context, Complexity and Concerns of Higher Education in India: Search Areas for Reform**

S. Bisaliah*

The Prologue

A review of philosophy of education, its expected role, its importance in creating a learning society for socio-economic transformation and empirical evidences on its importance suggests three important inferences. ***First,*** to Dr. S. Radhakrishan, a great teacher-cum-philosopher of last century, the two foundations of human civilization are: Ideas and Ideals which are expected to emanate mainly from educational institutions, especially from colleges and universities. ***Second,*** the normative standards set for higher education system by Dr. Radhakrishan are: The intellectual pioneers of our civilization are to be found and trained in our universities and colleges. These institutions of higher education are the sanctuaries of the inner life of a nation. The question that should bother us is: How far our higher education institutions are closer to or far away from the normative standards set by Dr. Radhakrishan. Related to this is the dream of Dr. Abdul Kalam for India to become a developed nation by 2020. A major prerequisite for this is to have a large pool of high quality teachers, engineers, doctors, managers and so on. How prepared (or unprepared) is our higher education system to produce this high quality manpower: Perhaps more unprepared than prepared. ***Third,*** in fact, knowledge gap is the one that differentiates less developed countries from that of more developed counterparts. Therefore, creating a learning society for knowledge acquisition and application should be one of the major objectives of government policy.

In fact, policies directed to support learning societies would enable the developing countries to close the gap in knowledge and standard of living in comparison with developed countries. Hence, both learning and learning spillovers are crucial for developing countries to escape from the vicious circle of low standard of living.

Against the preceded backdrop, three issues on higher education are addressed. ***First,*** what is the context in which higher education is placed at present, and what are the complexities confronting higher education? ***Secondly,*** what are the concerns and maladies of our higher education system? ***Thirdly,*** what are the major

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** *This invited paper is a modified version of the convocation address of the author at Kuvempu University on March 24, 2016.*

search areas for reforming and revitalising higher education to make it globally competitive?

The Context and Complexity: Higher Education Ecosystem

The context in which higher education is placed and the complexities confronting it would be major determinants of needed reforms in higher education. Further, the concerns and maladies of higher education would be suggestive of pathways for reforming and revitalising it.

With regard to contextual issues of higher education, two major areas are examined: The paradigm shifts which have taken place in higher education, and the syndrome of globalization, liberalization and marketization which is applicable to education sector also under WTO regime. In case of paradigm shifts: there has been a shift from limited access to expanded access as a part of egalitarian ethos, from transcendental and philosophical value of education to market value, from general to professional education, from higher education as a merit good to non-merit good (i.e from subsidized to cost recovery) and from public sector to private sector domain. Yet another contextual issue is treating education as a tradable commodity between member countries of WTO, under which foreign universities can open their campuses. Added to these two contextual issues is "failure" of our institutions to be visible in the ranking of global institutions of excellence, whereas the institutions of countries like Singapore, Hong Kong, South Korea, Taipei, Japan and China have made it to the rank list of institutions of excellence. Does this mean that excepting a few islands of good institutions in India, the country has a sea of substandard institutions? The obvious question is: what is it that these countries have done that India has not?

The complexity of higher education in India could be gauged in terms of multiplicity of types of higher education institutions and of regulatory authorities. There has been a considerable increase in the number of universities from 30 in 1950-51 to 744 as on Feb 16, 2016. Of these 744 universities, 343 are state universities, 232 private universities, 123 deemed to be universities, and 46 are central universities. The number of colleges in the country has increased from 750 in 1950-51 to over 37,204 in 2012-13, student enrolment from 2.63 lakh in 1950-51 to a little over 215 lakh in 2012-13, and teachers from 0.24 lakh to 9.51 lakh during the same period. Even with respect to universities and colleges, there are different types like Monodiscipline University versus Multidiscipline University, aided colleges versus unaided colleges, and autonomous colleges versus affiliated colleges. The complexity of higher education sector could also be examined with respect to regulatory authorities like MHRD, UGC, AICTE, ICAR and so on at the Centre, and there are regulatory authorities at the State Level also. Complexity has been compounded due to lack of single line of command over higher education institutions in the country.

Concerns and Maladies: A Pathetic Landscape of Higher Education

There are three vertices of higher education triangle: expansion, equity/access, and excellence. There has been considerable progress in expansion. Perhaps, there is visible progress in equity/access also. But in this process, excellence has been the casuality. This is reflected in low global ranking of Indian universities, dismal performance of faculty position aspirants in National Eligibility Test, and declining standards of teaching, research and examination. The institutions of higher education in India are known for lack of cutting edge research. In fact, even countries like Brazil and China are ahead of us in research. There may be some micro success stories but these are obscuring macro realities.

- Even though quantitative expansion of higher education is Vivid at macro level, GER (Gross Enrollment Ratio) is far below in India compared not merely to developed countries but also to some of the developing countries. GER in India is less than what it is in Brazil and China and it is about 20% of what it is in USA, Russia and Australia.
- It has been established empirically that GER and HDI (Human Development Index) are highly correlated. For USA, HDI is 0.914 and GER is 95%. For China the corresponding values are 0.79 and 35%, and for India both HDI and GRE are low. Similarly public

expenditure, GER and HDI are directly related. India has registered low public expenditure, low GER and low HDI, and that is one of the major concerns. In fact, government expenditure as a percent of GDP is about half of what it is in countries like UK and USA, and even what it is in countries like Brazil, Malaysia and Mexico.

- Considerable progress in higher education in terms of quantitative expansion needs to be subjected to the analysis of disparity index in terms of inter-state, region, gender, rural and urban and religious groups. For example, southern region with its youth population of 2.9 crore has over one third of colleges in India, whereas central region with a youth population of 4.7 crore has only 22% share in total colleges in the country. It is possible to infer that uneven distribution of colleges would give rise to skewed socioeconomic development of the country across regions.

  Further, in addition to regional disparity in expansion of higher education institutions, there is also disparity with respect to participation of different social groups in higher education. Scheduled Caste (SC), Scheduled Tribe (ST), and Muslims have failed to have access to higher education commensurate with their population share. In this regard, southern region has done better in terms of participation of bypassed groups like SC, ST and Muslims in higher education than central and North-Central India.

- Student-teacher ratio is very high in India compared to not merely developed countries but also to Latin American Countries. In fact, it is closer to Sub-Saharan Africa. With over-crowded class rooms, one can understand the effectiveness of teaching-learning system.

- Even though expansion of higher education in India has been considerable, most of the expansion has been in the private sector, and bulk of it has been in professional and vocational courses such as engineering, medicine, and management at the cost of basic sciences, social sciences and humanities which have been put at the back burner as dispensable. This kind of expansion of higher education will lead to market driven education system with no concern for a balanced socio-economic transformation.

- Creative and transformative governance, leadership and management are not merely far from satisfactory, but initiatives in these fronts are likely to be discouraged by regulatory authorities in the name of uniformity across the country. The experiences of Delhi University and of Indian Institute of Science, Bangalore are the best examples of regulatory bodies curbing innovation in higher education.

- The recent proposals of MHRD and its institutional organs on common syllabus, common admission, and transferable faculty for central universities, and uniform syllabi for all undergraduate courses with minimum amount of deviation, have given rise to some concerns in higher education. First, whether the authoritarian power structure would defeat the very spirit of academic autonomy? Are we leading towards destructive autonomy, creativity and diversity? Secondly, with the implementation of these proposals, whether our universities will become teaching shops and coaching centres? Thirdly, if these proposals are implemented, will there not be uniform mediocrity instead of uniform excellence, lowering academic standards of our best universities? Fourthly, with these proposals implemented whether India will confirm the wrong approach (i.e one-size-fits all) to higher education.

- Total lack of infrastructure and manpower in our institutions of higher education is yet another concern. For example, some of the colleges in rural areas are nothing more than run-down barracks. About 40% of faculty positions across the country are vacant.

- The decline of intellectual discourse, the absence of vibrant academic culture and the difficulties of attracting the best of faculty and students – all these do not support a creative and imaginative academic environment.

- Added to all these concerns and maladies are: Academic inbreeding with less scope for cross fertilisation of ideas and experiences, more emphasis

on physical landscape and less on intellectual landscape, institutions as academic enclaves with less of connections and communications within and between higher education institutions, compartmentalization and fragmentation of knowledge system, lack of vision map on the future growth and contours of institutions, craving for cosmetic changes, drifting and non-directional policy frame for higher education, and so on.

Search Areas for Reforming Higher Education: Some Pathways

Perhaps, there is no greater challenge to the future of India than the urgent need to revamp our institutions of higher education. This is much more so when we recognize that "All is not well in Indian Universities". Effective transformation of higher education involves four important things: substantial resources, (to build basic state of the art infrastructure rather than creating new institutions) a progressive regulatory environment (not the one which is eager to control and direct universities), under which there is a trust between universities and government (without which higher education sector remains static), a new governance model for creating opportunities and space for research and scholarship, and an enabling environment to incentivize, reward research and publications.

In fact, the context, complexity, concerns and maladies of higher education analysis have brought out some of these pointers for reform, and they are suggestive of pathways for piloting a globally competitive education system in India. Some of the specific areas of reform could be: change in curriculum, retooling of teachers, a reward system for quality work in research and publications, orientation to faculty in education technology, short term faculty exchange programmes among universities/colleges (for intellectual repotting), more emphasis on knowledge creation than knowledge dissemination alone, creative and transformative governance, leadership and management, student support system, placement of soft sciences like basic sciences, social sciences and humanities in the proper prospective of an integrated transdisciplinary teaching and research, a progressive regulatory system with a sense of direction and with respect for academic autonomy, accountability of teachers, administrators and students, educational alliance through institutional networking, induction of quality parameters into higher education system, inclusive higher education system to address the problem of disparity in spread of higher education facilities and of differential degree of participation of social groups in higher education, establishment of Research Council (Research Advisory Board) at the university level as a policy making body and choice of appropriate globalisation model for higher education. Let us examine six of these search areas for reforming and revitalising higher education.

Faculty: Retooling, Reward System and Accountability

If has been the validated experience that in world class institutions of higher education, quality of teaching and research are directly proportional to quality of faculty. Quality of teachers depends, among others (like recruitment process), on retooling of teachers with basics of education technology, reward system for quality research and publications, and a system for making faculty accountable to stake holders.

The knowledge of subject matter alone is inadequate to be a "good" teacher. The faculty are to be oriented and retooled in many directions through education technology (which is much more than the use of ICT): How to address the learning needs of heterogeneous groups of students by designing learning activities, communication structure, teaching methods, question paper construction methods, assignment preparation, and learning evaluation methods? How to provide an overview of the course in the first session, provide scientific/theoretical contents to students, practical experiences/general observations, draw out inherent creative powers of students (to facilitate their psychological victory in the class), develop analytical capacity of students, and how to bring the course to a close in the last session by integrating bits and pieces of learning in a course into a structured theme? Because teaching is more than a perfect package of wisdom, the faculty need orientation in how to shift from lecture method to discussion method in a partnership mode, shift instruction skills from knowledge of subject matter alone to listening, questioning, responding,

and participating in joint intellectual efforts. The faculty need orientation in how to motivate students for academic pursuits, and develop competencies in collection – analysis – organization of information, for team work, in verbal and written skills, in social skills, analytical – application – creative skills, and so on. The faculty can be oriented in all these areas through workshops. Added to all these is the need for examining critically the indiscriminate use of internet in teaching – learning system, and whether the "reverse movement" of going to library, discussing with people, and seeing the places is better than hooking (addicting) to internet only. Perhaps operating in a virtual world of internet, not in real world, can be gratifying, stimulating, and addictive too. Is it not the time for us to understand the implications of living in a virtual world? Does living in virtual world lead to breakdown of real world relationships? Let us engage in some mental rioting to navigate - treating these issues as intellectual compasses.

In addition to retooling and orienting faculty through education technology, a reward system for research and publications has to be designed for implementation, based on the practices prevalent in central research institutions, and Agricultural University System. Orienting faculty in preparing a fund winning research project proposal, and earmarking some amount in the annual budget of the institution for supporting faculty during their early career could yet be other institutional strategies for promoting a broad – based participation in research. This could foster a robust connection between teaching and research. The institutions of higher education have to be not merely consumers of knowledge but also producers. Faculty exchange programme for a short period could be an excellent strategy for intellectual repotting of faculty for new experiences and exposure.

In addition to autonomy, accountability of faculty is a widely debated issue. Student evaluation of faculty is one of the major instruments for addressing the issue of accountability of faculty. Evaluation is not to be treated as an instrument to exercise punitive power but to constantly improve the performance of faculty as evaluated by students. Whether the faculty performance results should be publicly displayed to instill accountability is a debatable issue. But to use the method of evaluation as a positive tool to help faculty to improve their performance is perhaps less contested. If course-wise evaluation reports are computerised for every year/semester, the performance improvement of the faculty over a period of time could be graphed, and feedback could be provided to the faculty.

Autonomy and Diversity: Strong Foundation for Quality Augmentation

There appears to be an urge to standardize and centralize higher education. This kind of urge appears to depend on the premise that standardization and homogenization are the one-step solution for the problems of higher education. This kind of strategy is a blow to diversity and pluralism in higher education, and a threat to autonomy of institutions. It will narrow the scope for innovation in higher education and will discourage creativity. India's extraordinary diversity would foster design of different course packages with their own syllabi to foster academic growth, instead of accepting administration and market-driven system of standardisation and centralisation. First Education Commission (1948) headed by Dr. S. Radhakrishan has well-articulated the need for autonomy to institutions of higher education: we must resist, in the interest of our democracy, the trend towards governmental domination of our educational processes. Higher Education is, undoubtedly, an obligation of the state, but the state aid is not to be confused with state control over academic policies and practices. This observation still holds good, much more so when the autonomy is at threat. Hence, academic autonomy is absolutely required, (of course with accountability) and there may be other checks and balances by the government. However, a well designed debate may be needed to discuss the issue how far higher education could be State and market driven.

Trans-disciplinary System of Teaching and Research:

The importance of basic sciences, social sciences and humanities has been side tracked in our enthusiasm to start market driven vocational courses. It is difficult to imagine quality in engineering education without the support of physics, chemistry and mathematics. Social

sciences and humanities are essential to understand the impact of science and technology on our planet. There is a need for understanding how nations and societies could deal with authority, idealogies, politics and power. Perspectives of social sciences are absolutely needed to help in dealing with these issues. Further, research teams consisting of faculty from basic and social sciences are required to undertake problem solving research (in applied sciences) in a transdisciplinary mode. In fact, the concept of integrated teaching, research and development work would call for interdisciplinary initiatives. Two initiatives for encouraging basic sciences and social sciences could be mentioned in this context. First, the Karnataka Science and Technology Academy has instituted scholarships for encouraging study of basic sciences at under-graduate and post-graduate level. Secondly, Institute for Social and Economic Change (Bangalore) in collaboration with Bangalore University has instituted Talent Search Scheme in Social Sciences, under which financial support is extended for the study of social sciences.

Positive Discrimination and Inclusive Higher Education System

It is possible to derive a theorem on positive association among public expenditure, GER and HDI: Higher the public expenditure on education, higher the GER and higher the HDI. Further, it is also recalled that disparity index of higher education is suggestive of the inference that some regions and some social groups are bypassed in our drive for expansion of and access to higher education. Added to these, there is a trend towards passing the responsibility of developing higher education to private sector. The private universities are usually not affordable for poor students. Hence, adequate budgetary allocation has to be made by the Government to improve the quality of education in State Universities, and the policy of positive discrimination has to be implemented. It is true that the constitutional compulsions are there for government to treat education as a public good and to enable the youth from deprived social groups and backward regions to participate in higher education programme. When it comes to constitutional compulsion, an observation by Andre Beitelle may be kept in view: A constitution may indicate the direction in which we are to move but the social structure will decide how far we are able to move and at what pace. Unless the participation of youth is broad-based, India will not be able to derive maximum demographic dividend. If India is to become a knowledge economy, quality of higher education has to be the priority of Government (of course, in addition to improving the quality of primary and secondary education), and participation of youth has to be broad-based for which positive discrimination is the right instrument and that would develop an inclusive education system in the country. In addition to making provisions for admission, provision has to be made for special learning opportunities for the youth from the deprived social groups and regions.

Educational Coalition: Networking in Partnership Mode

For quality augmentation of higher education, education coalition among stake holders such as other universities/colleges, industry and former students could be the pathway. This coalition of stakeholders would enrich the institutional environment through cross fertilization of experiences and ideas. No institution can be self-contained with all the physical and manpower resources. Hence the coalition with other institutions. Educational coalition with other institutions may involve: Faculty resources sharing, sharing of laboratory facilities, joint research and consultancy work, joint faculty development programmes and so on. In case of institution-industry tie up, the industry may be of help in curriculum design, in sharing their views in seminars/workshops on emerging problems in technology and science, in providing facilities for experiential learning, and in supporting research work. Further, representatives from the industry may also be inducted as members in academic bodies. Yet, another area of education coalition could be the association of former students with the institution as resource persons, visiting faculty and mentors, and as associated members of academic bodies.

Selective Globalization

Selective globalization of higher education is one of the pathways for reforming and revitalising higher education. Globalisation of education is likely to be

both a threat and an opportunity for our universities. It is a threat, because some of our institutions may find it difficult to face global competition leading to exit from the system. Further, in course of time, bright students who can afford to pay higher fees may join foreign university campuses and the good faculty are also likely to migrate to these institutions. These in turn could drive national institutions to survive with "leftover" students and faculty. But entry of foreign universities may also provide an opportunity for our institutions to "retool" themselves in all respects to face competition. Since the entry of foreign universities is almost certain (In fact, it has started happening in case of management education), this is the compelling reason for our institutions to start "retooling" process. In case of threats, the Foreign Education Institutions Bill (Regulation of Entry and Operations) pending with the parliament is likely to provide checks and balances, once the Bill is passed by the Parliament. Further, it is to be realised that globalisation is not a panacea for addressing all the concerns of higher education. But selective globalisation such as joint ventures (like in industry) in higher education joint courses/joint degree programmes, collaborative research, student/faculty exchange programmes, twinning partnerships, summer schools, joint conferences on teaching skills – all these joint intellectual efforts could give rise to Tagoor's cultural reciprocity. In the words of Tagore: India's obligation of offer to others the hospitality, of her best culture and India's right to accept from others their best. Does this not illustrate the concept of "World in One Nest"? The next level perhaps could be 'World is One Family' – Vasudaiva Kutumbakam!

The Epilogue

It has been established that policies directed to support learning societies would enable developing countries to close knowledge gap and gap in standard of living in comparison with developed countries. Our higher education system is more unprepared than prepared to meet the norms of excellence. Three important issues need critical examination.

First, what is the context in which Indian higher education system is placed, and what are the complexities confronting the system? The contextual domains could be examined in terms of paradigm shifts in higher education, and of the threats and opportunities of globalization and liberalization of higher education. The complexity of the system could be examined in terms of expansion of higher education, different types of universities and colleges, and multiplicity of regulatory bodies.

Secondly, the main concern of higher education in the wake of expansion and increased access is that excellence has been the casuality. This casuality is reflected in dismal performance of Indian higher education institutions in the global ranking, in lack of cutting edge research and our failure to see the positive association between public expenditure on higher education, GER and HDI. India is found to have registered low public expenditure (in terms of percentage of GDP), low GER and low HDI, higher education disparity index, high student-teacher ratio, less and decreasing emphasis on pure sciences, social sciences, and humanities, the absence of creative and transformative governance, leadership and management. There are many other concerns such as academic inbreeding, less emphasis on intellectual landscape of our institutions, absence of adequate networking among institutions, lack of vision map, and initiatives of regulatory bodies for common syllabus, common admission, and uniform syllabi for undergraduate courses, and threat to the very fabric of academic autonomy.

Thirdly, which could be the possible search areas for reforming higher education? The major search areas are: Retooling of faculty, introduction of reward system, making faculty accountable to the system, institutional autonomy (of course with accountability wherever needed), and institutional diversity instead of standardization and centralization, transdisciplinary system of teaching and research, an inclusive higher education system with positive discrimination in case of deprived social groups and regions, and educational coalition with other universities/colleges, within and outside the country, with industry and with former students for cross fertilization of ideas and experiences.

Any failure to reform higher education in the needed directions would "cost" heavily to the country, and the country fails to understand the spirit of present century:

We live in a world of high velocity change. Change will ruthlessly destroy institutions and people who cannot or will not adapt. It is a world where to-day's winner will be tomorrow's nobody. To survive, we must think differently and prepare to jettison old habits and mind sets. If we continue to play to-day's game with yesterday's tools, we will be out of game. The choice is quite clear: Either Adapt or Die. It is as good as operation of Darwinism in our higher education system. Given this perspective, the "fate" of higher education is too important to be left only to regulatory bodies and market forces. This is perhaps the right time for government to set up an Education Commission which can be mandated, among other things, to recommend measures needed to make Indian higher education system globally competitive.

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Quality Improvement in Healthcare - A Diagnostic Study

T.V. Srinivas & T.V. Raju*

Abstract

This paper dwells upon certain recent developments which have the potential to significantly contribute to quality improvement in human healthcare. Also discussed are quality elevating tools like Yoga, Meditation, Prayer and Auto-healing. A case study in this context is included to highlight the impact of these tools in total health care.

Key words and Phrases : *Auto-healing, Ayurveda, Cancer treatment, Healthcare, Positivity, Yoga.*

Introduction

The quality of healthcare service is a much debated topic and its inadequacy in India is well accepted. This paper dwells upon quality improvement through revolutionary therapies, which have been reported recently. These signal very well and have significant potential for inducing improvement. The paper also discusses a few quality elevating tools through practice of Yoga and Meditation, positivity of thought and Auto-healing, which are well established in Indian heritage, which includes Ayurveda. A case study of a charitable cancer hospital in Gujarat is included as a practical illustration.

Quality improvement in healthcare

To begin with, we mention some aspects which have implications for improving healthcare:

Inclusive ecosystem for mental health

It is now time to assign resources to government's progressive mental health policy and initiate programs that promote social inclusion, participation and mobility.

The long term needs of persons with mental health issues may be better served by an inclusive ecosystem, like a new house which provides newer opportunities and greater personal meaning. This housing

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intervention and a related sense of ontological security may contribute significantly to the patient's rediscovery of identity and introduce a new credence to life. The process of social mixing demonstrated by occasional transactions at shops, joint celebration of festivals, visits to places of worship etc. can be very helpful in the healing process.

According to the World Health Organization's (WHO) Mental Health Atlas 2011, 38 percent of people living in mental hospitals are estimated to have stayed there for a year or more. Long term care for persons with persistent forms of illness, if restricted to extended stays in hospitals or traditional rehabilitation homes can be spiritless and lacking in vitality. Institution alienation is not and cannot be the answer. A feasible supplementary system is to have a mechanism to bridge the treatment gap by promoting access to clinical and social care. The needs of vulnerable groups and challenges around institutional and long term have been identified as key areas of focus. Much of the work here sits at the intersection of social welfare and healthcare.

Revolutionary therapies

Certain discoveries, inventions in the field of medicine have been path breaking and have fundamentally changed the way of treatment. They have also made treatments more bearable and effective, elevating the quality of service. Two classical examples are invention of pencillin by Alexander Fleming and treatment for mad dog bites by Louis Pasteur.

A recent example is that of Nobel Prize winning work by three scientists for the 'revolutionary treatment' they developed for devastating diseases that predominantly affect people in the developing countries. The discovery of the drug ivermectin, a derivative of avermectin, by William Campbell of Drew University in Madison and by Satoshi Omura of Kitasato University in Tokyo, nearly eradicated river blindness and radically reduced the incidence of lymphatic filariasis. The discovery of artemisinin by Tu Youyon of the China Academy of Chinese Medical Sciences in Beijing in the early 1970's was a decisive step in the battle against cases of malaria. Unlike the quest by the two Laureates for a remedy for round-worm infestation, Dr Tu's hunt for a potent anti-malarial drug turned out to be as dramatic as the drug itself. She pored through ancient texts for leads. An extract from Artemisia annua (sweet wormwood) showed promise. Deftly combining traditional knowledge with modern science, she redesigned the extraction process and purified the extract to make it both potent and safe. In 1973, she modified artemisnin to generate a powerful drug. This miracle drug has prevented millions of malarial deaths. The tasks and challenges still remain as resistance to artemisinin is fast emerging with evidence from many developing countries including India.

Curcumin, a wonder drug in waiting

There is a good example of a miracle drug acknowledge as such globally for its potential which India and its scientists have deliberated on extensively but have failed to make an impact in the world of practicing modern medicine. The drug is curcumin, the active principle from the spice turmeric.

In Ayurveda, turmeric has wide uses. It is used to treat flatulence dypepsia, liver disorders (jaundice in particular), common cold, eye and ear infections, small-pox, chicken-pox and a variety of skin diseases and inflammation conditions.

Curcumin defies several concepts, has pleiotropic action and is safe both as a dietary component and as orally administered drug up to 8 grams/day. The overwhelming evidence is in terms of its beneficial effects. It can be a unique antidote to treat and prevent drug resistance.

Polar micro-organisms hold clue to cancer treatment

Micro-organisms that thrive in the harsh environment of the Polar Regions may open up new avenues for cancer treatment opines cryobiologist Shiv Mohan Singh, a member of India's first expedition to the Arctic in 2007. Useful substances such as antioxidant compounds, cold tolerant enzymes may be applied in healthcare, agriculture and industry. One such substance called thelebolun has been extracted from an Antarctic fungus, which has potential anti-cancer properties since it could stall tumor cell growth and induce cell death in cancer cell lines.

Similarly, bacteria from Arctic glaciers have been found to produce anti-freeze proteins as their own survival mechanism. The proteins could be applied in the cryo preservation of blood and organs, in the food industry or to prevent the formation of plugs in oil and gas pipelines.

There is a lot of scope from bio-prospecting in the Polar Regions and we have to tap the region's potential since incidence of cancer has increased and spectrum of cancer-prone organs is changing each year.

Chemistry Nobel for mapping how cells repair damaged DNA

Tomas Lindahi (Sweden), Paul Modrich (USA) and Aziz Sancar (Turkish born) won the Nobel Prize in Chemistry (2015) for having mapped and explained how the cell repairs its DNA and safeguards its genetic information. Their work respectively consists of discoveries on base excision repair (the cellular mechanism that repairs damaged DNA during the cell cycle), showing how cells correct errors that occur when DNA is replicated during cell division and mapping the mechanism cells use to repair ultraviolet damage to DNA. These systematic works have made a decisive contribution to the understanding of how the living cell functions, as well as provided knowledge about the molecular causes of several hereditary diseases and about mechanisms behind both cancer development and aging.

The chemistry prize interrupts the drift towards the exotic end of the research spectrum. It honors the work which zeroes in on one of life's central mysteries: How the delicate threads of DNA inside every living cell manage to maintain its integrity despite waves of random mutations and environmental assaults.

Damage to genetic material poses a threat to all organisms. To counteract this threat, cells have evolved a series of intricate DNA repair pathways that correct DNA lesions affecting structure of DNA.

Why elephants rarely get cancer?

Elephants have 38 additional copies of a gene that encodes p53, a compound that suppresses tumor formation. Humans, on the other hand, have only two, according to the study reported in the Journal of the American Medical Association (JAMA). This means that as elephants evolved, their bodies made many extra copies of a gene that prevents tumors from forming. Elephants have been considered an enigma for years because they have far more cells than humans, which would presumably place them at high risk of cancer over their lifespan which can last up to 70 years. And yet the analysis of a large database of elephant deaths shows that less than 5 percent of elephants die of cancer, compared to up to 25 percent of humans. Thus making more p53 is nature's way of keeping the elephant species alive.

Elephants also have a more aggressive internal mechanism for killing damaged cells that are at risk for becoming cancerous, almost double as compared to healthy human cells.

Quality elevating tools in healthcare

In the next two sections, we dwell upon established tools which immensely help in upgrading the healthcare quality, centered on positivity of thinking. Another pleasing aspect is that, these tools have very little cost impact and no ill side effects at all.

Physiotherapy

This is effective in managing e.g. multiple sclerosis (MS) - related problems like poor balance, decreased functional capacity or increased level of fatigue. Physiotherapy improves muscle strength and mobility-related issues in people with significant disability. Exercise also improves mood and general well-being. Working the body, in other words, might coax the brain and self-repair. Thus the brain and mind can affect the healing of body ailments (via e.g. meditation, as already mentioned) and the bodily activities (e.g. physiotherapy) can coax the brain. However the former link is stronger than the latter one.

Open up with laughter

British researchers divided 112 students into three groups and asked each group to watch a short video together (without talking). One was a comedy routine, another was about golf and a third showed nature scenes. Students then wrote a message about themselves to someone else. People who laughed more shared markedly more intimate information than those who did not. Laughter affects the release of endorphin, which increases someone's likelihood of revealing more intimate information, researchers conclude.

The role of laughter in inducing positive thinking is well documented, which in-turn considered as the first step in auto-healing. Laughter should be developed as a way of life. It is in fact sometimes referred to as the best medicine. Laughter is the correct alternative to morose, pessimistic frame of mind. Laughter occupies the positive axis. Cost-wise too its impact is little. Laughter is considered a form of yoga.

Fighting negativity by practicing Yoga

Yoga helps us to develop a positive attitude towards everything we come across in our life. A positive attitude is very necessary to succeed in life. Success in our own sphere without comparison is necessary for a person to be happy. A right attitude will eliminate mental cobwebs and to help a person develop this positive attitude. Mudras direct and redirect positive cosmic energy. Any aasana practiced earnestly and seen in the right perceptive has multiple benefits on the mind and body.

Out of all the forms of science to keep a person healthy, yoga is time tested and has been proven to help the overall development for a healthy soul. Yoga takes us closer to nature.

All diseases being psychosomatic, it is natural to expect the disease solution to originate from the mind, for example through auto suggestion. This requires subtle skills, but its effectiveness is great and adverse effects are nil. The only investment involved here being some time by the patients. Recognizing the great healthcare potential and positive impact with minimum cost component, the United Nations celebrates June 21 as *International Yoga day.* The Indian government led by Narendra Modi worked as a catalytic agent in this context. As a result the value of Yoga is now appreciated more and more in all parts of the world. These techniques have to be taught by a trained competent yoga teacher and not by half competent persons. The teacher should have his\her own excellence, commitment and aura to enhance the effectiveness of the contact. On a slightly different platform, the positive impact of melodious music, particularly strotrams like *Vishnusahasranam* or *Lalitasahasaranam* or *Hanuman chalisa* have been well studied for their positive healing power. The idol of the concerned god *(Vishnu\ Lalitambika or Hanuman)* can be used as symbol or *Aalambana* so that one can concentrate or focus better. These are all the more suitable when the patient is bedridden and unable to do yogic exercises. In fact, it may be mentioned that, even the plants respond to melodious music, let alone the humans (classical experiments by Jagadish Chandra Bose). Some standard hospitals have in-build sound systems for all patient wards to play melodious light music\bhajans and sounds as an in-build mechanism. These enhance the ambiance of the hospital environment and contribute to the healing process.

Dr. APJ Kalam opined that there was nothing mysterious about prayer. Rather it made possible a communion of the spirit between people. 'When you pray' he said' You transcendent your body and become a part of the cosmos which knows no division of wealth, age, caste or creed. Prayer is a binding force'. [From his autobiography, Wings of fire].

The place of worship and prayer has positive vibrations. A saying in this context is that a family which prays together stays together.

A US study on kids has found that a slow voice has a soothing effect while a loud, fast voice can simulate anger or fear. An extension of this phenomenon is the soothing and healing power of music.

Managing depression-Naturally

The signs of depression are usually easy to recognize: disinclination towards work or leisure, withdrawal from social interactions and insomnia (sleep walking). Depression affects our health adversely, worsens diseases such as arthritis and diabetes. It also increases the risk of heart attacks and cancer. The incidence of accidents, addition and suicide is much higher among the sufferers making it critical that depression is treated urgently.

The simple technique Marbling (the name comes from the way meat is layered with fat) is an effective option in combination, with or without drugs or therapies. How does Marbling work? Most depressed people are focused on their low feelings and forget that they have ever felt upbeat in their lives. Most therapists focus on the signs and symptoms of depression, but this often deepens their despair. In the simple technique

of Marbling, talking about the depressed times helps the affected persons feel understood, while mapping out times when he was better this indirectly reminds him that he was not always depressed. It brings back positive feelings and the realization that he could begin to feel happier again. This opens the door to memories of better times, rekindling hope and eventually the possibility of not being depressed at all. By charting out the detailed difference of behaviors between good times and low periods, the person gets a clear picture of the behaviors that reinforce depression as well as other behaviors that could help them to come out of the lows.

While Marbling does not cure depression, it is a tool to rekindle hope and motivation [Book: Out of the blue by Bill O'ttanlon outlines several techniques including Marbling].

Battling the enemy within

Millions of people around the world do not fight external enemies but they fight the one within: the mind. The mind is a very powerful element; it can take one to heights or destroy one completely. Many people just give up hope and succumb to the mind's adversities; others fight and come out as winners. We must take our mental health very seriously and seek professional healthcare when necessary, by removing the stigma that going to a mental healthcare provider is shameful, they are there to help us.

Living deliberately through cancer

A patient in advanced stage of cancer narrates her own experience, wherein she prayed, locked out negativity and drama and drew her family, all big hearted and pragmatic people near and found this very helpful in living with cancer, making it less burdensome and more tolerable. She was still grappling with the ailment, but with her changed attitude and approach three age-old truths became even more apparent.

First, stillness and faith can gives extra-ordinary strength, commotion drains it. Through prayer, she found a suspended kind of calm in which one can find a surprising strength.

Second, one may find one self trying to comfort panicked people around. But those who rally and come to mop your brow when you look like a ghost, try to make you laugh, distract you with silly stories, cook for or even fly for 20 hours just to hug you are the real companions of the highest order. Your family is everything.

Third, we should not have to retreat to the woods life. It would be impossible and frankly exhausting to live each day as if it were your last. But there is something about writing a will that has small children as beneficiaries that makes the world stop.

Positive emotions prod heart-healthy behaviors

People with heart diseases may benefit from maintaining positive emotions, according to a new Penn state study.

It finds that positive emotions are associated with a range of long-term health habits, which are important for reducing risk of future heart problems and death.

In this study, researchers assessed psychological well-being of 1000 patients with coronary heart disease at baseline and again at a five-year follow up by asking the participants to rate the extent that they had felt 10 specified positive emotions including: 'interested, proud, enthusiastic and inspired, physical activity, sleep quality, medication adherence and alcohol and cigarette use were also measured at baseline and again five years later.

Higher levels of positive emotions were associated with less smoking, greater physical activity, better sleep quality and more adherences to medications. People with greater positive well-being may be more motivated and persistent in engaging in healthy behaviors. They might have more confidence in their abilities to maintain routines and may better adjust their health goals while proactively coping with stress and setbacks.

Auto-healing (Quantum healing)

We next touch upon a few issues related to healthcare that are noted in current published literature.

Having indicated the role of Yoga and meditation in positive healing, one must mention about auto healing which takes the process to a higher realm of metaphysics, which borders on science but goes much beyond. Yoga and meditation are like giving the patient an internally energizing drink in a silver cup. On the

other hand auto healing is elixir of life in a gold cup. This can render other approaches partly superfluous. Yoga, meditation and auto healing give a super lift to the quality platform; the first two are simpler to practice by the patient. Auto healing demands concerted effort. For many it may appear as an ideal but attainable with singled minded focus and it is worth it. The quality is pure and uncontaminated. Also there are no undesirable side effects.

The following material is mainly adapted from an open page article in The Hindu of September 15, 2015 by Professor BM Hegde.

In the realm of auto healing, everything that happens has a reason but our reasoning might not be able to unravel many such happenings. In quantum physics it is known as 'haps'. Quantum physics, which turned conventional solid state physics upside down, has an important principle which states that "thoughts determine reality". In the classical age-old Upanishads this is known as *Yat Bhaavam Tat Bhavathi,* the Sanskrit version of the above principle. The observer's awareness determines the behavior of energy at the quantum level. Recently the experiments by Dean Radin have confirmed this principle.

The mind cannot be confined to the brain. The mind is the canvas on which our thoughts are projected *(Vikshepa)* and is a part of our consciousness. Our body is the holographic projection of our consciousness. Therefore we should have complete control over our bodies if we try and have genuine intention to heal. Electrons under the same conditions would act like particles and at other times switch to act like waves (formless energy depending on what observer expected was going to happen). Whatever the observed believed would occur is what the quantum field did. Quantum physicists have such difficulties in dealing with, explaining and defining the quantum world. Are we not the masters of creation as we decide what manifests out of the field of all-possibility and into from?

Just as an atom has the blue print of a molecule to rebuild it, the human mind has a blue print of the human body. When the body needs to be rebuilt differently the mind could do that each time we oscillate between energy (formlessness) and particle (it happens innumerable times in a second). We should have total control over what we want with our attention to manifest out of the energy field the next moment. It depends on our belief and feelings to an extent. Even an atheist could do that when he is in trouble as he will hang on to the last straw while drowning.

Quantum healing is what when your own volition can make it happen during the oscillation between matter and energy to rebuild the damaged part. This needs the level of consciousness when one is very tranquil. This is where meditation and such activities have therapeutic value. Studies have shown mindful meditation can even lengthen the telomeres which otherwise shorten with age. They are shown to even change gene penetration by altering the environment needed for it. Epigenetic brings evolution closer to human consciousness. Auto healing, akin to quantum healing, brings one back to normalcy. This alone can be called cure.

Towards the middle of last century, Bhagawan Ramana Maharshi strongly propounded that 'we are not our body'. He amply demonstrated this by undergoing Cancer surgery without a dose of anesthesia!

We might have to elevate our consciousness (mind) to that level, where we get an insight to heal ourselves. Recently, in her book Molecules of emotion, Candace Pert, who showed for the first time that opiate receptors are outside the brain too, predicted that the time is not too far when we get a headache, we will have to sit in a quiet corner to meditate to elevate our consciousness to get total relief from headache instead of consuming the so called pain killer pills.

In fact, what we know can be held in the palm of one's hand, while what we do not know comes to the size of the universe. Western reductionist science admits that only 5 percent of this world's energy and matter are known to humanity. The remaining 95 percent is still occult.

Quality life implies that the person is living and not just alive. Quality healthcare, when necessary, is a strong contributory factor. This includes healthcare for all ages, at a reasonable cost burden- maternal, paediatric, general and geriatric. Ensuring this is the responsibility of the hospitals and health-providers, both public and

private with strong Government regulations which are strictly applied.

On the personal front, removal of negativity of thoughts is the first step. This should be followed by positive thinking, whose power can never be overestimated. Somebody put this nicely when he said whatever is your blood group, you have to be positive (B +)! The healthcare personnel can and should provide direction to the patients in this regard.

Related miscellaneous issues

Painless end eludes too many

With October 10 being observed as World Hospice and Palliative Care Day with the theme 'Hidden Lives, Hidden Patients', experts assert that the goal of palliative care is to prevent and relieve suffering and improve the quality of life for those facing complex illnesses.

A whole range of holistic tools are used to manage the patient's physical symptoms, emotional distress, social and spiritual needs and also helping the families cope with the stress of illness. But not many are fortunate enough to get the care. For example, in Karnataka State hardly 5 percent of patients gets palliative care. A majority of those deprived include persons living with HIV, homosexuals, trans-genders and even prisoners.

Passing into the dusk gently

Living in dementia is a traumatic experience for both patients and care givers. The families have to cope up with the reality of watching a loved one slip away slowly into a world of forgetting. This cannot be cured but it can be slowed. Getting help early is crucial to make life easier for patients and families. The crucial linked that is often missed is that although dementia occurs mainly in older people it is not a normal part of ageing. Some amount of forgetting can be dismissed, but when it begins to affect everyday living it becomes a problem.

Help needed varies with the stage of illness. It could include skill building, psychotherapy, group interventions, psycho-education and counseling for the patient, training awareness building and support groups for the care giver.

Love, it has been said, is about shared memories. And life is a chain of remembered actions. With fading memories, these links break. Dementia patients forget the words with which to identify objects and tasks forget the faces, forget why and how to bathe or button up a shirt. Families can only help by going easy, staying aware of how the disease is eating away the brain a specific help normalize the situation.

Diet supplements harmful

A large new study in the United States federal government has found that injuries caused by dieting supplements lead to more than 20,000 emergency room visits a year, many involving young adults with cardiovascular problems after taking supplements marketed for weight loss and energy enhancement. The study is the first to document the extent of severe injuries and hospitalizations tied to dietary supplements, a rapidly growing industry.

Patient as a customer

In the rapeutics, the trend of looking upon patient as a customer has set in. Most people turn to private hospitals, for relief and healthcare wherever affordable. Men of medicine earn more from referrals and diagnostic tests than consultations. The malpractices currently espoused by private medical centers include, for example, performing unnecessary procedures and surgeries, referral cuts, commissions, acting on the wishes of drug companies.

In contrast to overemphasis of health practitioners on medications and diagnostics, the Indian system of medicine enshrined in Ayurveda and other scriptures treats the mind-body-sprit balance as key to staying fit. Considering human body in taking care of health the Bhagavadgita linked it to religion. The UN has recognized that Yoga provides a holistic approach to health and well-being and declared June 21 as International day of Yoga.

A case study

The RMD (Rasiklal Manickchand Dhariwal) Ayurvedic Hospital located at Waghaldhara at a distance of about 18 kms from Valsad, Gujarat State, provides holistic treatment for cancer, based on Ayurvedic principles.

The main focus is on use of Panchagavya, which is a processed mixture of 5 products derived from the cow. These are dung, urine, milk, curd and ghee, which are mixed in specific proportions to make up panchagavya, through a systematic process.

The hospital has a 60-bed capacity. The patient and an attendant are provided free food and accommodation in addition to medicine for the patient during a eleven days treatment period. The attendant is often one of the children or spouse of the patient (who else can be better!). The daily routine during this period of stay in the hospital consists of a systematic schedule. It starts at 5.00 Am and extends up to 9.00 Pm. The important activities are synchronized using the system of bell ringing. This includes three sessions, each of about one hour: *(a) Yoga and Pranayaam (b) Informative lecture and discussion (c) Bhajans and prayer.*

In the discussion classes, the participants are clearly demonstrated about *Panchagavya,* its 5 bovine components and method of preparation together with its cancer dissuading properties. Also details of *Patya* and *Apathya* (Usable and non-usable) food components are given threadbare. The desirable and food include barley, green gram and unpolished rice. So also the gourds (sweet and ash), snake gourd, pumpkin, bitter gourd is among desirable vegetables, while pomegranate and papaya are highly recommended fruits. Use of tulsi water is suggested throughout. Dry fruits like grapes, fig, almond, apricot, dates and pista are edible, while cashew is not recommended. Cinnamon, coriander leaf/grain, turmeric, ginger and cloves too are very helpful. Use of citrus fruits is to be avoided.

In the Yoga and pranayama sessions, emphasis is given to *kriya pranayaama.* Techniques are taught by which breathing can be streamlined and controlled, as well as oxygen *(pranavayu)* intake is optimized. These techniques are practiced daily morning for about an hour.

The doctors come on two check-up rounds daily, once in the morning (9 am) and again at night (9 pm). For emergencies they can be reached any time. Medicines are dispersed by the nurses from time to time. The rooms for patients are for two of them along with the two attendants, with attached bathrooms facility. There are two separate dining halls for patients and the attendants, the latter enjoying a more liberal menu.

There is very good ambiance in the setup. The occupants have complete mutual trust (even though they are mutual strangers), so much so that no room is ever locked.

The evening Bhajans which last for about an hour are conducted by the hospital staff. The participants too can sing devotional songs. Also the participants who have completed their treatment course are given an opportunity to speak briefly.

There is a strict regimen of food and Ayurvedic medicines. The hospital has modern facilities and kind hearted, compassionate doctors and support staff. The setting is celubrious and has a lot of greenery spread over 10 acres of land. There are more than 350 cows in the *Goshaala,* which provide the components for the *Panchagavya.*

The candidate stayed here as an attendant for 11 days, period for a lung cancer patient (Oct 20-30, 2015). As cancer is an alluding killer disease, it was chosen for the case study. The patients are admitted throughout the days of the week (except on Sundays) in this hospital. Data were collected from 35 patients. A standardized questionnaire was employed, which had about 74 questions covering demographics and other treatment details and perceptions of service quality (copy enclosed). Each questionnaire needed an average of about 25 minutes for filling up. Also the candidate interacted with more than 100 persons on the various issues involved in the quality and effectiveness of cancer treatment. It is noted that the respondents are spread over several states of India: Gujarat, Rajasthan, Uttar Pradesh, Bihar, Maharashtra and Karnataka. There is a mix of men and women, a wide spectrum with respect to age (12 yrs to 82 yrs) and household income (low, middle and high). Cancer makes no discrimination over these factors.

The hospital has a homely environment and commendable hospitality. By and large, all the patients expressed their extreme satisfaction with the arrangements in the hospital and the system of cancer treatment used here. The effectiveness of treatment may be inferred from the fact that several cases of advanced stage of cancer, whom doctors had predicted only a few days of balance life, went on to live for several months and that too in a healthy manner. The treatment is holistic, though it calls for concerted effort for a considerable period of treatment, which extends after leaving the hospital. On the positive side, the undesirable side effects of allopathic treatment are totally absent. The common adverse effects of treatments like chemo or radiation therapy include taste and appetite loss, vomiting and extreme fatigue. The Ayurvedic treatment is bereft of any of these effects which cause serious discomfort and loss of enthusiasm in life.

The smoothness and acceptability of the treatment system are amply indicated by three pointers:

a) The patient who gets admitted here only very rarely leaves in the middle of the 11 day period, truncating the stay. On the other hand, several patients extend their period of stay.

b) The senior patients (the ones admitted a few days earlier) are noted to speak good about the systems to the newly admitted persons, conveying highly positively to them.

c) The information about the hospital spreads through the *word of mouth,* satisfied patients reaching out to new ones. The hospital does not canvass or use any marketing strategy.

In sum, the holistic Ayurveda system inhibits cancer (uncontrolled growth) in humans by ensuring adequate supply of oxygen to the body through pranayama, panchagavya (except for blood cancer cases) and other herbal medicines, judicious choice of food items (pathya) and creating positive energy (positive thought). A desire to die is turned into a strong desire to live; this is a lot of change, with 180 degree change of direction. A south bound train is now steadily bound northwards.

The findings of the case study are displayed as tables. This is followed by a relevant discussion.

Distribution by Age	
Age (years)	**Number of Patients**
Less than 20	1
20-29	3
30-39	4
40-49	5
50-59	11
60-69	6
70-79	3
80-89	2
90-100	0
Total	**35**

Distribution by Sex	
Gender	**Number of Patients**
Male	21
Female	14
Total	**35**

Distribution by Income Group	
Income	**Number of Patients**
Below 5 lakhs	17
5-10 lakhs	16
10-15 lakhs	2
15-20 lakhs	0
20+ lakhs	0
Total	**35**

Distribution by Type of Cancer	
Type of Cancer	**Number of Patients**
Bladder Cancer	3
Bone Cancer	2
Brain Tumors	3
Breast Cancer	5
Cervical Cancer	2
Esophagus Cancer	2
Gallbladder Cancer	2
Kidney Cancer	2
Leukemia	2
Liver Cancer	1
Lung Cancer	3
Malignant Mesothelioma	1
Oral Cavity Cancer	3
Salivary Gland Cancer	1
Small Intestine Cancer	1
Stomach Cancer	2
Total	**35**

Distribution by State of Normal Residence	
State	**Number of Patients**
Andhra Pradesh	1
Bihar	1
Gujarat	18
Karnataka	3
Maharashtra	7
Punjab	1
Rajasthan	1
Uttar Pradesh	2
Tamil Nadu	1
Total	**35**

The patients\attendants were asked to express their perceptions about cancer treatment for 63 items (questionnaire appended) in a Likert scale of 1 to 5. A quick summary given be-low shows a satisfactory average of above 2.5, with a small range (0.78). This reflects a highly satisfactory opinion scenario of the patients about this unique institution in Gujarat.

Overall perception score average	**2.80**
Range = (Highest – Lowest) Average	**0.78**
Coefficient of range = Range/ (max + min)	**0.13**

Enumeration

All ailments (except external injuries) are said to be psychosomatic with strong mind-body connection. Thus logically a faster curing process should get originated in the mind. This applies to healing of external injuries too. This fact brings to the centre stage the concept of positive thinking and its stronger manifestation in auto-healing. The tools of Yoga, Pranayama, Prayer and Meditation are logical, systematic and scientific tools in this set up, directly streamlining the thinking process. Prayer leads to a communion of the spirit between people-we transcend our body and become a part of the cosmos. Prayer is a binding force.

The case study reported here provides a practical illustration. A few recent advances in medicine are outlined with a potential bearing on improvement of healthcare quality.

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Synopsis : Ph.D. Thesis

A Comparative Study of Quality of Work Life in Manufacturing and Service Sector Industries in Karnataka

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Introduction

Quality of work life (QWL) has recently gained momentum in the academic research. Its importance has been greatly stressed by HR managers in the corporate world. Several studies have been published in the past decade ever since the term "quality of work life" became popular. Nadler and Lawler (1983) state that QWL has been studied in various circumstances, and lately gathered interest among the managers and media.

Several studies were conducted on QWL after the concept was introduced and found that the work life had a serious impact on the workers and their families(Lewis & Cooper, 1987; Kossek & Ozeki, 1998; Greenhaus & Powell, 2006). The workers get negatively affected when the work environment is fluctuating; this is reflected in the form of low motivation and morale, low performance, reduced productivity and increased attrition and burnout (Galinsky & Stein, 1990; Benedict & Taylor, 1995).

The increased responsibility both at home and work has resulted in the inability of the worker to balance the challenging demands of family and work contributing to increased stress and conflict within present workers (Edwards & Rothbard, 2000). This inner conflict has also resulted in several health problems in individuals and financial burden on the individuals, employers and the government (Frone, Russell, & Cooper, 1997; Johnson, Duxbury, & Higgins, 1997).

The interrelation between the factors of QWL and the workers are significant. If a balance is maintained at home and work, it can result in the following benefits - Increased employee performance and productivity, Enhanced morale, Reduced attrition, Decreased absenteeism and sickness, Lowering of burnout and stress, Retention of staff, and Rise in company image in society.

Seashore(1975) and Walton (1975) conceptualized the quality of work life by proposing eight major concepts relating to QWL. Those conceptsare (1) fair and adequate compensation, (2) healthy working conditions in the organization, (3) opportunity to develop human capabilities, (4) chances for continued growth and security, (5) work organization with social integration,

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(6) constitutionalism in the work organization, (7) work and total life space and (8) social relevance of work life. These factors determined the work climate of an organization. QWL can be assessed by combining the amount and the degree of stress and satisfaction experienced by the individual performance role. Walton (1975) also postulated a model of QWL for the improvement of living and working conditions.

Problem statement

Job satisfaction occupies a prominent role in both the life of an employee and an organization as each of them contributes for that simultaneously. Since the economic reforms in India, there is a growing disparity in terms of socio-economical, psychological and personal wellbeing among the employees in the conventional manufacturing industries and the fast growing knowledge-based industries. These factors necessitate the research on the factors contributing for the employee satisfaction and the resultant productivity in these two types of industries, where the workforce is vastly varying with different mindsets and their perceptions about QWL.

Objectives

- To analyse the quality of work life and their determinants in the selected manufacturing and service sector industries.
- To measure the level of employee satisfaction and its determinants in the selected industrial units.
- To evaluate the employees opinion on the organizational policies with respect to compensation, career prospect, occupational stress and participation in management.
- To identify the areas that need improvement and to make suggestions to improve the QWL in the organizations under study.

Hypotheses

For the following research,alternate (a) and null (b) hypotheses are formulated in the study to evaluate the factors that affect QWL and to draw accurate conclusions.

- Hypothesis 1(a): There is a significant difference between the Job Satisfaction of the employees of manufacturing and service sectors.
- Hypothesis 1(b):There is no significant difference between the Job Satisfaction of the employees of manufacturing and service sectors.
- Hypothesis 2(a): There is a significant difference between the Opportunity for Growth of the employees of manufacturing and service sectors.
- Hypothesis 2(b): There is no significant difference between the Opportunity for Growth of the employees of manufacturing and service sectors.
- Hypothesis 3(a): There is a significant difference between the Social Integration in the Work Organization of the employees of manufacturing and service sectors.
- Hypothesis 3(b): There is no significant difference between the Social Integration in the Work Organization of the employees of manufacturing and service sectors.
- Hypothesis 4(a): There is a significant difference between the Safe and Healthy Working Conditions of the employees of manufacturing and service sectors.
- Hypothesis 4(a): There is no significant difference between the Safe and Healthy Working Conditions of the employees of manufacturing and service sectors.
- Hypothesis 5(a): There is a significant difference between the Adequate and Fair Compensation of the employees of manufacturing and service sectors.
- Hypothesis 5(b): There is no significant difference between the Adequate and Fair Compensation of the employees of manufacturing and service sectors.
- Hypothesis 6(a): There is a significant difference between the Training and Development of the employees of manufacturing and service sectors.
- Hypothesis 6(b): There is no significant difference between the Training and Development of the employees of manufacturing and service sectors.
- Hypothesis 7(a): There is a significant difference between the Overall Satisfaction of the employees of manufacturing and service sectors.
- Hypothesis 7(b): There is no significant difference between the Overall Satisfaction of the employees of manufacturing and service sectors.

Scope of the Study

The present study is designed to cover the aspects necessary for measuring the employees (middle level) opinion about the various QWL programs offered in their respective organizations. As already mentioned in this study, the organizations will have to recognize the importance of developing jobs and working conditions that would ensure the highest performance and productivity of the employees, who in turn will support the organization to meet its business objectives.

The present study is designed to analyze the factors which lead to high QWL in today's fast-developing world and to study whether these factors change with respect to manufacturing and service sectors. The study will identify the QWL criterion that is different in the manufacturing and service sectors and how it affects the employee's well-being. The outcome of the study is based on the opinion expressed by the managers and executives about QWL programs deployed in their organizations. The study also intended to uncover the hidden factors behind high QWL in selected conventional manufacturing industries and fast growing knowledge based service industries. This study collected opinion of the managers and the executives of the seven companies of manufacturing sector and nine companies of service sector . The companies selected were a combination of private and public sector industries.

Research Gap

Lots of studies on the relationship between QWL and work related factors are available. Few studies discuss only the benefits of working in groups and the involvement of the workers in organizational design .There are number of researches being conducted on QWL, but there is less research about the Overall satisfaction of employees working in manufacturing and service sectors in Karnataka and the various factors which affect the QWL of workers in manufacturing as well as service sector industries in Karnataka.

Quality of Work Life

Organization's success depends on its employees, their attitude towards work and their involvement and dedication to their work. QWL can be considered as a set of approaches, methods, or technologies to develop and enhance the work environment to ensure a more productive and satisfied employees. A constant effort has been made to improve the work life ever since industrial revolution. A study conducted by the U.S. Congress, Robert F. Hozie reported the fight for scientific management techniques by unions, especially the mechanists. Thus, the Labor Union activities in 1930s and 1940s brought about improvement in work conditions through collective bargaining and legislation. QWL is measured by assessing an individual's reaction to work or personal consequences of the work experience (Nadler & Lawler, 1983). While discussing humanization, Delamotte and Walker (1974) emphasize the need for the protection of the workers against hazards to health and safety, the wage-work bargain, threats of illness and unemployment and as wellas from the impulsive behavior of the authority of management.

Conceptual Analysis of QWL

The concept of QWL is inexact and, therefore, highly debatable to be operationalised. The term "QWL" refers to the workplace conditions which are favourable or unfavourable for an employee. QWL programs were conducted in the industries to take care of employee needs and requirements. Higher the QWL, the better the performance of the employee is reflected in the growth of the organization.

A survey of the available literature on QWL leads to the conclusion that there is no universally accepted definition for QWL. Each author defines QWL in his/her own perspective.

A few of the definitions pertaining to QWL was assessed to understand the QWl. Sirgy, et al. (2001): "Employee satisfaction with a variety of needs through resources, activities, and outcomes stemming from participation in the workplace".

Rose et al. (2006): "Focusing on a person's job satisfaction as the key determinant".

Mejbel, Almsafir, Siron, & Alnaser (2013): "The quality of work life is a multidimensional concept that affects a person's satisfaction and gratitude and is most important for leading a happy life".

Jaikumar and Kalaiselvi (2012):"The impressions of the attributes of one's work life in every possible angle which includes monetary rewards and benefits, growth in the workplace, guarantee of continuity in the job, relationship with the company and colleagues, and the effect of all these parameters on one's life."

Talebi (2013): "The resourcefulness, inclusion or rendition of physical and psychological goodness at the job environment".

Approaches to QWL

Many organizations are conducting programmes like organizational structure, job redesign, supervision, group support, physical environment, etc. to reduce job stresses and burnout and to improve quality of work life. According to Nadler & Lawler the types of QWL activities can be listed as follows: 1. Participative problem solving. 2. Work restructuring. 3. Innovative reward systems. 4. Improving the work environment (Nadler & Lawler, 1983, p. 27).Some of the approaches used to improve quality of work life are (1) Flexibility in work schedules, (2) Freedom in forming a work group or autonomous work group, (3) Opportunity for growth, (4) Participation of employees in decision-making, (5) Job enrichment, (6) Implementing suggestion system, (7) Work redesign and (8) Better QWL. These approaches are explained in detail in the chapter.

Dimensions of QWL

Several key variables have been identified by many authors to enhance QWL. Walton (1975) proposed eight conceptual categories that make up the quality of work life. These factors include Adequate and fair compensation, Safe and healthy working conditions, Immediate opportunity to use and develop human capacities, Opportunity for continued growth and security, Social integration in the work organization, Social integration in the work organization, Work and total life space, and Social relevance of work life. The factors of QWL used in this study is derived from Walton's model.

Review of Literature

Cherns (1978, p. 39) stated that "QWL owes its origins to the marriage of the structural, systems perspective of organizational behaviour with the interpersonal, human relations, supervisory-style perspective."

It is a continuing process, not something with a beginning, middle and an end that could be turned on today and turned off tomorrow (Brooks & Gawel, 2001)

Van Der Doef and Maes (1999) and Hade, et al. (2007) also regards job satisfaction as an outcome variable of QWL. Sergey, 2006, observed in his research on QWL that career growth opportunity is a crucial factor determining constructs of QWL. Koonmee, 2010, QWL is treated as a reformist movement that is concerned with the function and working of a good organization. Bharathi, 2011, found that QWL perception by the employees and its implementation has a positive role in the changing scenario and has been shown to improve the life of the employee along with the organization. McNall et all, 2014, studied the relationship between flexible work arrangements and job satisfaction. Tabassum et all, 2014, found that opportunity for continued growth and security is positively correlated with job satisfaction.

QWL in India

Ayesha et al, 2011, demonstrated a significant difference between male and female employees working in bank in the way they perceive QWL. Sandhu and Prabhakar, 2012, observed that remuneration for the employees is an important determinant of QWL. Balchander et all, 2013, studied the impact of personal factors on QWL of the respondents in Insurance Sector. They found that there was no significance difference between male and female category officers wrt QWL. Battu and Chakravarti, 2014, found that low QWL had an adverse effect on the nature of behavior, responses to others, handling critical situations and on the personal life.

Several scholars and HR practitioners have studied the QWL from different angles and have arrived at factors affecting QWL. Yet, an attempt to conduct a comprehensive study to objectively measure the various dimensions of QWL that affects the workers of India is not studied. Hence, an attempt has been made to provide the perception of QWL by the workers in the Indian context in general. Special attention has been paid to understand the QWL perception by the manufacturing and service sector employees.

QWL in Manufacturing Sector

- Mohanrajet all (2010) in their study observed that QWL factors are essential for promoting a strong work culture. In (2012) Aggarwal's studies indicated that organizations can benefit by adopting WLB, wherein the employees become more responsive to the support provided which adds to their performance. Jagatheesh (2013) assessed that socio-economic background of the employees in the industrial estate is not satisfactory for economic development and employees were not satisfied with Opportunity for continued growth. Mohanraj and Sankar (2013) studied the relationship between QWL and work environment and wellness of workers.

Private Sector

Kavoussietal. (1978)studied the absenteeism in two textile factories in Iran. Poor working conditions in the factories led to the high absenteeism rate, which the authors say could be improved by improving the quality of working life as absenteeism have widespread consequences across the factory.

Public Sector

In 2012, Aggarwal investigated the 'work life balance' amongst the workers in the Gujarat refinery, Indian Oil Corporation Limited, Vadodara, Gujarat. The major constructs used in the study were perception of life by the employees, effect of stressors in work place and at home, effect of constructs which are related to professional and personal life, mind-set of the employees toward the regulations of the organization. The employees wanted the organization to be more worker-friendly and understanding to the problems of the employees' needs and support them with good work-life balance (WLB) and relaxing atmosphere. A good WLB can bring a positive attitude in the minds of the employees towards the company. From this result, it is understood that organizations can benefit by adopting WLB, wherein the employees become more responsive to the support provided which adds to their performance.

QWL in Service Sector

Private Sector

Schneider and Bowen (1985) indicated that the attention to employee wellbeing serves as a foundation for a climate for service. Hence, the ability of the organization to deliver higher quality service is enhanced if employees are satisfied resulting in higher performance (Berry, The employee as customer, 1981).

Saklani (2004) stressed that with the advancing technology and easily accessible information, the study of organizations with respect to productivity, efficiency and quality of services is very crucial in order to improve the performance of work in India.

Mosadeghrad (2013) investigated the QWL of nurses in Iranian hospital as the nurses are subjected to high levels of stress due to the nature of their jobs. The main stressors are high physical strain, low degree of staffing, lower pay packages, lack of promotional opportunities, greater work load, which takes a heavy toll on them. He suggests that concepts like good and decent participation, treatment by the management, proper environment, increased income, and monetary benefits be given to the nurses to increase the QWL.

Coburn and Hall (2014) studied the perception of QWL between four generations in the nursing workforce. Due to a different set of values held by each generation, the perception of QWL, psychological empowerment, and job satisfaction were better among the baby boomers suggesting a need to create a work environment by manager that is supportive of multiple generations of nurses. On the contrary, Han et al (2014) observed that high quality initial training provided to the nurse produced better job satisfaction. Therefore, they have recommended that training be given priority to arrest high turnover rate among the nurses.

Further, Skinner et al (2014) extended the work life challenges across the life course in healthcare professionals. She found a significant difference in the perception of work life balance at different stages of life. Such a pattern was also observed with respect to work demand and flexibility. However, the existing policies of the companies do not meet these demands which in turn lead to reduced work hours and increased turn-over rates.

Public Sector

Kamel(2013) has studied the relationship between

QWL and the intention to leave the job in Saudi Arabian Business Administration College and stated that the level of QWL among the faculty members was just above average and their intention of continuing with college jobs were affected by the commitment to the job. The results of the study helped in gaining knowledge about the level of QWL in the academic sectors in Saudi Arabia.

QWL is practiced in most of the developed countries; however, in India, where there is a wide gap between employed and the unemployed, QWL is yet to be taken up seriously in many of the sectors. Multinational companies operating in India have implemented the practices that have greater impact on the productivity and general well-being of the employees. In the early stages of conception of the QWL in India, many studies were conducted only in public sector companies. Nevertheless, a comprehensive study of manufacturing and service sector is still not available. This gap in the research has elicited the conduct of this particular study. The Walton's dimensions of QWL would be the main focus of this study while the opinions of the employees of the manufacturing and service sector about QWL are collected. Recommendations will be brought on the basis of the survey.

Methodology

The research philosophy adopted guides the important assumptions made about the way in which the research is conducted from a researcher's point of view, that includes what constitutes the acceptable knowledge and how it is developed (Saunders, et al., 2011). These assumptions forms the basis for the research approaches and the methods adopted as part of that strategy. The methodology consists of survey method, and aims to study the perception of QWL among the manufacturing / service sector employees. Sample collection was done by Questionnaires which were used to collect information from manufacturing / service sector employees. The questions were based on the Likert scale which was used for all the questions other than demographic information. Method of analysis used comprised Data analysis done using pie, line and bar charts were used. Statistical analysis was conducted. The samples consisted of industries and enterprises from the Manufacturing sector, 154 in number and 160 samples from Service Sector were used to test Descriptive statistical analysis and Reliability and validity of the questionnaire was tested and regression analysis was used for the hypothesis. Convenience sampling method was used to select the industries.

Results and Discussions

The results were noted and analysed as per the statistical analysis. This chapter presents the analysis of the data collected and its interpretation pertaining to quality of work life in manufacturing sector and in service sector. A special focus will be on comparing the quality of work life on these two sectors and discuss the results based on the prevalent trend. The results would be analysed with regard to the dimensions of quality of work life as measured by the questionnaires that were used in this study. Focus will also be placed on the discussion of the results as well as the overall conclusions with specific reference to the literature study, research methodology and the results of the study. The results of are presented in three main sections- Section 1 will discuss the quality of work life in manufacturing sector; Section 2 about quality of work life in service sector and finally, Section 3 about comparison of quality of work life in manufacturing and service sectors.

From the results of the current study, the following model has been proposed, which clearly indicates that different factors are essential to achieve the balance in QWL among the manufacturing and service sectors.

Significant Findings

- As expected, a significant gender parity among those working in the manufacturing companies is seen. These companies employ more men than women with 81% men working in this sector. On the other hand, an almost equal distribution of mena and women were found to be working in the service sector.
- Manufacturing sector had more employees working in the age group of 31 to 45 years age. Service sector was most preferred by those in the age group of 20-30 years.

- Both sectors had almost equal number of married people, although the service sector had more number (78%) of married employees than manufacturing sector (71%).
- Employees of service sector had more graduates (that includes even post graduates) (89%) than manufacturing sector (77%). Others who were not involved in this group had completed their diploma. The difference in educational qualification was significant ($T = 2.54$; $p = 0.012$).
- Service sector had more number of graduates (90%), while manufacturing sector lesser number of graduates (70%).
- A significant number (51%) of those working in Manufacturing sector were at a junior position in comparison with service sector.
- Manufacturing sector had more number of employees with >10 years of experience (47%), while the service sector had more employees in 2-5 years experience group.
- The maximum number of employees in both the sectors were in the group of Rs.11,000 to Rs.20,000 montly income (32% and 29%, respectively). While a significant parity was found in the Rs.21,000 to 30,000 group, where there were large number of employees from service sector (28%) compared to manufacturing sector (17%).
- In manufacturing as well as service sector half of the employees had 5 or more number of years of experience.
- The overall consistency of the measures were tested using reliability analysis. For the manufacturing industry, the Cronbach's alpha value for different constructs ranged from 0.620 to 0.928 indicating a high internal consistency among the items, while in Service sector it ranged from 0.67 to 0.81.
- The objective to analyze the quality of work life and their determinants in the selected manufacturing and service sectors was achieved through the Factor Analysis that revealed the factors perceived to play a role in QWL.
- Factor Analysis extracted seven factors with Eigen value more than 1 that explained 70% of the variability of the data for the manufacturing sector. Varimax (variance maximising method) rotation of the extracted factors produced the 41.760% variance for Job satisfaction, 8.009% for Adequate and fair compensation, 5.978% for Opportunity for growth, 4.633% for Training and development, 3.861% for Work load, 3.074% for Safe and healthy working conditions, and 2.705% for Social integration in the work organization.
- In the service sector, eight factors were extracted with Eigen value more than 1 that explained 61% of the variability of the data. The factors in the order of importance perceived by the employees are Commitment to work place (32.25%), Adequate and fair compensation (6.59%), Job satisfaction (5.53%), Training and development (4.12%), Safe and healthy working conditions (3.78%), Skill utilization and opportunity for growth (3.44%), Social integration in the work organisation (3.094%), and Work environment (2.7%).
- The second objective to measure employee satisfaction and their opinion on the organizational policies with respect to compensation, career prospect, occupational stress and participation in management was achieved by conducting the regression model that arrived at identifying the influencing factors on overall satisfaction of the employees.
- In the manufacturing sector, the linear regression model established that the independent variables, Job satisfaction, Work load, Opportunity for growth, Training and development, Adequate and fair compensation, Safe and healthy working conditions, and Social Integration could predict the QWL of the employees working in manufacturing organizations. Job satisfaction accounted for 32.5%; Work Load, 17.3%; Opportunity for growth, 35.8%; Training and development, 9.7%; Adequate and fair compensation, 42.8%; Safe and health working conditions, 33.7%; and Social Integration, 47.4% of the explained variability in overall satisfaction of the employee with the company. The research models proposed were highly statistically significant at a confidence level of 95% with p values less than 0.000.

- In the service sector, Commitment to the work place could explain 46.1% of the variation in the overall satisfaction, Adequate and fair compensation, 31.2% Job satisfaction, 23.8%; Training and development, 20.7%; Safety and healthy working conditions, 21.4%; Skill utilization and opportunity for growth, 35.8%; Social integration in the work organisation, 25%; and Work environment, 31.4%.
- Correlation analysis was conducted to evaluate the pair-wise relationship between the constructs studied. All the factors in the manufacturing sector were found to be correlated with the overall job satisfaction, with Opportunity for growth, r = .602; Work load, r =.422; Training and development, r =.321; Adequate and fair compensation, r = .657; Safe and healthy working conditions, r = .584; and Social Integration, r = .691.
- In the case of service sector too, the QWL factors were highly correlated with the Overall satisfaction of the employees. The correlation values were found to be .679 for Commitment to workplace, 0.559 for Adequate and fair compensation, 0.488 for Job satisfaction, 0.455 for Training and development, 0.463 for Safe and healthy working conditions, 0.598 for Opportunity for growth, 0.499 for Social Integration, and 0.560 for Work environment.
- Comparison of the QWL factors of the manufacturing and servive sectors indicated that there is no difference of opinion among the employees of both manufacturing as well as the service sector.

Overall, it can be said that manufacturing sector perceive Job satisfaction to be most important criteria for QWL, while commitment to the workplace is considered as an important criteria for service sector. Both the sectors give equal weightage for Adequate and Fair Compensation and Training and Development factors.

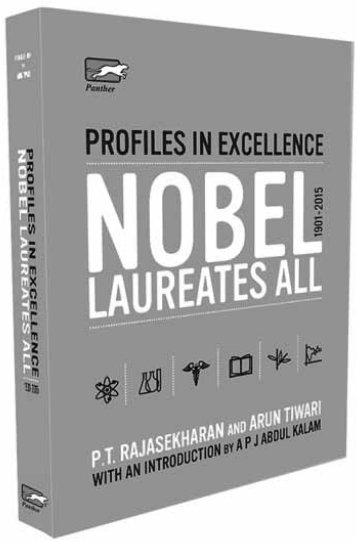
Recommendations

Since both sectors placed greater importance on Opportunity for Growth, the organisations should make performance appraisal transparent and conduct training programs to enhance skills and abilities of the employees. To achieve job satisfaction, the companies should ensure that Employees have clear job description, without ambiguity. Employees should be allowed to participate in decision making with regard to their role. Employees opinion on improvement of the working process should be considered positively. The companies should give importance to career development and create career path with succession planning. The companies should make safe and healthy working conditions as their priority as these factors have a greater impact on the productivity and performance of the employees. The companies studied in this research should adopt welfare measures and programs to satisfy the employees. Participative Decision Making, Implementing Suggestion System, Innovative Reward System, were analysed. This study has identified the positive and negative factors that influence the way employees perceive the quality of work life. As a practical implication, these factors can aid organizations to conceptualize strategies that strive to positively assimilate quality of work life and career development of the employees, thus guaranteeing long term competitive gain.

BOOK REVIEW

P.T. Rajasekharan and Arun Tiwari: Profiles in Excellence: NOBEL LAUREATES ALL 1901-2015 Panther Publishers 2016 PP464 + XLI

Reviewer: K.L. Ramadas*



The authors have done a job of documenting the entire NOBEL process of 114 years since its inception in 1901 to 2015. All the 900 Nobelists who contributed to the progress of humanity in 150 years are listed.

The book with the photos of the laureates and brief note / bio-sketch on each laureate and his / her contribution which won the most coveted prize of the mankind, makes it a worthy volume of reference. It not only serves as a reference book for research students but also very useful for students of all branches of science, economics and literature as well as a very useful info book for journalists, speech writers etc.

The volume contains a very detailed introduction by none other than Sri APJ Abdul Kalam. He peeps into the "establishment of the prize" and goes on to explain the history of worthy-contributions behind the award of the prize, which in itself is a history of mankind during this period since it covers all major discoveries and milestones that changed the life and times of mankind during this period. He wonders as to why Thomas Alva Edison was never given a Nobel for his discovery of light bulb or Alexander Graham Bell, among a few others, was not considered for "telephone". And why Gilbert Newton Lewis was nominated 35 times but did not get the prize. He rightfully wonders whether personal destiny is at work with the Nobel?

An exhaustive history of Nobel, his life and works is a bonus to the readers provided by the authors, which also includes the details about the fund, awards and even the prize amounts distributed through the years.

The authors deserve to be congratulated on the painstaking work which is undertaken by them in this compilation. This is a collector's item, beautifully printed by Thomson Press (I) Ltd., and is published by Panther publishers.

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