INDIAN ETHOS & VALUES

Lessons 1-9

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SYLLABUS

MASTER OF BUSINESS ADMINISTRATION
FIRST SEMESTER
PAPER 105
INDIAN ETHOS AND VALUES

PURPOSE

The purpose of this course is to familiarize the students with the Indian work ethos, values and styles ofmanagement. Further the students will be helped to develop their inner and outer capability to face thechallenges with equanimity.

UNIT-I

Concept of Values : Type of Values; Human Values in Management; relevance ofValues in ModemManagement; Values for Manager.

UNIT-II

Leadership and Human Values; Inter personal Relations and Human Values; Stress Management andHuman Values; Team Building and Values.

UNIT - III

Indian Insights into TQM; Work Ethos; Indian Culture and Spirituality - Lessons for Management.

UNIT-IV

Techniques for improving inner capacity - Meditation, Yoga-, Silent sitting and singing; Spirituality andwork.

UNIT-V

Eminant Indian Values and Organizational Effectiveness : Need for Values in global Change – Indianperspective; Teaching Ethics in Management Schools.

SUGGESTED READINGS

1. Chakraborty, S. K.   :   Foundation of Managerial Work - Contributions from Indianthoughts, Himalayan Publishing House, New Delhi, 1998

2. Chakraborty, S. K.   :   Managerial Effectiveness and Quality of Work Life – IndianInsights, Tata McGraw Hill Publishing Company, New Delhi, 1987.

3. Chakraborty, S. K.   :   Management by Values " Towards Cultural Congruence, OxfordUniversity Press, New Delhi, 1992.

4. Ananta K. Giri   :   Values, Ethics and Business; Rawat publication, Jaipur, 1998.

5. Education in Values -A Source Book : NCERT, New Delhi, 1992.

6. SriAurobindo   :   The Messages of the Gita.

7. Different Issues ofJournal of Human Values.   .   .

The List of cases and specific references including recent article will. b& announced in the class atthe time of launching of the course.

Lesson No. 1

VALUES - CONCEPT, TYPES & IMPORTANCE, HUMAN VALUES IN MANAGEMENT

STRUCTURE

1.0   INTRODUCTION

1.1   LESSON OBJECTIVES

1.2   CONCEPT OF VALUE

1.3   VALUE: THE PHILOSOPHICAL DIMENSION

1.4   VALUE: THE ECONOMICS PERSPECTIVE.

1.5   VALUE PERSPECTIVE IN MARKETING

1.6   MANAGEMENT THEORIES AND VALUE FRAMEWORK

1.7   ASSIMILATING COMPETING VALUES OF MANAGEMENT THEORIES

1.8   ETHICAL THEORIES .

     1.8.1   TELEOLOGICAL ETHICAL THEORIES

     1.8.2   DEONTOLOGICAL ETHICS THEORIES

     1.8.3   VIRTUE ETHICS THEORIES

     1.8.4   SYSTEM DEVELOPMENT ETHICS THEORIES

1.9   SELF CHECK EXERCISE

1.10   SUMMARY

1.11   GLOSSARY

1.12   ANSWERS TO SELF ASSESSMENT QUESTIONS

1.13   TERMINAL QUESTIONS

1.14   SUGGESTED READINGS

1.0   Introduction

The concept of value has been of interest by those who have the quest forknowledge ever since the evolution of humanity. It seems that all delibrate andplanned human conduct, whether personal or collective, **is** influenced by estimates ofvalue or worth of ends to be attained. The problem of valuation is closely associatedwith the problem of structure of the sciences of human activities and human relation.In the present day market-led economy, material well-being seems to be overtaking allother measures of human performance. In the blind pursuit for economic progress,there are instances when the managers compromise with the human values. This if notchecked at this stage, can lead to lot of

social imbalances. Therefore, there is a needto study and understand them, particularly those, aspiring to gaining knowledge in thefield of business:

1.1 Learning Objective

Values are an essential part of all human behaviour and the same **is** true for thepractitioners of managerial functions. In all situations, they must be upheld in highesteem. This lesson explains the concept of values and .their applications in thediscipline of management.

1.2 Concept of Value

Human behaviour seems to be influenced largely, if not controlled, byconsideration expressed in words such as 'good-bal', right-wrong', 'admirable-hideous' etc., which show the process ofvaluation in human activity. It is thisfundamental nature of valuation activity, associated with choice based on goodness orworthiness, that makes the study of value in diverse disciplines. 'Value' has beenexplored in a wide range of realms such as morality, religion. Sociology, art, science,economics, politics, law and customs. The concept of .value has evolved fromphilosophical study of goodness during the time of Plato and Aristotle to a pragmaticanalysis in economics since Adam Smith. In business applications, the concept ofvalue has been retooled a the macro or gross study as in philosophy and economics tomicro level, aiming at studying its implications at the level of individual firms.Irrespective of the perspective in which the concept of value is studied, it is largelyassociated with the processof choosing the best amongst the alternatives on the basisof goodness or worthiness. In modern business, characterized with intensifiedcompetition, firms strive to deliver the best value to their stakeholders comprising ofcustomers, shareholders, publics and even employees.

1.3 Value: the philosophical dimension.

In philosophy, the study of theory of value **is** termed as*axiology.* The word*axiology* is derived from the Greek words *'axios'* meaning worthy and 'logos' meaningscience; thus implying that theory of value is a philosophical study of goodness orvalue in the widest sense of these terms. The theory conferred a wide framework to theterm value and has provided a basis for unification of various questions pertaining to economics, morality, aethetics and even logic that have often been considered inrelative isolation.

Philosophically, *value is that properly either in an object or imparted to theobject by an appreciative subject, by virtue of which the object is esteemed.*Underlying this above concept, value may be more simply stated as the worth ofsomething. A broader philosophical, connotation to value occurred during nineteenthcentury, after Adam Smith coined the term*'economic value** in terms of its exchangevalue. Various thinkers have accorded their own explanations of the terms value.Philosophers have also established distinctions between what is good a3 a means andwhat is good as an end. However twentieth century American philosopher, Dewey,termed this distinction as artifactual because many things in human life such as health,knowledge and virtue are good in both sense.

Some other basis of distinguishing value are.

- *Instrumental Value:* Being good for some purpose.
- *Technical Value:* Being good at something.
- *Contributory Value:* Being good as a part of the whole
- *Final value:* Being good as a whole.

Attempts have been made to address the question "what is intrinsic good"? Theanswer is that good is relative and is interpreted differently by different ideologies,some of which are staled as under:

Ideology	Interpretation of value
Hedonists	Pleasure
Pragmatists	Satisfaction, Growth ofadjustment
Kantians	Good will
Humanists	Harmonious self realisation
Christians	The love of God
Pluralists	A number of good things

Table 1.1 interpretation of value by different ideologies

Plato was the first **to** study**good** through a question**"*Is a thing esteemedbecause it is good or if is good because It is esteemed .*"** The answer given to thisquerry was given by Plato himself stating that good or goodness is independent of itbeing appreciated.

The philosophical over-view of value and its distinctions provide a frameworkfor conceptualizing the same to the dimensions of economics at micro level,subsequently culminating to the realms of strategic management and marketing.

1.4 Value: The Economics Perspective.

In economics, value means the amount of one article or commodity which can beexchanged for a given amount of another. The commodity includes anything what-s-that may be an object oftrade or exchange and may be either material or nature. The classical economists such as Adam Smith, David Ricardo,Alferd Marshall, Karl Marx have given their own perspectives of the theory of value.They focused their attention of the long-run relationship between value and cost andwere generally explained the short-run variations of price by merely invoking the lawsof demand and supply. This simplified approach to value is inadequate to explain theeconomic operations of the modern industrial economy by a high degree of» interdependence of its parts. The relative price of various inputs such as labour, materials,machinery and off lately technology tend to determine the proportions in which theywill be used. Prices also influence the relative outputs of various final products andalso determine their final usage and consumption. Value theory studies the structure ofthese decisions, analyses the influences of prices and examines the efficiency of theresulting allocation of resources. Business firms and government agencies also applyvalue theory and in their decisions that relate to pricing and allocation of resources.

The classical economists namely Adam Smith and David Ricardo sought to explain thepricing primarily on the basis of cost of production. While explaining value in termsof relationship between labour and cost, Adam Smith held that the amount of labourinvolved in its production determines the value of economic good. Ricardo not only onconcludes that value of an articles determined by both the

amount of labour and timeinvolved in producing it. These rather simplified ignored the effect of demand onvalue, which was explained by neo classists such as Marshall.
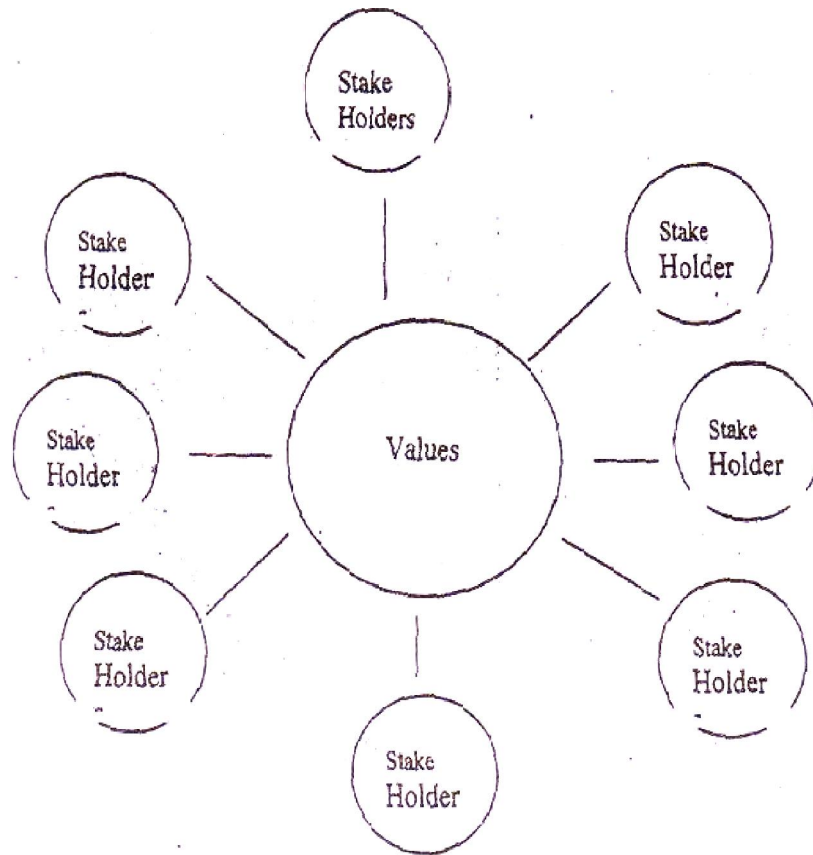

Exhibit 1.1 Value as a centralised objective of stake holderof an open organization

The neo classist found that utility is an important .describes the demand reflectsthe customers* tastes and preferences. The marginal analysis of utility was put forthby Stanley Jevans, Carl Manger and Leo Walrus. This explains the behaviour ofconsumers in choosing among the increments(the additional units) of goods andservices. The idea of the marginal or the last unit proved more significant that theintroduction of Utility. Marginalism drew the dividing line between classical andmodern economics.

Marshall unified both classical and the modern economists. While the classicalauthors concentrated their effects on supply side in the market, marginal utility theorywas concerned with the demand side, but prices are determined both by demand andsupply. Hence, a partial equilibrium analysis to, particular markets and industries is amore pragmatic and holistic approach to the theory of value.

The economic perspective of value serves as a basis when the same is applied tomore specific realms in business applications such as market value and customervalue. The economic activities, particularly after the cold war have moved into anewer dimension of competitiveness and globalization. Such as transition influencedby changes in customer tastes and .preferences, increased level of customer awarenessand technological advances, particularly the advances in the information technology.

However,the twentieth century conceptualizations of an organization uphold value asthe central entity of an organization.

The organisations viewed as **broad and boundary less** entitieswith extended**suppliers and customers. These extended participants of organisations connoted** asstakeholders **demand a reasonable** share of **value** generated **as a result of** businessoperations, **thus forcing** the **organisations to increased accountability to** them **(Exhibit**1.1).

In the competitive environment, organisations that deliver higher value to thestakeholders are likely to achieve higher competitiveness. Hence, value delivery hasassumed a centric position and has become the sole objective of strategies aimed atachieving sustained competitiveness.

1.5 Value Perspective in Marketing

The philosophical framework defining value as the study of goodnessorworthiness guides the concept of value when extrapolated to business applications.Various authors present their view points on value and the related concepts in businessapplication and are stated herein. Kotler defines customer delivered value as thedifference between total customer value and total customer cost. Total customer valueis the bundle of benefits customers expect from a given product or service. It is aresult of the value generated from- various sources such as image value, personnelvalue, and services value and product value. Total customer cost is the bundle of costscustomer expect to-incur in evaluating, obtaining, using and disposing of the productor service. In addition to the monetary cost, total customer cost includes the buyerstime, energy and psychic costs. The customer evaluates these costs with the monetarycost to decide upon the total customer cost.

1.6 Management Theories and Value Framework

The value framework has been construed differently in different managementtheories. For a manager, exhibiting ethical integrity involves achieving goodconsequences or ends (outcome oriented theories emphasized in teleological ethics),by adhering to standards of right conduct (duty oriented theories emphasized indeontological ethics), which habitually being motivated by proper intentions anddeveloping virtuous character traits (character oriented theories emphasized in virtueethics),in an ethically supportive holistic context (system oriented theoriesemphasized in system development ethics). Although all four theories of ethics(teleological, deontological, virtues and system development) can be isolated, themain point is that four theories are necessary to understand moral phenomenon fully,to make balanced ethical judgments, and to act with managerial integrity. Just ashandling behavioural complexity is required of master managers, handling moralcomplexity *is* required of ethical managers. Each of the management theories isassociated with a corresponding system of ethical theories.

In the Western thought, the competing values framework and the Ethics theoriescan be understood by comparing four management theories and the correspondingEthics theories, as stated below:

    (a)   The Rational Goals Theory (Teleological Ethics Theories)

    (b)   The Internal Process Theory (Deontological Ethics Theories)

    (c)   The Human Relations Theory (Virtue Ethics Theories)

    (d)   The Open Systems Theory (System Development Ethics Theories)

These theories are briefly explained in the following discussion.

(a)   The Rational Goals Theory

This theory was introduced by Frederick Taylor in the beginning of twentieth century. This theory upholds that the prime responsibility of the directors of the organization is to set the goals, take initiative, undertake production and enhance the productivity of the organization. The output can be maximized by emphasizing goal clarification, rational analysis and taking the actions. This theory believes in exercising strict control measures in the organization. However, this theory believes the organization as an open system, which interacts with the external environment as well. The two main participants of the organization's functioning as the director and the producer.

Rational goal (lower management in an organization) use results as the exclusive performance standard and endorse the outcome oriented ethical values over other ethical values. Rational goal managers have strong role competence in directing and producing and subscribe to outcome oriented ethical values in their daily practice.

(b)   The Internal Process Theory

This theory was proposed by Max Waber and Henri Fayol in the first quarter of twentieth century. This theory stresses upon the monitor and coordinator role of the managers. The managers are entrusted upon with the prime job of information management, documentation control, efficient processing and consolidated continuity by emphasizing upon process measurement, smooth functioning of organizational operations and structural order. This theory is inwardly directed and stresses upon the need for strict control upon the employees.

The internal process managers exhibit a strong role competence in monitoring and coordinating. Therefore, they implicitly subscribe to duty oriented ethical values in their daily practice. They believe in rules and regulations and strongly believe that the right act is the one in which the rules and regulations are strictly complied with. For them the ends are not the sole deciders of the rightousness of an act, but how an act has been done, i.e. whether it is done by abiding by the rules, or otherwise.

(c)   The Human Relations Theory

This theory gained acceptance in the second quarter of the twentieth century after Hawthorne studies conducted by Elton Mayo. This theory, stressed upon the human aspect of an organization and believed that a manager must play the role of a facilitator and a mentor. He must foster openness, participation, team building and commitment by emphasizing upon involvement, resolution of human conflicts and by building consensus among those working in the organizations. This theory believed that an organization is an open system, and is influenced by the external world. The components of an organization, particularly the human resources get the inputs and give the same to the external environment. Therefore, the managers must not suppress such an exchange, but must facilitate it and use to the advantage of the organization.

The human relations managers have strong role competence is facilitating and monitoring. They believe in the virtues-oriented ethical value in daily practice. Such managers focus on 'the right stuff in the persons,' and use virtuous character as an exclusive performance standard. Once again, the character seems to assume supremacy over the ends.

(d)   The Open Systems Theory

This theory was advocated by Paul Lawrence and Jay Lorsch in the third Quarterof the twentieth century. The manager acquired the role of being an innovator and abroker to establish coordination and harmony between various components, bothexternal and internal, of an organization. A manager is supposed to cultivateorganisational learning capabilities and develop the power t*o* compete by usingcreative means. He needs to exhibit the skills of being politically adaptive,negotiation, acquisition of external **resources** etc. He **is** also required to scan theexternal environment, lead systems change in a creative manner, negotiate contractualagreements and establish networking between various components of the organization.The open systems managers-excel in innovation and brokering for the resources. Theyuphold systems-oriented ethical values in daily practice. These managers like to act ascatalysts for change and strive towards a continuous process improvement. They showinkling towards systems-oriented ethical values over other ethical values.

1.7   Assimilating Competing Values of Management Theories

The theories differ primarily on the basis of these two basic roles of themanagers, which have been assigned to them on the basis of the managementphilosophy and the value systems upheld by them. The relationship between thetheories and their competing values can be expressed in the form of a diagram, asshown in Exhibit 1.1. If one theory regards management as being defined by a singletheory, management activity can be considered as a simple, linear and repetitious. Forexample, one theory believes that management must be a strict disciplinarian, whilethe other emphasizes upon the human aspects only. The other theories make themanager as a peace broker or a negotiator.

However an organization is faced with a variety of situations and no single roleof a manager can enable him to deal with all the situations. It is the multiplicity of theroles that need to be played by the manager. No single value system can fully explainthe role of a manager. Each of the theories is the perceptual opposite of the other.While human relations theory is defined by flexibility and internal focus, the rationalgoals theory is characterized by control **and external** focus. In the former, the peopleare valued, while they are considered as a resource in the later. Hence, the values ofmanagement are dynamic and are applicable within a frame of reference only. Theirapplicability is situation specific and their **prime** objective must remain imparting thebenefit to various stakeholders, without dispensing with the interests of any of theparties, For example, shareholders, employees, consumers and government are likelyto have different goals. Ethical behavior.
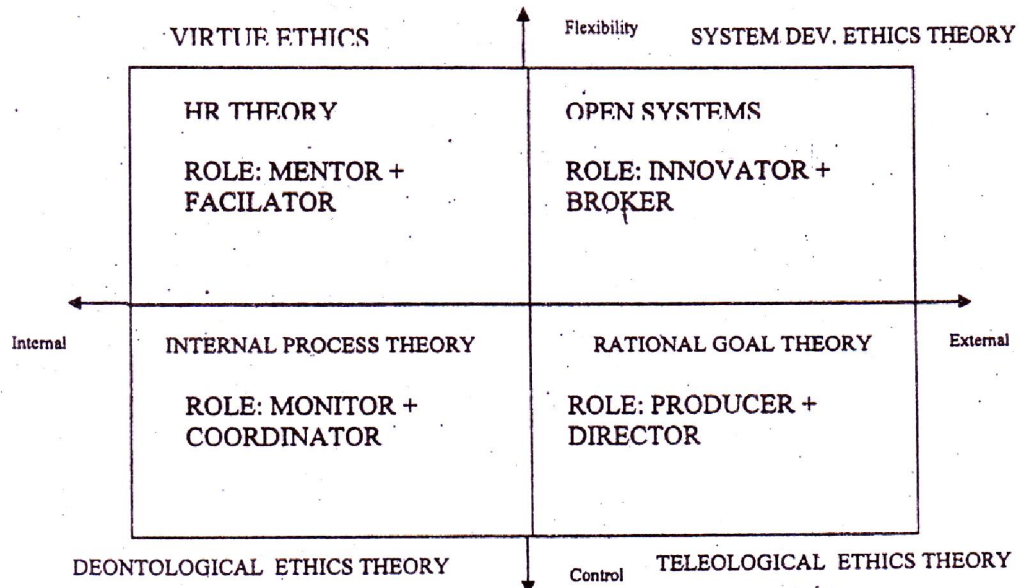
Exhibit 1.1: Management Theories & Ethics Theories

would establish the closest possible, harmony between them. The quest for value basedmanagement or the ethical behaviour of the management would entail safeguarding thelarger interests and not just concentrate on the parochial and populist gains.

1.8 Ethical Theories

In order, to develop, the concept of ethics" in management, it is pertinent todiscuss the major theories of ethics. Ethics can be defined as *systematic attempt tomake sense of individual, group, organisational, professional, social, market andglobal moral experience in such a way to determine the desirable, prioritised endsthat are worth pursuing.* Ethics relate to the right rules and regulations that governthe human conduct, the virtuous intentions and character traits that deservedevelopment in life. In simple words, *ethics is the study of individual and collectivemoral awareness, judgment, character and conduct.*
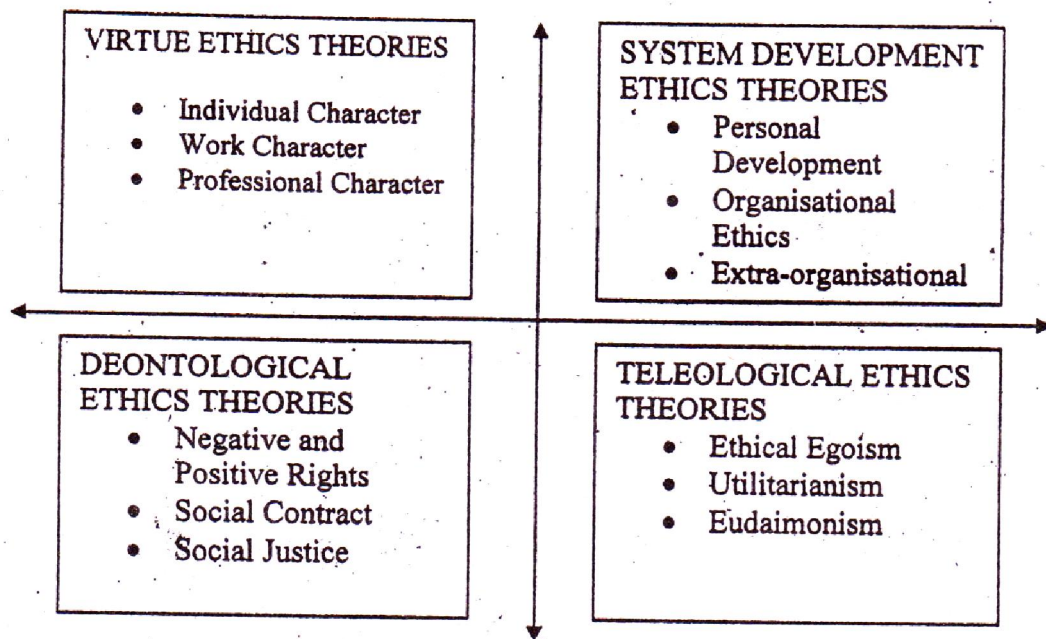
VIRTUE ETHICS THEORIES	SYSTEM DEVELOPMENT ETHICS THEORIES
• Individual Character • Work Character • Professional Character	• Personal Development • Organisational Ethics • Extra-organisational
DEONTOLOGICAL ETHICS THEORIES	TELEOLOGICAL ETHICS THEORIES
• Negative and Positive Rights • Social Contract • Social Justice	• Ethical Egoism • Utilitarianism • Eudaimonism

Exhibit 1.2: Types of Ethical Theories

There are four major ethics theories, as discussed below:

1.7.1   Teleological Ethics Theories

1.7.2   Deontological Ethics Theories

1.7.3   Virtue Ethics Theories

1.7.4 System Development Ethics Theories

The relationship among these theories and their subcomponents can be depicted inExhibit 1.2.

1.8.1 Teleological Ethical Theories

These theories maintain that the good ends or the results determinethe ethicalvalue of actions. At the end of the day, if the benefits are more than the costs incurredby, a stakeholder, then the Ideological theory believes, that there is nothing wrong insuch an action. The major types of key Ideological ethics are:

(a)   Ethical Egoism

(b)   Utilitarianism

(c)   Eudaimonism

Ethical egoism holds that an action is good it produces, or tends to produce,results that, maximize the benefits to a person. The theory does not consider it wrongto maximize one's benefits even at the cost of the others, Hence, it is the individualself interest that is the key to determine the righteousness of all actions. Ethicalegoism denies a person from helping others if he is not getting any benefit out of it.However, *enlightened egoism does* uphold one's self interest in the long run, butallows for altruist concern for the well being **of** others.

Utilitarianism upholds that an action **is** good if it produces, or tends to producethe greatest amount of satisfaction for the greater number of stakeholders affected bythe action. For example, a manager may launch a training programme keeping with theneeds of a large number of the employees of an organization. This theory guides thefirms to increase profits, market share and sales as it benefits a large number of thestakeholders. Such activities have also led to high consumption in the societies andwidespread material satisfaction.

Eudaimonism holdsthat an action is good if it promotes, or tends to promote thefulfillment of "goals constitutive of human nature and its happiness. This theory is inline with Aristotle's belief that happiness is the quality of whole human lifetime,characterized by the degree to which the following 'goods' are achieved and sustainedhealth, wealth, friendship, knowledge and virtue. He believed that there is adifference in having a good time and leading a good life and the latter outcome mustbe preferred over the former.

The managers believing in the rational goals theory subscribe to the concepts ofteleological ethics theories as they strictly believe that adhering to the goals is thetestimony of the efficiency of the organization, even if it entails acting ruthlessly.

1.8.2 Deontological Ethics Theories

Deontological Ethics Theories maintain that the responsibility fulfilling theobligations, following proper procedures, doing the right things and adhering to themoral standards determine the ethical value of actions. In other words, the actionshave to be morally right, irrespective of their consequences. Hence, the ends aresubdued over the procedures. The major types of deontological ethics are:

(a)   Negative and Positive Rights

(b)   Social Contract

(c)   Social Justice

The negative rights theories believe that an action is right it is protects **an**individual from unwarranted interference form the government and/or other people inthe exercise of that right. The positive rights theories uphold that an action is right ifit provides any individual with whatever he or she needs to exist. Hence, an action canbe right even if it is positive or negative in nature, as long it does not lead tounwarranted interference with the lives of the people or providing him with what heneeds to exist. This theory shows path to an enlightened leader, who wants to get thebest of his subordinates, without undue involvement in their lives.

Social Contract theories hold that anaction is right if it conforms to the termsagreed upon, conditions or rules for social well-being negotiated by the competentparties, such as the government or a body representing a larger social interest.

Social Justice theories believe that an action is right if it promotes the duty offairness in the distributive, retributive and compensatory dimensions of social benefitsand burdens. For example, if the smokers work alongwith the non-smokers, then thelatter are subject to risk without any fault on their part. Therefore, the risk burdenneeds to be distributed freely and the smokers be made to compensate the non-smokersfor the damage that they may do to them.

1.7.3 Virtue Ethics Theories

. Virtue Ethics theories maintain that habitual development of sound charactertraits determines the ethical value of persons. Character is deemed as a pattern ofintentions, inclinations, and virtues that dispose a person or an organization to beready to act ethically. Persons with sound character havea soundly cultivated intellectual, moral, emotional and social virtues to achieve the self-discipline to do theright thing or want what is truly good for them. Virtue ethics maintain that the soundbalance, character, motivation and intention of an individual is more important than aperson's actual conduct and its consequences; There are three major types of virtueethics theories that focus on an individual, work and professional character.

The individual character ethics maintain, that the identification and responsibledevelopment of human traits of nobility (e.g. courage, justice, prudence, benevolenceetc. determine both the instrumental and intrinsic values of all human ethical interactions.   .

Work character ethics maintain that the identification and responsibledevelopment of noble, reflective, practitioner traits at work (e.g. competence,creativity, fairness, cooperativeness etc.) determine 'both instrumental and intrinsicethical quality of work life. For example, despite excessive competition, a firm isexpected to be moralistic in its approa6h and the managers must serve as role modelsfor the conduct.

Professional Character Ethics maintain that credential expertise, licensedmonopoly, self regulation, self-regulation, truthfulness, altruism etc.' determineintrinsic andinstrumental ethical quality of individuals in associational communities.For example, if a manager is processing health insurance claims and finds that asurgeon has made double charge, he should bring it **to** the notice immediately as amatter of being professionally ethical.

1.7.4 System Development Ethics Theories

These theories maintain that the nature and extent of the supportive frameworkfor continuous improvement of ethical conduct determines the ethical value of actions.Managers who are sensitive to the need to assess and develop work cultures supportiveof ethical conduct implement ethics development systems that will sustain integritybuilding environments. The three major types of systems development ethics are personal development, organisational and extra-organisational ethics.

Personal improvementethics hold that an action **is** good if it promotes, or tendsto promote personal responsibility for continuous learning, holistic development andmoral excellence.. The moral inputs provide a continuous impetus to development ofthe organizations as well as the individuals.

Organisational ethics hold that an **action is** good **if** it promotes, or tends topromote the formal and informal organisational performance and enhance proceduraloutcomes, systemic justice and innovation in the work culture. For example, peoplemay work. not for rewards, but with the intention to improve the system as a whole.

Extra organizational Ethics hold that an action is good if it promotes, or tendsto promote, the improvement of collaborative partnerships and collective globaljustice creativity in human **and** natural environments. **For** example, a person workingin the area of global business must respect diverse cultures, customer needs and thegovernment regulations etc.

1.9   SELF CHECK EXERCISE

1.   Write a short note on values.
2.   Discuss in brief the economic perspective of values.

3. Write a short-note on human relations theory.

4. Discuss in brief the Teleological Ethical Theories.

5. Discuss in brief system development ethical theories.

1.10 Summary .

In the present day market-led economy, the performance of both individuals as well as the corporates, is measured in terms of the material wealth that they acquire as compensation or profits. In their pursuit for the same, there are situations when the professionals ignore the larger interests of the society for their personal and parochial gains. There is a need to study and imbibe values in management education. Value has been studied from different perspectives and each of them has assigned it a different meaning. There are four classes of theories, of ethics - Teleological Ethics Theories, Deontological Ethics Theories, Virtue Ethics Theories, and System Development Ethics Theories. These theories cab be associated with the main theories of management. The Rational Goals Theory finds a close association with the Teleological Ethics Theories while the Internal Process. Theory is related to the Deontological Ethics Theories. On the same lines, the Human Relations Theory is associated with the Virtue Ethics Theories and the Open Systems Theory is related with the System Development Ethics Theories.

1.11 Glossary

- **Deontological ethics or deontology (from** Greek word, deon, "obligation, duty") is thenormative **ethical theory** that the morality of an action should be based on whether that action itselfis right or wrong under a series of rules, rather than based on the consequences of the action.

- **System Development Ethical Theories** state that the extent to which organization system issensitive to the need to develop a work culture supportive of ethical conduct determinesthe ethical value of actions.

- **Teleological Ethical Theories** are concerned with the consequences of actions which meanthe basic standards for our actions being morally right or wrong depends on the good or evilgenerated.

- **Value** denotes the degree of importance of something or action, with the aim of determiningwhat actions are best to do or what way is best to live (normative ethics), or to describe thesignificance of different actions. As such, values reflect a person's sense of right and wrong or what"ought" to be.

- **Value in marketing,** also known as customer-perceived value, is the difference between aprospective customer's evaluation of the benefits and costs of one product when compared withothers. The basic underlying concept of value in marketing is human needs.

- **Virtue ethics** is currently one of three major approaches in normative ethics. It may, initially,be identified as the one that emphasizes the virtues, or moral character, in contrast to the approachthat emphasizes duties **or rules** (deontology) or that emphasizes the consequences of actions(consequentialism).

1.12 Answers to Self Check Exercise

1. For answer refer to section 1.1.

2. For answer refer to section 1.4.

3. For answer refer to section 1.6 (c).

4. For answer refer to section 1.8.1.

5. For answer refer to section 1.8.4.

1.13 Terminal Questions

Q.I Define value and explain its importance in the study of management.

Q.2 How has 'value' been studied by the philosophers? Does it find any application in the present times?

Q.3 What are various theories of ethics? Explain each of them by citing a situation of the management practices.

Q.4 Suggest the alternative ethical behaviour of the managers in the same situation, as would be analysed from each of the ethics theories. Which of them would be the best solution in a given perspective ?

Q.5 Comment upon the association of ethics theories with the management theories.

1.14 Suggested Reading

1. Joseph A Petrick & John F. Quinn, (1997) *Management Ethics - Integrity at Work,* Sage Series on Business Ethics.

2. Fredrick, WC, (1995) *Values, nature **and culture in American** Corporation,* Oxford University Press, New York.

3. Green DM, (1994) *The ethical Manager,* Macmillan, New York.

4. Velasquez MG, (2002) *Business Ethics- Concepts and Cases,* PearsOn. Delhi, Fifth Edition.

5. Boatright JR (1997) *Ethics and Conduct of Business.* Prentice Hall, Upper Saddle, New Jersey, 2nd Edition.

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Lesson No. 2

RELEVANCE OF VALUES IN MODERN MANAGEMENT, 'VALUES FOR MANAGERS

STRUCTURE

2.0   INTRODUCTION

2.1   LESSON OBJECTIVE   .

2.2   IMPORTANCE OF HUMAN VALUES

2.3   DEVELOPMENT OF VALUES

2.4   NEGATIVE IMPLICATIONS OF UNETHICAL DECISION MAKING

2.5   POSITIVE IMPLICATIONS OF ETHICAL DECISION MAKING

2.6   HUMAN VALUES AND CULTURE

2.7   EMPATHY AND HUMAN RELATIONS

2.8   SELF CHECK EXERCISE

2.9   SUMMARY

2.10 GLOSSARY

2.11 ANSWERS TO SELF ASSESSMENT QUESTIONS

2.12 TERMINAL QUESTIONS

2.13 FURTHER READINGS

2.0 Introduction

As discussed in the earlier lesson, values **are** an important aspect of all human,conduct. In business, the actions of the managers make a lot of difference on the livesof others. Therefore, there is a need to look for larger interests of the society and thenormative behaviour is a compulsion instead of being adoption. Despite difference ofperceptions on the very concept of values, there are several broad areas of consensus,which people accept throughout the world. It is this zone of agreement that needs to beunderstood and respected so that all the stakeholders reap the benefits of the business.

2.1   Learning Objective

Values are the guidelines of behaviour, which the managers must respect. Thisunit explains the relevance of values in modern management.

2.2   Importance of Human Values

The present age is the age of knowledge, where every section of the societyisbecoming more and more aware of its rights, responsibilities and the implications ofother's actions on them. Gone are the days of colonialism when business could doanything to increase its profits. The society had no say'in the corporate affairs. Thesocio-legal system of those times did little to protect the rights of the stakeholders.The newly proposed principles of free-economy were interpreted as being free of allthe social obligations. As early as 1926, it was argued that the concept of *limitedliability* of business

ultimately translated .to *limited responsibility.* It was in themiddle of twentieth century that the need for socially responsible and ethicalbehaviour of the corporates was being talked about. 'There was an increasingrealization that business owes a lot to the society and the managers must be ethical intheir behaviour. They must abide by certain, values while taking decisions thatinfluence others. However, development of values if not an easy task and does notdevelop on its own. It takes a lot of stages before values become a part of thebehaviour.

2.3   Development of Values

Several studies have been conducted to study the development of morals in thehuman behaviour. The most acceptedmodel has been proposed by Kohlberg, accordingto which the development of moral values in human behaviour passes through sixstages, at three levels, as explained below: .   .

(a)   Level One: Preconventional Stage

At this stage, the child is able to respond to the rules and social expectationsand can apply the labels such as good, bad and wrong. These rulesare imposedexternally by the self and right and wrong are interpreted in terms of pleasant orpainful experiences of the actions. The primary motivation at this level **is** self-centredand this level comprises of two stages.

Stage I : Punishmentand obedience orientation

At this stage, the physical consequence of an act wholly determine whether an act isgood or bad. A child would do an act just to avoid punishment and **the** child does notfeel that others have the feelings like him.

Stage II: Instrument and relativity orientation

At this Stage, the child judges the actions as right from the perspective of theirsatisfying his own needs and wants. The child becomes aware that others have needsand desires like him and begins to defer them to do what he wants.

(b)   Level Two: Conventional Stages

In this stage, a child sees maintaining the expectations of one's family and peersas the most important thing, .regardless of their consequences. The child beginsexhibiting normative behaviour and accepts the group norms. This level comes atadolescent stage and he is able to appreciate others' viewpoint also. This levelcomprises of two stages, as under:

Stage III: Interpersonal concordance orientation

At the early stages of conventional level, good behaviour implies living upto theexpectations of the others. The person begins to earn loyalty, affection andtrust from the family and friends. Therefore**,** the act of doing the right .things means getting theapproval from others.

Stage IV: Law and order orientation '

At this stage, the individual starts exhibiting loyalty towards the law of the nation orthe surrounding society. The person begins to see himself as a part of the largersociety and understands his role and duties.

(c)   Level Three: Postconventional Principled Stages

At these stages, the person does not simply acceptthe values and norms of thegroups to which he belongs. He begins to see the situations impartially and respectsthe interests of everyone. It is

usually an adult stage and the person begins to feel theneed for justice, human rights and social welfare. Two stages **have** been identified atthis level also.

Stage V: Social contract orientation

At this stage,The person becomes aware of the fact that the people hold avariety of conflicting personal opinions and emphasizes fair views of reachingconsensus by agreement, contract and duo process. The person believes that all valuesand norms should be relative and that, apart from this democratic consensus, allshould be tolerated.

Stage VI: Universal ethical principles orientation

At this final \stage, the right actions are defined in terms of moral principleschoses because of their logical comprehensiveness, universality and consistency.These ethical principles are not concrete, but are abstract general principles dealingwith the society's welfare, human dignity, human rights and equality. The person'srighteous behaviour is based on a commitmentto these moral principles and the personsees them as a criteria for evaluating all other moral rules and arrangements duringdemocratic consensus.

Although there are several criticisms of these theories, still they provide aguideline to understanding individual's moral development. This can be taken as abasis for the development of ethical behaviour of the individuals managing the affairsof the organizations as well. As an organization matures, its commitment to values islikely to increase as the management begins to appreciate the importance of values andalso its individuals have usually passed the first two levels of development of moralvalues. They lay down normative behaviour for the individuals and*care perspective*for the organization.

The implications of ethical decision, making are well understood. Owing todiversity of situations and differences in the perception on values, there can bedifferences in the normative behaviour as well. Adherence or non-adherence to valuescan have both positive as well as negative implications. In the following discussion,both these implications are discussed.   .

2.4 Negative Implications of Unethical Decision Making

Every action has both benefits as well as costs and the same is true for ethicaldecision making as well. The major reasons to improve ethical decision making, bothpositive and negative, can be stated as under:

(a)   Cost of unethical conduct

(b)   Lack of awareness on ethical role

(c)   Widespread erosion of integrity

(d)   Exposure to unethical risk

(e)   Global corruption

(f)   Threat to organisational reputation

(a)   Cost of unethical conduct

The most recent example of unethical behaviour that can be cited is the reactionof the soft drink manufacturers - Coke & Pepsi, over the reports of the presence ofpesticides in their products. The two cola majors did nothing to restore the consumerconfidence, but acted in an opportunistic manner and

tried to confuse the consumersby way of increased marketing campaign. The result was the erosion of consumerconfidence and a steep fall of sales in India. Worldwide, the brands suffered a verynegative effect and their stock prices fell by over 10% within a,few weeks. Similarly,Enron had to shut down its operations because of the unethical conduct of itsmanagers. Arthur Andersen lost their business because of loss of credibility. KarvyConsultants, India Bulls, Motilal Oswal etc. had a tough time in restoring the investorconfidence after the reports on the scam on opening multiple demat accounts. Thetextile mills in Ahmedabad had to be closed down because the management did notcare to protect the interests of the employees. These are some of the examples wherethe reputation of the firms suffered very badly because the managers acted in haste, toprove their smart capability. They did not care to study the implications of suchbehaviour. The result was a huge loss, both tangible and intangible. White the tangible loss was in terms of loss of earnings, the intangible loss occurs, in terms of loss ofconfidence of the stakeholders. There is loss of productivity, loss of morale, conflicts,distrust etc. Therefore, the performance of the organization suffers very badly. Itneeds a lot of investment and hardwork to restore the organizations back to theiroriginal positions. Therefore, it is much more economically prudent to act in anethical manner.

(b)   Lack of awareness on ethical role

The mangers perform a variety of roles, which can lead to unethical conduct,knowingly as well as unknowingly. The managers can perform certain actions againstthe firm itself, which lead to the managerial role failure. This happens when thepersonal interest of the managers takes supremacy over their professional conduct.They may perform wrong performance appraisal to benefit a personal, friend, at thecost of the organisational interests. There can be situations where managers canperpetuate legal, but harmful environment practices. Such a role is termed asmanagerial role overexertion. For example, taking benefit of loopholes of law, the colamajors are not accepting the presence of pesticides in their products. This is anunethical conduct. Similarly, the fund managers of UTI made unauthorizedinvestments in high risk securities putting investors at loss, Such actions, which mightseem to be in line with the prevalent practices, can lead to undesirable consequences.Therefore, it is very important that the managers need to be aware about the ethicaldimensions of their decisions.

(c)   Widespread erosion of integrity

The managers who intent to improve their ethical performance need to attendtothe erosion on integrity and manage ethical risk, as it pertains to individuals, groupsand organizations. There are great tempting situations which can lead to unethicalbehaviour. People can find several reasons to compromise on integrity elated issues asthe rewards of such an act can be direct and .immediate while the disadvantages mightseem distant and overt. Possibly, it Is this behaviour that is making ethical behavior less common. It is important to note that the loss of integrity can be both intention as well as unintentional. Intentional loss of integrity can occur when a managercompromises on his conduct for selfish gains. However, there can be situations ofculpable ignorance where it is expected that the manager could have, or should have,known the better course of action. Ethical actions by way of undeterred integrity is notto be performed only by a God-fearing manager, but even by the one, who intends tolead his corporate to excellence.

(d)   Exposureto unethical risk

Ethical risk is the exposure to the possibility of loss of integrity or the presenceof harmful, dangers. Although the individuals may take private ethical risks, asmanagers, they take public risks that

may impose burden on others. Others can sufferseveral costs of harm, as is being suffered by those who were exposed during theBhopal gas tragedy. People can also suffer because of the costs that they have to incurto avoid loss. For example, they might have to be secure of the pollution; healthhazards etc. and might have to pay for medical insurance or equipment to safeguardthem. The process of maintaining integrity and offsetting ethical risk entails a lot ofmoral alignment of words and actions on the managers, They need to understand andanalyse situations and their repercussionson the stakeholders and then decide uponthe boundaries of moral and ethical conduct.

(e)   Global corruption

Corruption is more widespread than what seems. There are several compromiseson value that the managers make while dealing with corruption. Rather, most managersencourage corruption because it is the easiest way of getting the things done. Severalmultinationals are under question because of their approach towards corruption. Inmany countries, there are scams and reports of underhand dealings betweengovernment and business leading to protests and even change of governments. Thereare several businesses, where the risk of corruption is inherent. However, themanagers must find ways to halt such a trend as this would lead to the loss of theirreputation. The general public image comes under scanner, as it had happened in caseof Reliance SEZ in Haryana and many other states, Ludhiana city centre case, Kargillcase and many such mega projects where the nexus between the business and those inpower seemed more than obvious. Ethical managers would always devise means tocome avoid such situations and come out of such allegations. The multinationalcompanies have a greater responsibility as they operate in several underdevelopedcountries where unscrupulous government officials can ask for benefits. The gainsfrom such acts can be petty, but the loss of reputation and consumer confidence can beimmeasurable.

(f)   Threat to organisational reputation

As stated earlier, the biggest loss of unethical behaviour is the loss ofreputation, which is too difficult to be built. There is a general feeling of distrustamong the stakeholders of the organization. This can be detrimental to theorganisational performance. Therefore, the managers must not do anything to harm thehard earned corporate reputation by engaging in any kind of unethical behaviour.

2.5   Positive Implications of Ethical Decision Making

By following ethics in the conduct, the massagers reap several benefits, whichcan be stated as under:

(a)   Increased profitability

(b)   Desirable organisational order

(c)   Greater customer confidence

(d)   Sound community relations

(e)   Participative management

(f)   Better competitiveness

(a)   Increased profitability

Ethical decision making invariably involves lesser problems for the managers,which can be translated in terms of lesser costs of unethical behaviour, betterproductivity of managers and employees, lesser conflicts between the stakeholders andhence better profitability. The organizations,

which behave responsibly leads to betterpay-off. Research has shown that the organizations that are sensitive towards theirenvironment show better profitability as well. They outperform the polluters in over80% of the situations. Ethical decision making is an indicator of superior managementpractices and hence better financial performance as well.

(b)   Desirable organisational order

The ethical decision making indicates the presence of proper managementsystems, which ensures systematic working of the organizations. Such organizationshave better employee welfare programmes, fair performance, evaluation and anenvironment of .trust. Therefore, the organization is much more orderly and a friendlyenvironment to work. For example, Tata group has very well developed systems thatensure employee welfare. There are very few instances of strike and conflict. So,employees feel motivated and. give in their best.

(c)   Greater customer confidence

Although there is a lack of conclusive evidence that the customers purchase theproducts if a company is more ethically managed, but extrapolating the argument thatethical behaviour leads to better goodwill for an organization, the customers areexpected to exhibit a favourable behaviour towards the products of ethically managedorganizations. Another argument that supports this is the success of the socialmarketing programmes. Hindustan Lever Ltd. Came up with an advertising campaignin which it promoted its brand Ariel on the punchline that it saved two buckets ofwater per wash. This appeal clicked well among the customers and Ariel is. a bigsuccess. Similarly, Maruti's campaign on safe driving is Iso well taken by thecustomers. The customers get a feeling of reassurance and like to make relations withsuch organizations. However, it may be added that the customers are not likely tocompromise on product quality for being ethically driven. So, ethical management has**to** be an added quality of management and not a substitute for offering good quality ofproducts and services.

(d)   Sound community relations

There are many organizations that have developed very sound communityrelations/which helps them to tide over several problems by itself. Sound publicrelations do not develop on their own. They need a lot of investment of time and effortand a sincere goodwill, only then do the members of the public trust it. For example,in the stock market, people have developed a lot of confidence in Reliance group ofcompanies. The result is that their products are a big hit in the market. Even the difficult times, people remain with the organization and help it to come out of thecrisis. Better community relations foster better employee productivity, better loyaltyof customers, lesser conflict with the local groups and a more harmonious working.

(e)   Participative management

Participation of employees in the management of an organization help I securinga greater understanding of its mission and a better compliance of the rules andregulations. Once the employees are taken in confidence at the stage of formulatingthe objectives, they give in their best in the implementation of the plans as well.Participation is a tested method of conflict resolution and establishing bettercoordination among the various "levels of the employees. Such a practice is moreimportant in bigger multinational organizations as the employees are from diversesocio-cultural background and may not understand a firm's style of working. Iftheyare a part and parcel of the management of the firm, they are better equipped to givein their best in its working. These facts have been tested by the research as well,where it has been found that the organizations with participative

management grow 6to 11 times faster that its competitors if it combines employee ownership with aparticipatory management style. Several companies has Employee Stock OptionProgrammes (ESOP), which help in long-term commitment **of** the employees.

(f)   Better competitiveness

Competitive advantage if a function of several variables and ethical practices isone of them. Organizations with better management practice, fewer conflicts, loyalcustomers, better community relations have a much smoother passage to success thanthe ones-which do not have such qualities. In the competitive times, firms have scarceresources and they cannot afford to waste them on resolving conflicts or suchactivities that can be prevented. They would prefer to invest their resources in brandbuilding or improving their infrastructure. Therefore, ethical behaviour can lead tosuch intangible, gains, which can improve the corporate performance in themarketplace.

2.6   Human Values and Culture

Human values are specific to the culture. In the mature civilizations like India,Japan etc., the human values occupy the centre stage of all activities, including thoseof the business enterprises.The following examples shows **how** the human values suchas empathy are valued in Japanese management.

2.7   Empathy and Human Relations

In Japanese mythology/the gods display **human** emotions, such as love andanger. In these stories, behavior that results in, positive relations with others isrewarded, and empathy, identifying oneself with another, is highly valued. Bycontrast, those actions that are antisocial, or that harm others, are condemned. Hurtfulbehavior is punished in the myths by ostracizing the offender.No society can exist that tolerates significant antisocial behavior in the long term, butJapan is among the societies that most strongly rely onsocial rather than supernaturalsanctions and emphasize the benefits of harmony. Japanese children learn from theirearliest days that 'human fulfillment comes from close association with others.Children learn early to recognize that they are part of an interdependent society,beginning in the family and later extending to larger groups such as neighborhood,school, community, and workplace. Dependence on others is a natural part of thehuman condition; it is viewed negatively only when the social obligations it createsare too onerous to fulfill.

In interpersonal relationships, most Japanese tend to avoid open competition andconfrontation. Working with others requires self-control, but it carries the rewardsof pride in contributing to the group, emotional security, and social identity. if thenotion of harmony within a group, requires an attitude of cooperation and arecognition of social roles. If each individual in the group understands personalobligations and empathizes with the situations of others, then the group as a wholebenefits. Success can come only if all put forth their best individual efforts. Decisionsare often made only after consulting with everyone in the group. Consensus does notimply that there has been universal agreement, but this style of consultative decisionmaking involves each member of the group in an information exchange, reinforcesfeelings of group identity, and makes implementation of the decision smoother.Cooperation within a group also is often focused on competition between that groupand a parallel one, whether the issue is one of educational success or market share.Symbols such as uniforms, names, banners, and songs identify the group as distinctfrom others both to outsiders and to those within the group. Participation in groupactivities, whether official or unofficial, is a symbolic statement that an individualwishes to be considered partof the group. Thus, after-work bar hopping

provides notonly instrumental opportunities for the exchange of information and release of socialtensions but also opportunities to express nonverbally a desire for continuedaffiliation.

Working in a group in Japan requires the development of successful channels ofcommunication, which reinforce group interdependence, and the sense of differencefrom those who are not members of the group. Yet social interaction beyond thatwhich occurs with individuals with whom one lives and works is a necessity incontemporary society. If the exchange is brief and relatively insignificant, such asbuying a newspaper, anonymity will be maintained. But if the relationship is expectedto continue over a long period, whether in business, marriage, employment, orneighborhood, great care is likely to be invested in establishing and maintaining goodrelationships. Such relationships are often begun by using the social networks of arelative, friend, or colleague who can provide an introduction to the desired person orserve as *nakodo* (go-between). The *nakodo* most often refers to the person (or people)who negotiates marriage arrangements, including checking each family's background,conveying questions and criticisms, and smoothing out difficulties. But this kind ofpersonal mediation is common in many aspects of Japanese life-

Group membership in Japan provides enjoyment and fulfillment, but it alsocausestremendous tension.An ideology of group harmony does not ensure harmony infact. Japan is an extremely competitive society, yet competition within the group mustbe suppressed. Minor issues are sometimes dealt with by appeals to higher authority,but they may well smolder unresolved for years. Major problems may be denied,especially to outsiders, but may result in factions or in the fissioning of the group . Itis often the individual, however, who bears the burden of these interpersonal tensions.This burden is reflectedin high rates of alcohol consumption and of minor, sometimespsychosomatic, illnesses. Many Japanese cope with these stresses by retreating intothe private self or by enjoying the escapism offered by much of the popular.

2.8 Self Check Exercise

1. Write a short-note on importance of human values.
2. Discuss in brief the development of values.
3. Write a short-note on negative implications of unethical decision-making.
4. What are the positive implications of ethical decision-making? Discuss in brief.
5. Discuss in brief the relationship of empathy with human relations.

2.9 Summary

Values are the guidelines for the human behaviour and are more important in the organizations, where the actions of the managers have their ramifications on large number of people. Theorists have proposed **six** distinct stages of moral development in individuals. These stages can be extrapolatedto the organizations as well. The negative implications of unethical behaviour include h4gh cost of unethical conduct. There can be lack of awareness on ethical role and widespread erosion of integrity. The organizations are also confronted with high exposure to unethical risk and have to deal with global corruption which can lead to threat to their organisational reputation. Within these conflicting situations, there is a need to have a sound strategy for having ethical behaviour. The benefits of ethical behaviour include increased profitability, desirable organisational order and greater customer confidence. Ethical

organizations develop sound community relations. They follow participative management and have better competitiveness.

2.10 Glossary

- **Empathy** as the ability to sense other people's emotions, coupled with the ability to imaginewhat someone else might be thinking or feeling. "Cognitive empathy," sometimes called "perspectivetaking," refers to our ability to identify and understand other people's emotions.

- **Ethical decision-making** refers to the process of evaluating and choosing among alternativesin a manner consistent with ethical principles. In making ethical decisions, it is necessary to perceive*and eliminate unethical options and select the best **ethical** alternative.

- **Human values** are the virtues that guide us to take into account the human element when weinteract with other human beings. Human values are, for example, respect, acceptance,consideration, appreciation, listening, openness, affection, empathy and love towardsother human beings.

- **Management** consists of the interlocking functions of creating corporate policy and organizing,planning, controlling, and directing an organization's resources in order to achieve the objectives ofthat policy.

- **Unethical behavior** is an action that falls outside of what is considered morally right or properfor a person, a profession or an industry. Individuals can behave unethically, as can businesses,professionals and politicians.

2.11 Answers to Self Check Exercise

1. For answer refer to section 2.2.
2. For answer refer to section **2.3**
3. For answer refer to section 2.4.
4. For answer refer to section 2.5.
5. For answer refer to section 2.7.

2.12 Terminal Questions

Q.I   What are values in management? Why are they important?

Q.2   Explaintbe process of development of morals individuals.

Q.3   What are some of the negative implications of unethical behaviour oforganizations?

Q.4   'Ethical organizations have sound community relations.' Discuss.

Q.5   Briefly explain **the** benefits of ethical behaviour of managers to theorganization.

2.13 Suggested Readings

1. Joseph A Petrick & John P. Quinn, (1997) *Management Ethics - Integrity atWork,* Sage Series on Business Ethics.

2. Fredrick, WC, (1995) *Values, nature and culture in American Corporation,*Oxford University Press, New York.

3. Green DM, (.1994) *The ethical Manager,* Macmillan, New York.

4. Velasquez MG, (2002) *Business Ethics- Concepts and Cases,* Pearson, Delhi,Fifth Edition

5. Boatright JR (1997) *Ethics and Conduct of Business,* Prentice Hall, UpperSaddle, New Jersey, 2nd Edition.

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Lesson No. 3

LEADERSHIP & TEAM BUILDING AND HUMAN VALUES

STRUCTURE

3.0   INTRODUCTION

3.1   LEARNING OBJECTIVE

3.2   LEADING, WITH INTEGRITY

3.3   IMPORTANCE OF ETHICS IN LEADERSHIP

3.4   MORAL DEVELOPMENT AND LEADERSHIP APPROACHES

3.5   STEPS TO ETHICAL LEADING

3.6   TEAM BUILDING

3.7   BUILDING THE ETHICAL WINNING TEAM

3.8   RESTRICTED ACTIONS FOR TEAMS

3.9   SELF CHECK EXERCISE

3.10   SUMMARY

3.11   GLOSSARY

3.12   ANSWERS TO SELF ASSESSMENT QUESTIONS

3.13   TERMINAL QUESTIONS

3.14   SUGGESTED READINGS

3.0   Introduction

The fate of every organization is highly dependent on the efficiency of itsleaders. Meritorious leading is expressly intended, efficiently coordinated,enthusiastically responsive to the emergent feedback and fully, realized. The leadersneed to have the technical, interpersonal, conceptual and administrative skills.However, these are incomplete unless they are not ethical in their approach. Thepractices of value based management and other ethical practices cannot be successfulunless and until there is a commitment by the leadership to cherish such values. Allstrategies, policies and programmes emanate from the top and percolate to the lowerlevels of hierarchy.

3.1   Learning Objective

Considering the importance of human values for leaders, this lesson explainshow they can exhibit value-based leadership in their actions and built effective teams.

3.2 Leading with Integrity

Most of the literature on leadership is concerned on how the leaders lead theirteams to better performance, often measured in terms of financial or operationalperformance. For this purpose, several traits arid qualities have been identified, whicha leader must acquire in, order to become efficient. The conventional model says thatthe managers must have the technical skills, interpersonal skills, conceptual skills andthe administrative skills. The importance of each of these varies, depending uponthehierarchical position and the nature of duties of the leader. In addition to these skills,the

manager leaders are expected to demonstrate a blend of two major types ofbehaviour - task centred and relationship centred. The leadersalso exhibit a variety ofdecision-making styles, classified as - autocratic, consultative, participative anddelegative decision making styles. The quantity and qualify of individual traits,skills, behaviour and decision styles constitute the personal readiness of leadershipempowerment. This, coupled with the nature of interaction with the followers, woulddetermine the effectiveness of leadership.

However, leadership doesnot confine to these operational aspects of efficiency.Leaders have the responsibility of exhibiting ethical conduct so that the organizationas a whole shows integrity in its approach and conduct with other stakeholders.Despite several ways tolook upon *leading with integrity,* a common definition can bestaled as under:

Leading with integrity means addressing the elements of four ethics processes inthe context of their parallel leading sub-processes to ensure that no *step in the leadingfunction neglects its moral dimensions and individual and collective moraldevelopment is cultivated. (Petrick & Quinn).*

3.3   Importance of Ethics in Leadership

It is important for the managers to realize thatthe leadership style they choosehave implicit ethical values embedded in them,It is impossible to expect empoweredteamwork from the followers whose leaders do not respect the values. The leadersfollowing autocratic or coercive leadership styles can neither achieve operationalefficiency, nor are their actions morally appropriate. The moral immaturity of theleaders causes an unrepairable damage to their organizations and does not protect theinterests of any of their stakeholders. Irrespective of the nature, leadership styles arenever value neutral. They either .promote or inhibit some set of values. They developcertain patterns of work culture, conducive of some kind of values. Therefore, it isimportant thatthe leaders learn the artof leading with integrity. Learning to lead withintegrity entails, personal, group, and organizational moral awareness anddevelopment.

3.4   Moral Development and Leadership Approaches

There are .three stages of moral development - preconventional, conventionaland post conventional, which have already been explained in Lesson No- 2.Corresponding to each of these stages, the leadership approaches have been identified,as shown in the following table:

Table 3.1 Moral Development and Leadership Approaches

Moral Development Stage	Leadership Approaches
Preconventional Stage	*Preconventional Stage*
● Obedience & punishment orientation/ Social Darwinism	● Autocratic, coercive, powerleadership
● Instrumental Purpose/ Machiavelliapism	● Path Goal/ Transactional Leadership
Conventional Stage	*Conventional Stage*

● Interpersonal accord, conformity, and mutual expectations/Popular conformity ● Social accord and authority maintenance/ Allegiance to authority	● Leader-member exchange and interpersonal considerationleadership ● Institutional, transactionalcompliance leadership and Fieller's contingency leadership
Post-Conventional Stage	*Conventional Stage*
●Majority agreement and duo process/ Democratic participation . ● Ethical principle-based organization/ Principled integrity	● Participative, servant leadership ● Total quality, transformingleadership; empowered teamdevelopment

(a) Pre-Conventional Stage

In this stage, the followers exhibit physical andobedience orientation as thefirst characteristics. Accordingly, the leadership styles are autocratic and coercivepower leadership because the physical threat would be the only reason for compliantbehaviour. Such a leadership style would achieve positive task achievement from thefollowers, tokeep the job out of fear. For example, they are likely to repost to theirduty on time out of fear.

As the followers reach the second stage, they exhibit instrumental and relativityorientation. They would Judge the actions from the perspective of satisfying their ownneeds and wants. They would like to work because this would lead to their careergrowth. There would be an evaluation of the leader's actions in terms of directbenefits or losses accruing, to an individual. Accordingly, path-goal leadershiportransactional style would bebest suited in these conditions. **The** followers are likely tofollow formal as well as informal paths to success and would achieve their resourcesefficiently with the purpose to achieve their own career advancement. There can bemutual manipulations at work for personal career achievement.

(b) Conventional Stage

At the initial levels of this stage, the followers would have "an interpersonalconcordance orientation. They would exhibit good behaviour to come upto theexpectations of others and gaining their approval. There would be interpersonalaccords between the individuals - both between the leaders and the followers. Therewould be mutual expectations and popular conformity of behaviour. This stageachieves a higher degree **of** group cohesiveness and competence. People shareinformation, tools and their resources. They socialize with the newcomers and developthem to become an efficient member of their teams. The members share work andassist their colleagues having excessive workload. The team development begins toshow at this stage.

As the individuals develop in their outlook, their respect and concern for theircolleagues develops towards the larger concern and respect of law of the nation andthe larger society. The followers show social accord and allegiance towards theauthority. In such conditions, the institutional and transactional compliance leadershipis best suited. The leaders need to show trustwortbiness, fairness and altruism in theirstyles. There are strong interpersonal relationships between the people there is respectfor the internal chain of command. There is obedience to the authority and thefollowers comply with the external legal and regulatory standards. In such conditions,the members of the organization maintain contingency settings that enhance controland authority of the leader.

(c)   Post Conventional Stage

The followers show a compliance to social contracts and understand that peoplediffer in their approach and attitude. They develop respect for others in course ofworking within the organizations, they follow majority agreement. There is oftendemocratic participation in the decision making. Accordingly, the leadership stylesuited in this condition is participative servant leadership. Such a. style servesconstituency needs, determining majority trends and involving all stakeholders inorganisational governance. Such a leader respects the majority expectations andconcerns and responds to them as well, in thought and action. Thereare hardly anysituations of selfishness and opportunistic behaviour and the leaders are informed the issues of importance. The flow of information is timely and accurate. Thepeople provide reasoned arguments in ethical dialogues for proposed work changesand there is a sense of tolerance of all viewpoints.

At the highest level of moral development, the team members have a universalorientation for ethics. The total quality and transformational leadership developspeople from potential to real team members, dedicated to character development andconsensual decision making. The approach, in such organizations, is to achieve worldstandards and support continuous system development. As the followers and leadersmature, they advance beyondparticipative leadership to delegative leadership, whereinempowered teams assume ownership of strategy formulation and implementation. Evenin situations where there is a **need** to challenge, authority, people do so with facts.There is a balanced application of moral **principles** in everyday ethics dialogues in theoperating work norms.

3.5   Steps to Ethical Leading

In order to fully lead an organization in an ethical way, there is a need toestablish a coherence between the ethics processes and the leading subprocesses.Leading with ethical integrity means addressing the elements of four integrityprocesses in the context of their parallel leading sub-processes to ensure that no stepin the function of leading neglects its moral dimension.There are four generic steps,which have been identified which establish a relationship between the ethics processesand the leading subprocesses. These **are** stated as under :

(i)   Step 1: Ethical Awareness & Leading Scanning

(ii)   Ethical Judgment & Leading Formulation and Choice

(iii)   Ethical Intention & Leading Implementation

(iv)   Ethical Conduct & Leading Evaluation and Control

The detailed explained is contained in the following discussion.

(i)   Step 1: Ethical Awareness & Leading Scanning

Ethical awareness process comprises of two stages - perception and sensitivity.The leaders become aware of the ethical conduct and begin to devise out tools forethical leading. Some of the practices for leading scanning include stakeholderbenchmarking of beat practices in global and domestic, external and internalorganisational environment. The leaders become aware of the internal ethicaldevelopment and make the-first attempts to specify the best practices for ethicalconduct for all the stakeholders.

(ii)   Ethical Judgment & Leading Formulation and Choice

In this stage ofethical judgment, the leadership develops the leadingformulation, analysis and choice of the blend of people and processes. The leaders are analysed for the leader traits, skills, conduct and decision making style. The followersare analysed for their conduct, power relationships,

leader-member exchanges, performance motivators etc. An analysis of the quality systems is also made to studywhether they inhibit or support the leaders and followers from an ethical conduct.

(iii)   Ethical Intention *& Leading Implementation*

Leading implementation entails strengthening the resources of people andprocesses through personal selection, performance expectations, appraisal, awards etc.From the ethical, perspective, an analysis of empowerment readiness, ongoingcharacter, learning community development to enhance personal and organizational readiness to act responsibly is made.

(iv)   Ethical Conduct & Leading Evaluation and Control

These processes include the evaluation, control and improvement **of** the peopleand the processes by using a variety, of ethics, quality, social, environmental auditinstruments, performance indicators etc. Some of the other aspects include acceptableprocess variation feedback measurements, social responsibility plus sustainabledevelopment measures and ongoing improvement initiatives.

To conclude; the moral performance standards and organisational reputation arestrengthened by ethical leading evaluation, control and improvement. Organizationswith reputation for responsible and sustainable conduct with regard to leading peopleand processes with integrity are likely to develop empowered workforces, to have theirgood ethical, conduct reinforced through deserved recognition, so as to set higherstandards of performance, domestically and globally.

3.6   Team Building

Being a social animal, man has lived in groups, ever since he descended on theearth. In the present times, the survival of mankind owes to man's ability to work as ateam, which represents an evolution of a group. A team may be defined as:'

*"A group organized to work together to accomplish a **set** of objectives that cannot beachieved effectively by individuals."   '*

In actual practice, team structures are often complicated, and people can bemembers of several teams, because a *team is a group of people working togethertowards a common goal.* Some of the common characters of an ethically directedwinning team are:

(i)   Participative Leadership

Envisioning leadership and organizing leadership and a clearly definedleadership role enables people to make choices. Shared **norms and** shared values drawmembers into the teams.

(ii)   Aligned on Purpose and Vision

Common shared purpose and a clearly shared vision among the self-directinghigh morale team-have the goals aligned with personal goals **of** its. members. Theapproach is on problem solving and not laying **the** blame.

(iii)   Task Focused

The trams must remain focused on the values, on which they have been built.

(iv)   Shared Responsibility

The team can become effective **if and** only if, its members share theresponsibility and do not pass on the buck.

(v)   Innovative.

The teams have to be • creative and innovative to stay ahead from theircompetitors. Otherwise, other teams will outsmart them.

(vi)   Problem Solving

The teams must confront with the **issues** and **look for solutions** to the problems,instead of creating more problems for the teams.

(vii)   Communicative

Communication is a must for any team. Open communication removes themisunderstandings and helps to build cohesive teams.   .   '

(viii) Responsive

The team members should be responsive, not only among the team members, butalso with othergroups of individuals, who come in **contact** with the people.

3.7   Building the ethical winning team

Everyone wants to feel that they are on a winning team, that the company ismoving ahead, and that they are **an** integral part of the **group.** Some of the guidelinesfor building, ethical winning teams are suggested **as**follows:

a)   Recruiting right people

Building the winning team requires more than just recruiting and hiring oftalented people. It means hiring people who will work well together and developingtheir shared vision and commitment. Physically bringing the people together in formalgroup meetings for open discussion of broad-based issues improves communicationand builds effective teams. The leaders of winning teams must encourage positive,informal interactions between group members, who must **develop a** "winning" attitudethroughout the organization.

In order to have sustained performance, there is a need to watching for andquickly trying to, reverse team-building problems such as jealousy, cynicism, anddefensive behavior. To build the winning team the team leader not only needs toshow people what direction the team is headed in, but also convinces them to work inthe direction, otherwise he cannot expect people to support him.

Specifically, aleader needs to show people:-

• The vision for the future.

• The strategy for getting there.

• Why this is the best strategy,

• .Every achievement that indicates this team is- winning.

b) Physical meeting of team members

Physical meeting of the team members is an indispensable aspect of an effectiveteam. The team leaders can provide formal and informal forums,wher**e** theteammembers can come together and develop shared vision and understand each other.Formal meetings are one such exercise.. Meetings, or even parties or celebrations,with as many people as possible from the entire organization, help build a feeling ofsolidarity throughout the organization.

But it is also important to have everyone participate in smaller group meetingswhere some work is done or some decisions are made. This makes people feel that theyaren't just part of some big group, but that they are an active, important part of a team.There must be interactive meeting periodically. The meeting should not be one wherethe leaders just make announcements and

summarize the work that's been done andneeds to be done. Every member of the team must have an opportunity to givefeedback on substantive issues.

c) Getting People To Work Together

One of the most difficult part of building a winning team **is** encouragingpositive, informal interaction between team members when the team leader is notpresent. This is easier said than done because people tend to get deviated in theabsence of the top leadership. Effective team leaders can follow some of the followingsuggestions to develop the systems, which work, even in their absence.

- Having team members take part in the hiring process of new team members.
- Assigning specific projects for two team members to work on together.
- Trying to arrange for close proximity of offices.
- Creating an incentive-pay plan based on common goals such as profitability."
- Having a specific part of the salary review dependent upon "interaction withothers."
- Taking the team off-site for formal meetings as well as casual get-togethers tobuild a sense of bonding.

d) Checking negative influences -

The negative 'forces creep into every team-building' exercise. It is theresponsibility of the team leader to check the negative influences, otherwise the entireeffort of team building shall be wasted. Some of the common problems of any teambuilding exercise are jealousy, cynicism,lack of confidence etc.

3.8 Restricted actions for Teams

While there are a lot of prescriptions on what the team members should do, asmembers of the team, there are also several unethical and negative issues that deserveattention. There are several actions, which should not be done. Otherwise, all thesynergy accrued to the teams shall get wasted. Some of such issues are discussed asunder:

a) A short term perspective

The leader of a team should not have a short-term view. He should not beparochial in his outlook, nor should immediate gains or losses influence his decisionsunduly.

b) Hurting peoples' feelings

Team members must learn the task of respecting the feelings of, other teammembers. If they hurt the feelings of others, they are unlikely to get their cooperation,thereby defeating the 'very purpose of making a team.

c) Nepotism

Favouritism and nepotism can harm the very existence of the teams. The teamleaders must give equal treatment to all their team members. In case they do notadhere to theprinciples of equality, the teams are likely to break away, or they mighthave some members, who play negative role.

d) Match Action withWords

The words, mustmatch with the actions. Otherwise, the team members shalldevelop a sense of suspicion and shall not believe in what is promised to them. Theactions must reflect the team vision and the shared values.

3.9 SELF CHECK EXERCISE

1.   What do you understand by leading with integrity? Discuss in brief.
2.   Discuss in brief importance of ethics in leadership.
3.   Write a short-note on steps followed to lead an organisation ethically.
4.   Define the term team.
5.   How you can build an ethical team? Discuss in brief.

3.10 Summary

All the leading practices are incomplete unless they are riot ethical in their approach. The practices of value based management and other ethical practices cannot be successful unless and until there is a commitment by the leadership to cherish such values. All strategies, policies and programmes emanate from the top and percolate to the lower levels of hierarchy. Depending upon the stage of moral development, there arc corresponding stages of leading development as well. The leaders must consciously strive to achieve "post-conventional stages for moral development in the organizations.

Team building, is an essential training, which every team leader has to learn. Team building is both a science and an art because there are scientific studies that have shown: path to building effective teams. However, the application of the knowledge remains the skill of the team leader. Hence/the leaders have to use their ingenuity to keep their teams at high levels of performance and ethical conduct.

3.11 Glossary

•   **Lead** refers to contact with a potential customer, also known as a "prospect". Depending on the organisation, the definition of the term "lead" may vary. But what remains the same across definitions is that a lead will potentially become a future client.

•   **Leading** refers to the distance between the baselines of successive lines of type. The term originated in the days of hand-typesetting, when thin strips of lead were inserted into the forms to increase the vertical distance between lines of type.

•   **Leading with integrity means** that you hold yourself to a high standard absent of outside influences. Your behaviors are small examples to your team, and no example is more obvious about your integrity muscles than being on time, all the time.

•   **Team** is a group of people who work together toward a common goal. Teams have defined membership (which can be either large or small) and a set of activities to take part in. People on a team collaborate on sets of related tasks that are required to achieve an objective.

3.12 Answers to Self Check Exercise

1.   For answer refer to section 3.2.
2.   For answer refer to section 3.3.
3.   For answer refer to section 3.5.
4.   For answer refer to section 3.6.
5.   For answer refer to section 3.7.

3.13 Terminal Questions

1. Define *leading with integrity.* Explain the need for ethical behaviour of leadership.

2. Explain the stages of moral development and the corresponding leadership approaches.

3. What are various steps to ethical leading?

4. What is a team? What are the characteristics of effective teams?

5. What are the restricted actions, which must not happen in teams?'Discuss the role of the team leader to control such actions.

3.14 Suggested Readings

1. Joseph A Petrick and John F Quinn (1997) Management Ethics, SAGEPublishers

2. Fredrick, WC, (1995) *Values, nature and culture in AmericanCorporation,* OxfordUniversity Press, New York.

3. Boatright JR (1997) *Ethics and Conduct of Business.* Prentice Hall, UpperSaddle.New Jersey, 2nd Edition.

4. Team Work and Group Dynamics (Paperback) by Greg L. Stewart, CharlesC. Manz, Henry P. Sims Publisher: Wiley

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Lesson No. 4

HUMAN VALUES AND INTERPERSONAL RELATIONS, STRESS MANAGEMENT AND HUMAN VALUES OBJECTIVE

STRUCTURE

4.0   INTRODUCTION

4.1   LEARNING OBJECTIVES

4.2   BASIC HUMAN INTERACTION

4.3   CULTURAL BARRIERS

4.4   CONVERSATIONAL SKILLS

4.5   VALUING EMPLOYEES

4.6   ASKING FOR ADVICE

4.7   EMPLOYEE NEEDS   .

4.8   EMPATHIC LISTENING

4.9   SELF CHECK EXERCISE

4.10   SUMMARY

4.11   GLOSSARY

4.12   SELF ASSESSMENT QUESTIONS

4.13   TERMINAL QUESTIONS

4.14   SUGGESTED READINGS

4.0 Introduction

Interpersonal relations at work (and away, too) serve a critical role in the development and maintenance of trust and positive feelings in a farm organization.Although **the** quality of interpersonal relationships alone is not enough to produceworker productivity, it can significantly contribute to it. An effective supervisor needsto abstain from showing favoritism; make difficult, sometimes unpopular, decisions;show concern for subordinates without appearing to pry; and avoid misusingsupervisory power.

In fulfilling responsibilities, supervisors need to strike the right note in theirinterpersonal relations with workers. New supervisors, especially those who havemoved up through the ranks, are often counseled to keep a healthy distance fromworkers. Supervisors must be approachable and friendly, yet fair and firm. Ethicalbehaviour by the leaders and the subordinates creates a high interpersonal trust andthe working of the organization improves manifold.

4.1   Lesson Objective

In this lesson we look at basic concepts of ethical human interaction astheyaffect workers in general and supervisors in particular. At times individual andcultural differences may complicate working relations. Supervisors may be called onto listen to employees and give advice. Such an ethical approach to leadership helps inbuilding interpersonal trust and dealing with stress in the organizations.

4.2   Basic Human Interaction

The most basic unit of wholesome human interaction is the *stroke*—a verbal orphysical way to 'acknowledge another person's value. A *ritual* is a mutual exchange ofstrokes; a sort of reciprocal validation' of each person's worth promoting a sense oftrust between people. **The** term "stroke" connotes intimate contact, such as what isreceived by an infant who is caressed, pinched, or patted.

As adults, people generally do not go around patting, caressing or pinchingother adults (except in the sports arena), but they may shake hands, wave, or say hello.At work most stroking takes place in the way of verbalcommunication and bodylanguage. Examples may include waving, smiling, a glance of understanding, shakinghands, saying hello, or even sending a card or flowers.

Physical strokes may include placing a hand on another person's shoulder,elbow, or back. While some persons do not mind, others feel these gestures, unlike thehandshake, may be inappropriate. Some people may resent these physical strokes, notnecessarily because, they are sexual in nature, but because they often represent a showof superiority.   ,

The need for personal validation is greatPeople may prefer negative attentionto being totally ignored. Try to imagine how awkward it would be to meet a fellowsupervisor and not greet him in any way, through either gesture or word. The oppositeof a stroke is the "cold shoulder" treatment. A farmer was so uncomfortable when hisotherwise excellent mechanics stopped talking to each other, that he was ready to firethem both.

Before job-related information is communicated, an exchange of strokesnormally takes place. At the same organizational level either person can initiate orterminate a stroking exchange.In contrast, most workers understand it is thesupervisor who often controls the length of exchange. Even so, workers expect somesort of greeting from their supervisor.

Some strokes may be quite neutral or uncommitted,such **as** "I see." Others showmore care or interest. Body language and tone of voice also play an important role inthe intensity of stroke exchanges. Generally, when individuals know each other well,have not seen each other for a while, or when there has been a catastrophe or otherspecial circumstances, a more forceful stroke is expected.

At times, the intensity of a stroke may make up for its brevity. For instance,aherd manager may realize special circumstances call for a longer stroke exchange, yethe may not be able to deliver at the moment. This stroking still validates theemployee's existence while simultaneously acknowledging more is owed. A drasticchange in ritual length or intensity, for no apparent reason, may affect a person's self-esteem or make them wonder what is wrong with the other.

4.3   Cultural Barriers

Ethical behaviour is culture specificand the leaders must understand the culture of thepeople under them so that they can avoid any such behaviour, which might not beacceptable. Some of the cultural issue that need attention for ethical behaviour arediscussed as under.

(a)   *Commonality of humankind*

Education, social standing, religion, personality, belief structure, past experience,affection shown in the home, and a myriad of other factors will affect human behaviorand culture.

Sure there are differences in approach as to what is considered polite and appropriatebehavior both on and off the job. In some cultures "yes" means, "I hear you" morethan "I agree." Length of pleasantries and greetings before gettingdown to business;level of tolerance for being around someone

speaking a foreign (not-understood)language; politeness measured in terms of gallantry or etiquette (e.g., a man standingup for a woman who approaches a table, yielding a seat onthe bus to an older person,etc.); and manner of expected dress are all examples of possible cultural differencesand traditions.

Language barriers can cause misunderstandings. Words may sound the same, yethave unlike meanings in different languages. Punctuality can also have culturalconnotations. *Food preparation* can be quite different, in various cultures.

At times it may appear that some workers, especially when there are social orethnic differences, do not *participate* as easily. This is not because they do not haveideas to contribute, but rather, because these employees may need a little convincingthat their ideas would be valued. Once this floodgate of ideas is opened, it will bedifficult to stop them. In some sub-cultures, once a person has given an opinion,others are unlikely to contradict it. That is why some organizations ask their leastsenior employees to give an opinion first, as few will want to contradict the moreseasoned employees. Setting up the discussion from the beginning as one where allideas are welcome and valued, can be very fruitful. It is worth building anorganizational culture where ideas are examined for their value, rather than for whooffered them. Such a culture requires individuals to look for the good in ideas they donot espouse, as well as the potential pitfalls in those they advocate.

There *are* cultural and ideological differences and *it is good* to have anunderstanding about a culture's customs and ways. But the danger comes when we acton some of these generalizations, especially when they are based on faultyobservation. Acting on generalizations about such matters as eye contact, personalspace, touch, and interest in participation can have serious negative consequences.

(b)   Cross-cultural and status barriers

Often, observations oncultural differences *are based on our own weakness andreflect our inability **to connect** with that culture.* Cross-cultural observations caneasily be tainted and contaminated by other factors. Perceived status differences cancreate barriers between cultures and even within organizations. Only through equalityof respect between races and nations, can we reach positive international relations inthis global economy (as well as peace at home). Cultural and ethnic stereotypes dolittle to foster this type of equality.

Breaking through status barriers can take time and effort. As we interact withothers of different cultures, there is no good substitute for receptiveness tointerpersonal feedback, good .observation skills, effective questions, and some horsesense. There is much to be gained byobserving how people of the same cultureinteract with each other.   ^   ,

Certainly it is difficult to delegate, provide simple feedback, give instruction,impart correction, listen toworker concerns, **or** hold a performance appraisal when onespeaks a different language from the employee.

4.4   Conversational Skills

Longer speaking exchanges may take place as required by Job-relatedassignments or bysocial interaction (e.g.,-at a company picnic, during a long cattledrive). Poor conversational skills may hinder interpersonal as well as workingrelations. In communication, conversation is the most important mode and goodleaders have tomaster this art. They must be considerate toothers, listen to them andappreciate their viewpoint. The management styles - autocratic, benevolent autocrat,participative or democratic is reflected through the communication. Even the ethicalbehaviour of the managers, is

'reflected in the form of the manger they communicatewith their peers, superiors, subordinates, and other stakeholders. Therefore, the leadersmust exhibit a command over language and a deep understanding of interpersonalrelations.

4.5 Valuing Employees

The supervisors and employees alike place a value on each other's *inputs* (or"contributions," such as a person's job, education, skills, or efforts). The best way ofpreserving the value of our own inputs is by valuing the inputs of others.

A manager may be considered charismatic by most, hold a position of leadership,represent the establishment, and be highly skilled and knowledgeable. Even though he may not spend much time with the workers, what time he does spend is greatly valuedby them. The value placed on a person's time is a good proxy for power, and this helpsexplain why quality time spent with employees by the supervisor, manager, or farmeris so meaningful to employees.

Careful selection, training, and appraisal of employees is one way for management toshow it values its human resources. So is paying good wages, providing safe and sanitary working conditions, and communicating company policies. Equally criticalare factors affecting interpersonal relations such as involving workers in decisionmaking, effective communication styles, listening to employees, and avoiding onewaycommunication.

(a) Increasing employeesvalue

A personal visit to a worker's home by the leader may be positively remembered foryears to come, and result in an increased sense of loyalty toward the leader. A leaderwho makes an attempt to speak in a worker's native tongue,will likewise be held inhigh esteem by the employee.

Depending on individual and cultural differences a number of rites of passageobservances, such as birthdays, weddings, and funerals can be quite significant toemployees. Leaders and supervisors may often be expected to show support in someway. Workers are likely to remember who sent flowers, a card, and especially, whoattended the event. The absence of a supervisor, manager or leader may be just asconspicuous.

(b) Reducing another's value

Conflict may arise when other people's inputs or assets are not valued. One supervisor,a college graduate, may look at his formal education as an input. A" second supervisormay view his seniority, or having worked up through the company, as his. Neither mayvalue the other's assets. Both may fight for resources on the basis of their perceivedcontributions. Instead, both would be better off by acknowledging each other'sstrengths.

4.6 Asking for Advice

When asking for help, employees do notalways ask the most knowledgeableperson. They also consider factors such aswho offers help cheerfully, and withoutcondescension. Asking for help includes costs of time and possible disclosure ofsensitive personal matters.

There is an additional, cost when competitive behaviors are involved. Competitiveconduct seeks to establish predominance in a given field and may see asking forhelpas a sign of weakness, or as a way of recognizing the other person's superiority.Those who are asked for help also weigh the advantages and disadvantages of fullyhelping, offering a brief suggestion or two, or withholding help. Rewards an expertmay gain from helping include increased self-esteem and a good feeling from being ofservice. Costs may include time, and encouraging overly dependent behavior. Expertswith poor self-esteem may fear they may reduce the knowledge gap.

4.7   Employee Needs

A few workers seldom ask for help, unwilling to admit they do not know how to approach a .work challenge. Even though it is not their intention to do so, theseemployees sometimes ruin equipment, animals, or crops through their attempts at self-sufficiency. Other workers often exasperate their supervisors by their apparent lack ofconfidence. They need to be constantly reassured that what they are doing is right.

Often supervisors feel uncomfortable about even listening to an employee'spersonal difficulties. In one agricultural packing company, a first-line supervisoradamantly felt-workers should keep their home related problems at home, and workrelated challenges at work. As ideal as it sounds, this goal may be difficult to attain.Have you ever been so devastated by a personal challenge **or** .by a tragedy that left younumb? One where you could not concentrate on work?

Supervisors vary in their approaches to answering requests for advice or help.Some prefer to have employees take as much responsibility as possible for findingsolutions and feel uncomfortable being directive. Unfortunately, most people havelittle trouble telling others what they should do, even when not asked.

Some employees ask for help before carefully thinking through the problem ontheir own. Giving employees advice—work-related or personal—may also be looked atas the other side of the delegation coin. If supervisors are not careful, employees willdelegate theirproblems to them.

4.8   Empathic Listening

When helping employees, often the key is not so much in trying to solve theirproblems but in beinga good listener. By being truly listened to, employees are oftenempowered to solve many challenges on their own. On' occasion, supervisors may needto suggest the employee seek professional help as in the case of alcohol or chemicaldependency, prolonged depression, or serious psychological dysfunction. A supervisorwho is asked for help, either on a personal or work-related problem, can provide it by(1) giving advice as an "expert," or (2) being a good listener. Regardless of theapproach taken, a critical first step is to clearly understand the nature of the difficulty.Often, the *presenting* problem is not the issue that is really vexing the employee.

(a)   *Expert approach*

The expert or "medical" approach **is** directive. The supervisor listens to problemspresented by the employee, makes a diagnosis, then recommends the best solution. Askillful advice giver will try to diagnose the situation through **a series of questions.**Sometimes more involved diagnostic procedures are needed.

A rough rule of thumb is that technical problems may be best solved through theexpert approach. Also, the expert approach can be quite effective when (1) there aregreat differences in knowledge, (2) there is one right answer, or (3) there is anemergency.

Supervisors may hold very definite opinions, At times they may be sure of whatapproach they would take while realizing others may benefit from a different approach.

Supervisors who are asked for advice in the workplace have the advantage ofknowing more about the situation—compared to outsiders. This can also be anobstacle. Someone who is too close to the situation may already be part of theproblem/have preconceived ideas, or may have trouble listening very carefully.

The expert method does not always work well. It can be frustrating to theemployee who has "her problems solved" in a manner incompatible with herphilosophy or style. Diagnostic skills vary, and experts may also fail to properlydetect "where it hurts." As we have alluded to earlier, the expert approach maycontribute to overdependence on the advice giver. Increasingly, people want multipleexpert opinions and do not want to rely on a single op.inion. Supervisors who are askedfor advice should not be so invested in their own recommendations that they takeoffense when these are not followed. Those who seek advice would do well to explainthat they are seeking guidance from several people, and will make a decision after,weighing the different opinions.

(b)   Listener approach

The listener approach is one where the supervisor **is** more focused on attendingto the needs and feelings of the employee, than in trying to solve a problem. Mostoften, it is about celebrating one person's success or sharing in another's sadness. Ifthe situation does involve a challenge that needs solving, the supervisor, realizes thatthe challenge is owned by the employee. The rule of thumb here is that *relationshipissues,* as well as challenges that have existed for a *long time,* may require a listeningapproach. The listening or counseling approach can be frustrating to the employee whowants an expert. In the listener approach, the assumption is that the solution lieswithin the person with the problem—this may not be the case. Empathic listeningrequires that we *suspend our own needs* and preoccupations for a moment, while **we**truly absorb what the other person is .telling us. Empathic skills are critical to thelistener. There are no shortcuts here. People can tell when they have been put off.

Your effectiveness as a listener is often lost if you solve the problem before theperson you are attempting to help does. The good listener and helper has enough confidence in himself to be able to listen to others without fear,

In empathic listening we need to give the person a chance to tell us how shereally feels. Avoid the desire to come to the rescue and "make it all better" with suchplatitudes as "next time you will do great," "you need to worry less," "you can getanother one," or "don't be silly, you have nothing to worry about." Telling anemployee that with time a certain disappointment will hurt less, is not very comfortingat the moment. An important part of listening is allowing people to get some weight oftheir chest, or to make their burden a shared one, even if it is only for a moment;There is great therapeutic value in being able to think aloud and share a problem or achallenge with someone else who will truly listen to us.' The process of trying to explain our problem to another person helps us to, better understand ourselves and ourchallenge.

Listening is not the same as being quiet. The right question, may truly help theemployee or colleague know that we are listening. It may well help them betterexplain themselves. But even good questions can be ineffective at the wrong trine. Weshould avoid interrupting with a question unless we need the person to explain orclarify a point they are trying to make.   .

A final point to make here is the need for strict confidentiality. There may be afew exceptions where information may need to be shared with other individuals on aneed-to-know basis. Specifics often need not be mentioned. Permission may besolicited from the affected worker if appropriate. A supervisor may also want to seekadvice from a qualified professional on how to handle sensitive or troublesome topics. :

4.9   Self Check Exercise

1.   Write a short note on interpersonal relations.
2.   What are the cultural barriers faced by leaders? Discuss in brief.

3.   Write a short-note on empathic listening.

4.10 Summary

Interpersonal associations, on and off the job, have an important place in labor management. In this chapter we have tried to understand interpersonal relationships on the job. We also looked at personal and cultural differences affecting interpersonal relations. Strokes tend to validate a person's sense of worth. Most employees expect some stroking exchange, or ritual, before getting down to business. Being able to hold a conversation, a key work and interpersonal skill, is based on the participants' ability to give and take. Everyone brings a set of "inputs" into the job. Little, trouble may occur as long as there is agreement about the value of these inputs. Individuals who want to preserve the benefits of their inputs., whether personal or organizational, need to value the inputs held by others;

Among the many activities supervisors are involved in, employee counseling is one of **the** most difficult. It is often too natural and easy to use an expert or directive mode, even when an active listening approach would be more effective. A good listener helps by letting people get problems off their chest, rather than by solving specific challenges for others.

4.11   Glossary

*   **Conversation** is interactive communication between two or more people. The developmentof conversational skills and etiquette is an important part of socialization. The developmentof conversational skills in a new language is a frequent focus of language teaching and learning.

*   **Culture** is the characteristics and knowledge of a particular group of people, encompassinglanguage, religion, cuisine, social habits, music and arts. The word "culture" derives from a Frenchterm, which in turn derives from the Latin "colere," which means to tend to the earth and grow, orcultivation and nurture.

*   **Cultural barriers** are when people of different cultures are unable to understand each other'scustoms, resulting in inconveniences and difficulties. An example would be a Chinese living inCanada. Another cultural barrier would be the customs and practices of a person's culture.

*   **Interpersonal relationship** is a strong, deep, or close association or acquaintance betweentwo or more people that may range in duration from brief to enduring. This association may be basedon inference, love, solidarity, regular business interactions, or some other type of social commitment.

*   **Listening** is receiving language through the ears. Listening involves identifying the sounds ofspeech and processing them into words and sentences. Listening in any language requires focus andattention. It is a skill that some people need to work at harder than others.

4.12   Answers to Self Check Exercise

1.   For answer refer to section 4.0.

2.   For answer refer to section 4.3.

3.   For answer refer to section 4.8.

4.13Terminal Questions

Q.I   Explain the importance of interpersonal trust.

Q.2   How does ethical behaviour help in increasing interpersonal trust?

Q.3   What is stroking? How does it help in managing stress at workplace andincreasing interpersonal trust?

Q.4   How does culture influence interpersonal relations. How can the supervisors actethically so that their actions are interpreted as making the interpersonalrelations better?

Q.5   How does increasing the value of the employees help in building trust andreducing the stress in organizations?

4.14   Suggested Reading

1.   Joseph A Petrick & John F. Quinn, (199?) *Management Ethics -Integrity atWork,* Sage Series on Business Ethics.

2.   Fredrick, WC. (1995) *Values, nature find culture in American Corporation*Oxford University Press, New York.

3.   Green DM, (1994) *The ethical Manager,* Macmillan, New York.

4.   Velasquez MG, (2002) *Business Ethics- Concepts and Cases.* Pearson, Delhi,Fifth Edition.

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LessonNo. 5

INSIGHTS INTO TOTAL QUALITY MANAGEMENT, WORK ETHOS

STRUCTURE

5.0 Introduction

In the past 20 years management has been overwhelmed with a plethora of newprocesses, techniques, and interventions. Each, it seemed, offered a unique benefit.Consultants and management gurus strained at the leash to extol the virtues of thelatest thinking. Some, such as the learning organization, have great intellectual meritbut precious real process. Others, like empowerment, have become either so complexor so popularized as to become meaningless ~ somewhat disappointing when oneconsiders empowerment is just another way to say permission is not necessary.

5.1 Learning Objective

Total Quality Management is a way of doing the things and not just a techniquefor measuring the. end results of an organization. This lesson explains the concept ofTQM, as applied to an ethical workplace.

5.2 Background

Business history is littered with the corpses of companies that were hailed anddeeply admired, not just by ephemeral stock markets and their acolytes, .but by highlyexperienced and intelligent management gurus, Enron is only the latest sorry exampleof a phenomenon that will undoubtedly recur: the **new** boys muscling into anestablished industry with new methods which achieve unparalleled growth andmiracles of profitability that far exceed the going rates.

There are always two possible explanations. Either the sitting managementshave become too conservative, too hidebound and so slow in reacting to opportunitythat it is allowed to pass by. In other words, the firms have become too bad to begood. Or else the miracles and their makers are too good to be true. The new men andmethods are not as successful as they seen, and the new order of profitability is partlyachieved by doubtful accounting devices, or even worse financial juggling. Enron'scollapse seems to have resulted from both exercises in false creativity.

Yet of the two possible explanations, the first is nearly always the most popular.Vested interests rapidly close ranks around the new heroes - loved by the investmentbankers, the stock analysts, the media, the deliriously happy investors, the equallydelirious option holders. Nobody wants to hear unpalatable truths even when the liesare transparent. Take the case of a company named Atlantic Computers. It was in thethen large-scale business of leasing IBM mainframes to corporates. Its profits, even bythe standards of a rich industry, were staggering - and its rivals couldn't understandthis competitive edge.

5.3 Ethical Dilemmas InOrganizations

Most oftenthe successful organizations become the victims of the those values,which had helped them to grow to great companies. Many organizations develop theirvalue systems, but do not change with the time. Therefore, their values become abondage instead of becoming a source of strength. Some of the ethical dilemmas thatcan arise in even successful organizations are;

1. Managers, get locked into internal norms ('the way we do things round here") andexternal norms (the way this industry works),

2. Both sets of norms decay in relevance and effectiveness over time, but loyaltyto them intensifies - and stultifies innovation, experiment and responsiveness.

3. Counter-productive conservatism results in unthinking denial, which blindsmanagement to needed change and competitive dangers.

4. Establishment thinking gives new entrants a great initial advantage, but theyswiftly develop their own internal and external norms.

5. The norms include intense belief in their innate superiority over .all competitorsand a general 'we have nothing to learn' complex.

6. When the unbroken run of success runs into the all but inevitable stumble, theex-newcomers succumb to their own brand of counter-productive conservatism;here, too, unthinking denial blinds management **to** needed change and dangerouspractices.

If the worst comes to the worst (as it often does), the practices become evenmore hazardous, as the management increasingly invents rather than makes profits.The follies are blatant, but the underlying problem is a hard nut to crack, even fortruthful and wise managers. How do you balance leadership of an established marketwith subversive ideas and radical change? How do you preserve the disruptivedynamics of growth when you are enjoying all the comforts of guaranteed markets?How can you have an organisation that is both self-confident and self-critical?

5.4 Internal Victories: Total Quality Management (TQM)

The Total Quality Management (TQM) organisation rates victories over its ownincompetence as equal, to wins over the competition. Such companies identify theinternal enemies, and defeat them by brisk and well-planned action.

The internal victories are usually much easier to make, and the opportunities arenever-ending. The Total Quality Management (TQM) principle that everything canalways and forever be improved can be verified every hour of every day.

Of the many solutions being touted, however, one seems to have stood the testof time; one that, if anything, has grown in stature - total quality management (TQM).And yet even TQM may be starting to lose some steam. Analysis after analysissuggests only about a third of those organizations pursuing the holy grail of totalquality are pleased with the effectiveness of their efforts.

5.5   TQM-Concept and issues

A number of organizations, less than enthusiastic about the impact of TQM intheir operations, are looking in a somewhat different direction to solve their problems; looking beyond the continuous improvement and *kaizen* philosophy. Others, while stillextolling the virtues of TQM, suggestthat **somehow** it **does** not go far enough. The"new" magic - re-engineering.

Quality is more than a noble ideal, it is at the core of how a business satisfiesits customers. One need look no further than the assault of the Japanese carmanufacturers on the NorthAmerican market to appreciate the truth in this statement.Re-engineering similarly offers breakthrough solutions for what, in many instances,have been intractable problems. The potential competition between these twoprocesses forinternal resources, however, raises several pivotal questions; Why isTQM coming under so much, criticism? To what extent does re-engineering replaceTQM? How can organizations positi'on both processes so that both are used to leveragemeaningful change? What is next? What lies beyond process re-engineering?

5.6   TQM : Issue of Concern

Over the years TQM has come to mean many things. For the zealot - and thereare many - TQM is the answer to every form of organizational ill. For manufacturingmanagers in a wide range of industries TQM means ISO 90.00 - an important issue inthose customers may demand it - but it is back to the barricades once the designationhas been granted. Some see it as an elegant **way** to describe quality circles. Othershave abandoned the concept altogether as too expensive and unworkable.Part of the problem lies in the name: quality measurement has, after all, always been ashopfloor thing. Partof the problem lies with the disciplined nature of TQM. Dealingwith the concept of TQM as a costly and time-consuming discipline is somewhat moredifficult.

Regardless of how it is named, TQM invariably encompasses five criticalbuilding-blocks:

(a)   A focus on process

(b)   Training in statistical techniques

(c)   Problem solving

(d)   Customer feedback

(e)   Benchmarking and some form of teamwork.

These basic fundamental, principles of TQM are explained as under.

(a)   A focus on process

Processes is a series of steps that are to be performed for achieving a result.Unlike the functional approach to the operations, TQM encompasses a holistic viewwhere the inputs are looked upon as being converted to the outputs. The processperspective does not look upon the things as

comprising of the piecemeals, as separatepieces of work, but as a series of the steps,-which achieve the desired output.

(b)   Training in statistical techniques

TQM cannot be implemented in absence of the understanding of statisticalquality control techniques. The managers have to develop the charts for theirprocesses and design them to achieve the Standards set for the organization. It isnoteworthy that mere setting of the standards would not be sufficient. The entireorganization would have to understand these standards and should be in a position toact upon them. Therefore, the entire organization has to be retooled and rebuilt toachieve the statistical standards set for the organization.

(c)   Problem solving

Implementation of TQM is not a simple, implementation of a programme. Itentails an undivided devotion to achieving the goals set out for the organization.However, the environmental dynamics, can lead to several changes in the situations.Therefore, the processes must contain inbuilt mechanisms to solve the problems. Incase the problems arise because of unforeseen circumstances, then the managers haveto intervene in order to attend to the problems. The real test of the commitment of themanagers to the ethical behaviour is manifested during the times of crisis and problems. Therefore, the mechanisms designed for problem solving must also have thecapacity to keep the systems on the tracks of an ethical organization.

(d)   Customer feedback

Customer is the cause of all TQM programmes. Therefore, he must beconsidered at all the stages of the programme. At the stage of product design, thecustomers viewpoints must be taken. The product must be developed according to thecustomer requirements. Once the product is delivered to the customer, theorganizations cannot afford to be complacent. They need to listen to the customers andin case he encounters any problems, they must be able to solve them as well. Evenwhen customer has no problems, they must keep on asking for the ways to enhancetheir satisfaction levels. There are four very simple and basic questions, which need,to be answered to have a meaningful customer involvement in a successful TQMprogramme.

1.   Who are the customers?

2.   What are they like?

3.   What do they need?

4.   How do we persuade them?

However, the answers to these seemingly simple questions are not easy and it ishere that the managers make the mistake of perceiving the customer feedback wrongly,There must be well-designed systems that allow the flow of customer's opinions intothe decision making process of the organization, without any kind of halo ordistortion. Quite often, the managers make the mistake of assuming that they know thecustomer requirements well and there is no need to take the feedback from them. This**is** a very wrong notion and can lead to the rejection of the product in the marketplace.The success of the entire TQM programme would be questionable if there is noadequate customer support **to** the products, when launched into the marketplace.

(e)   Benchmarking and some form of teamwork.

Benchmarking or service blueprinting are very useful techniques to successfullyimplement. TQM programmes into the organizations. In these techniques, theorganizations map the practices of

the industry leaders and then set their ownperformance standards, that match with those of the industry leaders. This helps inreplicating the performance standards, as achieved by the industry leaders. However,the success of this depends solely on the manner in which it is implemented in anorganization. The teamwork is necessary as no single person, **or** group of persons, canachieve high standards of performance on their own.

5.7 Best Practices for Success of TQM Programme

The best practices that can achieve an effective.TQM programme need thefollowing seven virtuous steps to be followed:

1. Network with and involve stakeholders so you know their concerns andrequirements.
2. Participate with employees to show that you care about their needs and valuetheir inputs.
3. Set objectives - think clearly about what results are required and feasible, andlet everybody know the expectations.   .
4. Use enquiry and innovative thought to increase the number of options on thetable.
5. Evaluate every option,-comparing degrees of risk and value of benefits.
6. Audit the options to ge.t a solid idea of the environmental and ethicalimplications.
7. Look for and remove 'perverse incentives' and encourage people to speak outfrankly about their critical views.

5.8 Revenues, Costs, Quality

In the final analysis, management comes down to three simple words:REVENUES, COSTS, QUALITY. The purposes of any manager must surely includeraising revenues, reducing costs per unit of output, and notably improving the qualityof internal processes and external perceptions. Get these three right, and much elsewill fall neatly into place. The RCQ formula is essentially simple, but it does involveasking some penetrating questions and getting answers which imply, and demandaction. The management needs to try these ten key questions for itself:

1. Do we have a business plan to raise revenues, reduce costs and improve quality?YES/NO If not, do we want one?"YES/NQ   -
2. Do we know why your customers choose to buy from you, rather than fromanybody else? YES/NO. If not, would we like to? YES/NO
3. Do you know what percentage of the customers we had a year ago' still buy fromyou today? YES/NO If not, would we like to?. YES/NO
4. Do we have plans to enter new markets, either in new regions or new productlines? YES/NO If not, do we want to? YES/NO
5. Do we know whether your profit margins are rising, static or- falling? YES/NOIf yes, do we have plans to increase them? YES/NO
6. Do we know how your costs compare with best practice by competitors andothers? "YES/NO If not, would we like to? YES/NO
7. Do we know which 20% of activities account for 80% of your direct costs?YES/NO If we, do you concentrate on making them lower? YES/NO .
8. Do we know how many of our customers regard your goods and/or services asgood or excellent? YES/NO If not, would we like to? YES/NO

9. Do we know which of our critical processes could be speeded up and made morecost-effective? YES/NO

10. Ifnot. would we like to? YES/NO

11. Do we plan to introduce new or radically improved goods/services over the nextyear? YES/NO If not, do we want to? YES/NO

5.9 The DPP Factor

The sad fact is that, while it's very easy to get ten positive answers to the firsthalves of the questions, you rarely get ten negatives to the second halves. In otherwords, managers in the main want to .be purposeful, but fail because, time and again,distraction, disengagement and procrastination (DPP) get in the way - possibly allthree at once. Once you realise this sorrytruth, however, theremedy is within easygrasp. Again, it's simple stuff. You are not locked into disengagement, distraction andprocrastination. You become purposeful by having a purpose.

That supports another basic concept: that simplifying in most cases generates betterperformance. In Total Quality Management and other programmes for businessimprovement, taking out any superfluous processes or stages has the same impact ascutting down the attention paid to superfluous products. Costs come down, andmargins go up. You don'thave to be super-intelligent to understand the rationale ofthe results. Stupidity comes into the picture if, having understood, you ignore thelessons as do all too many managers.

5.10 Self Check Exercise

1. What is ethical dilemma? Discuss in brief.

2. Discuss in brief TQM.

3. Write a short-note on customer feedback.

4. Write a short-note on DPP factor.

5.11 Summary

In order to excel in the marketplace, the business organizations have to deliver the best to the stakeholders. This entails strict adherence to quality in every action. Ethics are an essential ingredient of quality. Just we have tangible set of standards for the things that can be measured tangibly, ethics are the standards of conduct and behaviour. Therefore, no quality programme can be successful without defining and following normative standards in the conduct of the activities. The operational aspects of conduct would depend upon the socio-economic and other behavioural cues and must be well defined. There is a need to analyse the revenues, costs and their association with the quality. The success of any TOM programme would heavily depend on how it helps in improving the financial performance of an organization, otherwise the management may not have any interest in the programme. TQM cannot achieve results if it is not followed and implemented in true spirit. In order to achieve **so,** there is a need for ethical approach in conduct and implementation of an organization's programmes.

5.12 Glossary

• Ethical dilemma is a problem where a person has to choose between a moral and an immoralact. Employees must deal with pressures to perform and help the company succeed as well as dealwith personal temptations to take the easy way out.

- **Organisation** is an entity comprising multiple people, such as an institution or an associationthat has a particular purpose.

- **Quality** could be defined as a basic tool for a natural property of any good or service thatallows it to be compared with any other good or service of its kind. The word quality has manymeanings, but basically, it refers to the set of inherent properties of an object that allows satisfyingstated or implied needs.

- **Revenue** is the income that a business has from its normal business activities, usually fromthe sale of goods and services to customers. Revenue is also referred to as sales or turnover. Somecompanies receive revenue from interest, royalties, or other fees.

- **Total quality management** (TQM) describes a management approach to long-term successthrough customer satisfaction. In a TQM effort, all members of an organization participate inimproving processes, products, services, and the culture in which they work.

5.13 Answers To Self Check Exercise

1. For answer refer to section 5.3.
2. For answer refer to section 5.4.
3. For answer refer to section 5.6 (d).
4. For answer refer to section 5.9.

5.14 Terminal Questions

Q.1 Define TQM and explain its significance.

Q.2 Why does the implementation of TQM programmes entail ethical conduct?Explain with examples.

Q.3 Explain some of the ethical dilemmas in organizations.

Q.4 What are the issues that must be resolved to successfully implement a TQMprogramme?

Q.5 Explain the significance of "Revenues, Cost, Quality Analysis" in theimplementation of TQM programmes in organizations.

5.15 Suggested Readings

1. Joseph A,Petrick & John P. Quinn. (1997) *Management Ethics - Integrity atWork,* Sage Series on Business Ethics.

2. Fredrick, WC, (1995)*Values, nature and culture in American Corporation*Oxford University Press, New York.

3. Green DM, (1994) *The ethical Manager,* Macmillan, New York.

4. Velasquez MG, (2002)*Business Ethics- Concepts and Cases,* Pearson, Delhi,Fifth Edition.

5. Boatright JR (1997)*Ethics and Conduct of Business,* Prentice Hall, UpperSaddle, New Jersey, 2nd Edition.

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Lesson No. 6

CULTURE AND SPIRITUALITY FOR MANAGERS

STRUCTURE

6.0   Introduction

The role of the managers is multifaceted and their actions have a lot of effect onother sections of the society. Therefore, their actions must not confine to the economicwell being of a very limited number of persons, say their stakeholders. They muststrive to achieve the well being of the society at large. Therefore, the managers needto evolve to being complete human beings. They need to understand the culture andthe moralistic and spiritual implications of their actions. The economics lessons mustinclude lessons on spiritual and humanistic well being of the society, in addition tobeing confined to the rational man. They need to evolve from greedonomics to theneedonomics, where the'objective of all actions is not to acquire more and morewealth, but the materialism has the ultimate objective of spiritual wellbeing of thesociety.

6.1   Learning Objective

This lesson highlights the need for understanding culture and spirituality for themanagers.

6.2   Importance of spiritual knowledge in management

Swami Vivekananda had once predicted that India will rise on the basis ofknowledge. True enough, knowledge has become the greatest asset of our country. Asmore and more projects are getting outsourced to India, we have to focus more on ourstrength of knowledge.

Whether it is KPO (knowledge process outsourcing) or R&D (research anddevelopment), India has great advantages over its counterparts.However, the knowledge cannot be restricted to just hiring intelligent mangers fromtop B schools. The leader or the Chief Executive Officer (CEO) of the organization himself should be a knowledge seeker.

Kautilya advices, "Just as an elephant, blinded by intoxication and mounted byan intoxicated driver, crushes whatever it finds (on the way), so the king, notpossessed of the eye of science, and (hence) blind, has risen to destroy the citizens and the country people."

The CEO of an organisation holds a position of power and is the commander andthe decision maker. However, if he gets intoxicated by his power and position alone, itwill definitely not be long before he looses his chair, may be even destroy theorganisation itself.

This is where we need Kautilya*s advice for focusing on knowledge. A leadershould focus on making his organisation a knowledge organisation. But, first he has tostart with himself.

6.3   Strategies to Gathering Spiritual Knowledge

Spiritual knowledge is not something, which will be acquired so easily. Itcannot be read inbooks. It can be listed in the form of lectures. Nobody can transfer itto anotherperson. Therefore, the problem lies in how to getting the same. So acute isthe problem of acquiring spiritual knowledge that people are afraid to even attemptacquiring the same. However, sheer determination, hardwork, patience and practice.can help a manager in getting the same. Here are few strategies to acquiring spiritualknowledge.

(a)   Gather more information

The first step to, acquiring spiritual knowledge is that a CEO should have hisinformation-gathering systems in place. He should get any information he requires atthe speed of thought. He can use technology to gather quick information. But alwaysremember; Information does not mean knowledge. It needs 'to be processed furtherbefore it can serve a meaningful purpose, A manager must gather all kinds ofinformation, both material and spiritual. He must remember that spiritualism is not thenegation of material life, but the fulfillment of it. Therefore, he has to acquire theknowledge in true self.

(b)   Study the Knowledge Acquired

Its very important for a CEO to study and analyse the information he gathers. He should spend at least an hour per day to read books and learn something new andregularly meet experts of different fields, at least once a week. As the saying goes, aperson's thinking depends upon the kind of his company, his association with thepeople of spiritual bent of mind will help him in gaining the ideas that shape his lineof thinking as well.

(c)   Experiment

What the CEO has learnt should be used to experiment with his organisation:Try a new method, invest in anew technology. Take measures. Take calculate risks. Apart of his budget should be allocated for research and development. Spiritual; outlookcan be acquired only by imbibing it in practice. Therefore, the managers need toexperiment it in their daily lives.

(d)   Train

Next, he should train his own staff and team members about the new findings.No leader should be afraid" that he will loose his position and authority if hissubordinates become better than him. That only shows insecurity and 'ego' on the partof the leader. Learn to delegate and trust your subordinates.

6.4   Stress and Spirituality

The life of managers is very stressful. However, the manner in which they"handle stress depends on their perspective. If they change their process of thinkingtheir attitude towards stress,

success and failures will undergo a significant change.Spiritualism is the best potion to handle stress. The role of perspective on stress canbe shown with the help of the following 'story, commonly quoted in the Indianthoughts.

(i)   Perspective and Stress

A man goes to a shop, picks up a beautiful cup and says "my god [his cup is sobeautiful" and suddenly the cup starts talking to the Wan. The cup starts saying "O man, I am beautiful right now but what was the state of my being before the pot-maker made me a beautiful pot?

Before I was sheer mud and the pot-maker pulled me out .of the mud from the motherearth and I felt why that pot-maker is so cruel, he has separated me from motherearth. I felt a tremendous pain. And the pot-maker said, "Just wait." Then he put meand churned me, when I was churned I felt so giddy, so painful, so stressful, I askedthe pot-maker "Why are you so cruel?" the pot-maker said, "Just wait." Then he putme into a oven and heated me up. I felt completely burnt. There was tremendous painand I asked the pot-maker "Why are you so cruel?" and the pot-maker said, "Justwait."

. Then he poured hot paint on me and 'I felt the fume and the pain, I again asked thepot-maker "Why are you so cruel?" and the pot-maker said, "Just wait, " Then again heput me into an oven and. heated it to make me more strong, I felt life is so painfulhence pleaded the pot-maker and the pot-maker said. "Just wait." And. after that thepot-maker look me to the mirror and said, "Now look at yourself. And surprisingly Ifound myself so beautiful.

When God gives us lot of trouble, it appears god is very cruel but we needpatience and we have to wait. When bad things happen to good people, they become"better and not bitter.

So all difficulties are part of a cosmic design to make us really beautiful. Weneed patience, we need understanding, we need the commitment to go through in avery calm and wise way. So all difficulties are not to tumble us but to humble us.

With this understanding, let us not be against difficulty. Understand difficulty isa part of a purifying process. A purifying process at present which we cannotunderstand and hence we need faith and we need trust. .

Let us understand how to handle stress with this background. You can beaffected by stress from two angles. There is an internal stress and there is an externalstress. Nobody can avoid stress; one has to only managestress. Managing stress can be internal and also external.

The internal stress is; your thoughts can create stress, your values can createstress, and your beliefs can create stress, meaning thereby your stress is coming fromyour mind more from the outer world. Many people suffer not from heart attack – theysuffer 'from,thought-attack.

For example, when somebody says you are an idiot, we 'get so hurt, we get sovictimised' My boss has called me an idiot and I am feeling tremendous pain. Nowwhere does this stress come from? If my boss has called me an idiot, I have to ask myself "am I an idiot"?

If I am an idiot nothing to be upset about; and if I am not an idiot, then alsonothing to be upset about! It is the perception of the boss. But why do we suffer fromthat stress? I suffer not because my boss has called me an idiot but because' of thethought-attack.

I may say the boss has called me an idiot; therefore I am suffering? It is truethat the words are unpleasant. But what hurts is the interpretation of the unpleasantword. The thought in me interprets. That is pain and therefore it becomes pain. Muchof our stress is our mind interpreting it as pain. So we suffer from thought-attack morethan heart attack.

6.5 Meditation and Spiritual Management

While at work, you cannot exercise, but you can certainty meditate and thiswould help you overcome all the stress and tension that arises due to work pressure.Meditation builds tremendous clarity, helping you take decisions, with much moreease and equanimity.

Meditation in office

In office you can meditate while sitting on your chair itself, in any comfortablepose. Remember, if the body is not comfortable, the mind certainly won't be at ease.You may set your watch alarm, so that you don't stay preoccupied with time whilemeditating. Also, you may close your eyes partially, so that if something demandsyour urgent attention, you can adjust more quickly, thanifyour eyes were completelyclosed. But if you do not wish to be bothered by external distractions, close the eyesfully - which would be ideal.

Watch your mind, your thoughts as a witness, a non-doer. This process fadesaway all unnecessary thoughts, bringing you into the 'now', keeping you fresh, joyous,energetic and highly attentive throughout your work time. A few minutes of thisprocess, at regular and appropriate intervals, makes your mind stronger and moreproductive, You may even have a quick meditation session in your tea or lunch break.Those who have a field job can practice this process while they are traveling.But remember, it should, be performed for the sake of it, and not to achieve any endresult.The aim of Meditation is not to accomplish things but to experience them, andwhile doing so, you begin to excel in your work.

The human brain is a storehouse of potential that can accomplish the mostamazing tasks. However, what holds us back are unnecessary fears, doubts andinsecurities nurtured by the mind, which happens when we spend too much time in thepast or future.   .

Meditation is an inner cleansing of the mind that rewards us with the 'present',helping us discover our hidden treasures and potential, making us the person we havealways dreamt of being and helping us achieve all that we aspire for in life. Moreover, unlike your job, meditation is not goal oriented. Therefore,'you cannot fail at it. Theonly way to fail at it is not to try it at all."

6.6 Working from the Soul

We all work with our body, using our hands, legs and other body parts.including our brain for doing our work. However, the true spiritually guided approachfor working would come only when we work with our soul. When we involve our soulinto work, we not only reach the pinnacle of material success, we also achieve thespiritual success as well. However, working from the soul is not easy. I involves,several things, right from the choice of the right profession, to a series of actions, asdiscussed below.

(a) Choosing the Right Profession

In today's competitive environment, it is not at all uncommon to find peopleworking as much as 16-18 hours a day and indulging in other activities only on theweekends. So if a person is forced to work for such a long duration in the wrongoccupation, it is bound to lead to health as well as other adverse implications whichwill percolate to all spheres of his life.

(b) Attaining Comprehensive Happiness and Peace

One has to look at the situation from society's perspective as well. DaleCarnegie had stated in one of his books that job misfits are the biggest wastages ofIndustrial society. Even in a small company, the less the square pegs in round holes,the better the productivity and profitabilityof the

company. This is true for societyand the country at large. The individual too would prosper emotionally and financiallyif he really loves his job.

Nanette Hucknall interprets it in terms of Soul *"Toknow" the self is to know **your**own spirit. The work one selects is most important as if always helps the soul to go toanother level of maturity. It is necessary to look into your inner self to discover your true life work. "*

It is not for nothing that it is said, "Choose your career not on the basis of whatyou know but who you are". How can there be an integration of mind, body and spiritif the heart is not in the job?

Career and spouse are the two biggest, decisions of one's life, but the amount oftime spent on the former is far greater and therefore has graver financial andemotional implications.

However even purely at the mind level, it is not easy to identify what HarvardBusiness review calls "functional talent". Analytical intelligence displayed at the timeof case studies in an MBA does not always translate into creative or practicalintelligence while functioning. Ultimately, money and satisfaction are byproducts ofthe right talent, being there in the right areas.

International HRD consultants Morgan and Banks point out that a combinationof overwhelming desire and ability will see a person reach the top of their field.Stressing that the love for one's work is as, if not more, important than ability, theystress on that the activity **or** work that would makes one feel anticipation andexcitement while going to work and feel fulfilled, challenged, contended andmotivated while at work. Even spiritual gurus have conceded that "Know thyself isone of the toughest things to determine..

(c)   Probing the Inner Self

For the purpose of working from heart, thereare specific heart probing questionspertaining to different psychological tests. Some most pertinent questions which everyperson must ask himselfare:

    (i)   What are the gifts with which I have been blessed but which have been hiddenfrom me or set aside because of fear of failure?

    (ii)   Am I engaged in work that I value or .work that merely pays the bills?

    (iii)   Is my work spiritually and materially rewarding?

    (iv)   **Is** my work my calling?

    (v)   Do I love my work?

    (vi)   What do I **love** to do?

    (vii)   What activities engage my passion?

    (viii)   What are my authentic, natural gifts?

    (ix)   When am I most happy in my life?

    (x)   What am I doing when that happens?

    (xi)   How can I turn those activities into my life's work?

    (xii)   How can't make my work my spiritual practice?

    (xiii)   What is holding me back?

    (xiv)   How can I overcome those obstacles?

Questions pertaining to the mind identify the skill sets in an activity and thenone has to think of how they can be applied elsewhere. A mother running a householdcould use many of the same

prioritizing and organizational skills to manage abusiness. Taking one's particular skills and applying them differently can enable oneto change one's career path.. Personal traits and skills are more important than degreesand qualifications as they reflect what one yearns for and what one is really capableof. So assess your skills and traits and then decide **on** where you can best use them andso find the right career choice for yourself.

6.7   Career Meditation

Nanette Hucknall in her book 'Karma, Destiny and your Career' writes that veryoften young people spend years in occupations that may have' appealed at some timebut turn out to be boring and uninspiring.. One would not like to spend the best yearsof a majority of waking hours of one's life like that and the solution suggested isworth looking int.

Hucknall advocates a type of meditation as a means of connecting with thehigher self as one of the means to overcome this problem. It basically entails takingdeep breaths, relaxing each part from the toes to the top of the head and trying tocenter oneself by linking with the heart center. One has then to visualize, oneself in themiddle of nature - it could be a meadow, a waterfall or a mountain etc.One has thento imagine a wise and loving being in the sun looking down at oneself.

The figure than slides down and appears besides you. Link your heart with itsheart. Then while being focused on the heart chakra one can ask questions like "Whatis my life's work?". One can make a list of occupations or .broad categories, imagineplacing an image of one of the categories in you heart center and ask "If my life'swork is in this category,   please let me feel it in my heart".The heart chakra responds in various ways. It may start to move or pulse in a circularmotion. It could also feel as if it is expanding and emitting warmth. Working on aregular basis may reveal what is the right reaction for you.

One interesting case study that Hucknall states is 25 year old Laura who couldnot decide whether to be a sculptor, a decorator and to pursue something new likeperformance art. On going through the above meditation, it turned out that her workwas to bestructural engineering, something strange for her to even think about. Goingback to school was terrifying but she had no difficulty in taking to a subject likecalculus and her success strengthened her resolve to proceed with her goal.

Other psychologists practice variations of theabove and one hope that mankindwho has been able **to** reach the **moon** and traverse the outer space **so** effectively is ableto attempt an encore with the .inner spaceequally well.

6.8   Self Check Exercise

1.   DISCUSS IN BRIEF THE IMPORTANCE SPRITUAL KNOWLEDGE IN MANAGEMENT

2.   HOW YOU CAN GATHER SPRITUAL KNOWLEDGE? DISCUSS IN BRIEF.

3.   HOW SPRITUALITY HELPS IN REDUCING STRESS? DISCUSS IN BRIEF.

4.   WRITE A SHORT NOTE ON MEDITIATION.

5.   WHAT IS CAREER MEDITATION? WRITE A SHORT NOTE.

6.9   Summary

The knowledge and perspective of the managers needs to be spiritual. I the increasingly materialistic workplace, blind pursuit for materialistic pleasures is making the society devoid of cultural arid humanistic values. If this attitude and trend continues, the 'society would reach to high levels of stress and conflicts arising out of materialistic pleasures. The present state of affairs of the society is one glaring example of the this fact. Therefore, the managers must be trained not only in their technical,

human and cognitive skills, but also in their humanistic and spiritual skills. The top B-schools have understood the importance of this and are talking in terms of developing spiritually enlightened managers, who are above the narrow objectives of increasing shareholders' wealth, but yearn for the well being of the society at large and strive to leave their footprints of being a complete human being and not just a money churner. Therefore, the culture and values, which are taught at the onset of one's education need to be relearnt and put into practice. Such an exercise is no longer a luxury, or a predicament confining to .books, rather it is a pressing need of our times.

6.10 Glossary

- **Career** is often composed of the jobs held, titles earned and work accomplished over a long period of time, rather than just referring to one position.

- **Meditation** is a practice where an individual uses a technique - such as mindfulness, or focusing the mind on a particular object, thought, or activity to train attention and awareness, and achieve a mentally clear and emotionally calm and stable state.

- **Spiritual** person cares about people, animals and the planet. A spiritual person knows that we are all One, and consciously attempts to honor this Oneness. A spiritual person is a kind person.

- **Strategy** is an action that managers take to attain one or more of the organization's goals. Strategy can also be defined as "A general direction set for the company and its various components to achieve a desired state in the future.

- **Stress** is a physical, mental, or emotional factor that causes bodily or mental tension. Stresses can be external (from the environment, psychological, or social situations) or internal (illness, or from a medical procedure).

6.11 ANSWERS TO SELF CHECK EXERCISE

1. For answer refer to section 6.2.
2. For answer refer to section 6.3.
3. For answer refer to section 6.4.
4. For answer refer to section 6.5.
5. For answer refer to section 6.7.

6.12 Terminal Questions

Q.I   Why is it important for the managers to be spiritual In their approach? Givereasons.

Q.2   Explain the importance and steps to gaining spiritual knowledge.

Q.3   "Spiritual approach not only does good to others, but also the managersthemselves." Discuss.

Q.4   How can spiritualism help the managers overcome the stress?   .

Q.5   What do you understand by the following :

   (i)   Working from the soul

   (ii)   Career meditation

6.13 Suggested Readings

1. Boatright JR (1997) *Ethics and Conductof Business,* Prentice Halt, UpperSaddle, New Jersey. 2nd Edition.

2. Fredrick, WC. (1995) *Values, nature and culture in American Corporation.*Oxford University Press, New York,

3. Various volumes of "The Complete Works of Swami Vivekananda, Publishedby Ramakrishna Mission

4. Excellent examples on spirituality and managers is found in the commentary onBhagwat Gita, written by Swami Abnedananda, published by RamakrishnaMission.

Lesson No. 7

TECHNIQUES FOR IMPROVING INNER CAPACITY

STRUCTURE

7.0 Introduction

Modern management concepts, as also ancient wisdom, exhort aspirants topursue excellence but also warn that excessive effort and obsessive emphasis on workcould often prove to be counterproductive. Therefore, the spiritual outlook is aprecursor to the fulfillment of life. However, this is not an easy task because the lustfor materialistic pleasures overshadows the spiritual quest. But those who have anundeterred will to achieve theinner peace also devise the ways to attain the same. Theinner, capacity can be developed and enhanced by hard work and practice. Over thecenturies, Indian wisdom has developed several techniques to achieve inner bliss.

7.1   Learning Objective

There are several techniques, which can be used for improving one's innercapacity. This lesson is devoted to explaining some of such techniques that canenhance the inner capacity of human beings.

7.2   Pranayam

Pranayam term is formed of joining two words pran and ayam. It meansstrengthening and expanding the life force. Pran is the life energy or force, whichempowers all the work of mind, body and

senses. Without pran, our body is dead. Pranis also responsible for keeping our mind and body healthy. When this power getsreduced or blocked, our body is diseased. There are five types of pran- pran, apan,saman, vyan and udan. They are located at different places in our body and perform tokeep it healthy.

Ayam means expanding or strengthening this pran. It is essential for keeping purbody and mind healthy and powerful. Pranayam is important for protecting us fromdiseases, sickness. Correct practice of pranayam will eradicate diseases from roots. Itis very important to understand the methods of pranayam before actually practicing it.

(a)   Method of Pranayam

Use a sheet spread on the floor while practicing pranayam, and keep your back,neck and head straight.

After daily routine in the morning, practice it empty stomach. In case you are doingit in evening, do it at least 5 hours after lunch.

Pranayam mudra is used for pressing nostrils through thumb, ring finger and littlefinger. First and middle fingers are not used.

Inhaling of breath is called purak, holding is called-kumbhak and exhaling is calledrechak. In yoga, exhaling is must before you ᶦinhale.

It is important to hold your breath in pranayam, but during illness, if can bepracticed without holding of breath.

Mulbandh, Uddiyan Bandh and Jalandhar Bandh are important in pranayam. Rectumis held upward in Mulbandh. Uddiyan Bandh is holding stomach inward after exhalingarid Jalandhar Bandh is pressuring muscles of neck and bending chin forward. (Thesebandhs are explained later in the lesson).

In Pranayam, breath is held as per the requirement and released slowly. The ratiobetween purak, kumbhak and rechak is 1:4:2

Person practicing pranayam should eat satvik and light food

7.3   Shitali Pranayam

Sit comfortably in cross-legged position, with eyes closed, inhale deeply, thenexhale. Make your tongue rounded and put it out; inhale deeply through your tongue.Then, do all three bandhas - Jalandhar bandh, mulbandh and Uddiyan Bandh;(Mulbandh- rectum is held upward. Uddiyan Bandh-hold stomach inward andJalandhar Bandh - pressurise muscles of neck and bend chin forward) and hold in yourbreath for as long as you can. Then release all bandhas and exhale slowly through bothyour nostrils. This is called one round of Shitali Pranayam. Do this pranayam 8-10times.

Benefits:

This helps to cure acidity, hypertension, skin diseases and remove impurities inthe blood. It is also beneficial for general fitness and gives a glow to the face. Itspractice in hot summer days gives you a feeling of coolness.

7.4   Sitkari Pranayam

Sit comfortably in cross-legged position, with eyes closed, inhale deeply, thenexhale. Now clinch your teeth together, keep your tongue at the back of your teeth.Now, inhale deeply through your mouth. Then do Jalandhar Bandh, Mulband andUddiyan Bandh. Hold your breath in for as long as

possible. Now release alt bandhasand exhale slowly through both the nostrils. This is one round of Sitkari pranayam.Repeat this 8-10 times.

Benefits:

This pranayam is very helpful in problems like- skin diseases, blood relatedproblems, acidity, hypertension and bad breath. You also feel refreshed and it removesfatigue, lethargy or sleepiness. Practise of Sitkari would help you control even hungerand thirst. It is very useful in summer days.

Caution : For the above two pranayams: Do not practice if you have cough, bad cold,asthma, bronchitis, sinusitis and low blood pressure; also do not practice on cold days.

7.5 Bhastrika Pranayam

Sit comfortably in a cross-legged .position, with eyes closed. Now exhale deeply,then inhale to your maximum capacity with sound and force; then exhale in the sameway. Do this process 30 to 40 times if you can; stop if you begin to feel uneasy.Now exhale completely, and make the pranayaro mudra with your hands, by closing themiddle and fore fingers. Close your left nostril with the thumb of your right hand.Inhale to your maximum capacity through your right nostril. Then do the threebandhas ('Jalandhar Bandh' - pressurise muscles of neck and. bend chin forward,'Uddiyan Bandh[1]- hold stomach inward and 'Mulbandh* - rectum is held upward); andhold your breath as long as possible. Release bandhas and exhale slowly through leftnostril. This is one round of Bhastrika pranayam. It can be practiced 3-4 times.

Beginners should do only the first part of this pranayam (ie the pranaym with bothnostrils) After doing this relaxfor sometime with your eyes closed; till you feelyourself in a state of mind, free of all thoughts.

Benefits:

This **is** the only pranayam which removes all ailments related to the three doshas**(vaat-** pitta-kapha). It is very good for one's mental and physical health. It curesdepression, tiredness, insomnia, phobia and anxiety. It gives one a feeling of calm andpeace. It purifies the five bodies (annamay kosh, pranamay kosh, manomay kosh,

vigyanmay kosh and anandmay kosh). It also awakens the chakras and kundalini, andunleashes one's hidden power.

Cautions.

Do not move while practicing bhastrika. Breath should be taken in through thelungs only, do not inflate your belly. Do not hold your breath if you have high blood**pressure, heart diseases** or neurological problems. Take care to breathe **very** slowly.

7.6 Suryabhedi Pranayam

Sit comfortably in cross-legged position, with eyes closed. Make the pranayama mudra with your right hand and close your left nostril with your little finger and ringfinger. Exhale slowly from your right nostril (called the 'surya nadi'in yogicterminology); and then inhale as deeply as you can, with sound, with the same nostril.Now do Jalandhar bandh and mulbandh, and press your stomach inside. Stay in thisposition as long as possible, then release bandh and exhale very slowly through theleft nostril (called 'chander nari'). This is one .round of Suryabhedi pranayam. Repeat8 to 10 times. Beginners should do this pranayam without holding the breath.

Benefits:

It is helpful in constipation, indigestion, lossof appetite, heart diseases, lowblood pressure, depression, cold & cough, and asthma. It is also a good exercise forcold days. Yogis **in** cold Himalayan region who practiced this pranayam savedthemselves.

Caution:

Do not practice it if you have high blood pressure or acidity, becauseitincreases heat in the body. "

7.7   Ujjayi Pranayam

Sit comfortably in cross-legged position, with eyes closed, inhale deeply, thenexhale. Tighten your neck muscles and make a sound with your closed mouth, whileinhaling. When lungs are full, practice jalandhar bandh, mulbandh and uddiayan bandhwhile holding your breath for as long as you can. (Mulbandh rectum is held upward.Uddiyan Bandh- hold stomach inward and Jalandhar Bandh - pressurise- muscles ofneck and bend chin forward) '

Then release bandh and make pranayam mudra with your right, hand and closeyour right nostril. Now exhale with your left nostril very slowly. This is one round ofUjjayi Pranayam- It can be repeated for'8-10 times. Beginners should do this pranayama without holding the breath.

Benefits:

Clears the throat, removes cough, cures snoring, is beneficial for thyroidproblems. It removes all heart problems and strengthens the heart muscles. Regularpractice of this pranayam prevents all cardio problems. It also improves mental healthparticularly of the nervous system.

Caution:

It is very useful in heart disease, but heart patient needs to practice it withoutholding the breath.

7.8   Bhramari Pranayam

Sit comfortably in cross-legged position, with eyes closed and exhale. Now,inhale, with tightened neck muscles, while producing a noise like the bhawra (malebee), with your mouth closed. Continue to inhale to your maximum capacity and do theJalandhar Bandh, Mulbandh and Uddiyan Bandh ('Jalandhar Bandh' –pressurize muscles of neck and bend chin forward, 'Uddiyan Bandh'- hold stomach inward and'Mulbandh' - rectum is held upward). Hold your breath as long as possible. Thenrelease bandhs, and breathe out slowly through the nostrils while producing a soundlike the bhramari (female bee). Concentrate fully on this sound. Practice it repeatedly. For beginners do simple bhramari. Sit comfortably, keep your back straight, nowinhale to the maximum. Then exhale while producing the sound of bhramari throughyour nostrils.

Fully concentrate on this sound. Close your ears with your thumbs and with themiddle, ring and little fingers close your eyes. Do this process for 3 to 5 minutes.

Benefits:

This pratoayam helps improve mental health. It removes tension, depression,fears, anxiety, stress, insomnia and restlessness. It also boosts one's mental peace,serenity, happiness, improves concentration and spreads a feeling of love. Its practiceenlightens agyan-chakra, which leads to dhyan and samadhi.

Caution: -

Do not hold your breath if you have heart disease or hypertension.

7.9   Narishodhan pranayama

This is also called anuloma-viloma pranayama. Sit in cross-legged position, witheyes closed. With the right hand, close your right nostril with the thumb and exhalefrom your left nostril completely. Then inhale to your maximum capacity from thesame nostril very slowly so that there is no sound.

Now do Jalandhar Bandh followed by Uddiyan Bandh and then Mulbandh.(Jalandhar Bandh - pressurise muscles of neck and bend chin forward, Uddiyan Bandh-hold stomach inward after exhaling and Mulbandh- rectum is held upward.)

Hold your breath inside, for as long as you can, then release the 'bandh' andclose your left nostril with the ring finger and little finger. Release breath very slowlyso that there is no sound, from right nostril. Then again inhale from right as earlier;then exhale with the left.

This is one round of the Narishodhan pranayama. Repeat this exercise in arhythmic manner, with alternate nostril, which will complete a cycle. This can, berepeated for 8-10 times.

Beginners can do this pranayam without holding the breath or doing the'bandhs' for 5 - 10 minutes continuously.

Caution

Heart disease and high blood pressure patients should practice it withoutholding the breath. If you have pain in the neck or back, do not practice Jalandharbandh. Those who are suffering from backache or knee pain, can do this pranayama while sitting on a chair.

Benefits

This exercise purifies 72 thousand nerves in our body, strengthens five pransand adjusts the energy flow in our body. This also helps improve the mind power,memory and concentration. If this is practiced without holding the breath, then it cancure high blood pressure, insomnia, stress; migraine, paralysis, nervous weakness andheart disease's.

7.10   Bandhas

The proper practice of the Bandhas under a Guru's guidance has the effect ofbringing a youthful glow to the practitioners, it brings Sthirta to oneself and a strongself confidence is developed. Basic imbalances which are a cause of most diseasesdisappear and one feels happy and youthful at all times.

There are two kinds of worlds, one the outer or the manifested, the second, theinner or the unmanifested, This un manifested has the ability and power to manifest atwill.. Its potential is unlimited. What has been manifested is only a fraction of what ispossible. This is what our Rishis of the Vedic era discussed and passed down to us tobenefit from.

Is it not so true that whenever we have to find the solution to a major problemwe always "go inwards and ponder? Is it not also true that to become a Buddha (Masterof the Buddhi, here implying the mastery over five senses of touch, taste, hearing,seeing, smell) one has to close one's eyes, and look inwards for ages?

Is it not true that before the atomic bomb was made, the thought first came in the innerworld, and that is what was eventually manifested in the physical? It is doubtless thatthe "Inner World" is real and the physical only a fraction of its reflection.It is most unfortunate that in the modern day world Yoga is synonymous with asanaswhich are further synonymous with exercises. Exercises work from the outer totheinner world, which is not what our Rishis intended. The manifested world is too weak;it's too fragile, and limited. Its effects are too short   lived.A Yogi remains healthy and glowing till his death. Paramhansa Yogananda wasglowing even till a week before leaving his body. This is not achieved by doingcomplicated asanas and exercises. It is done by practices which are internal, whilstother effects

manifest themselves externally. The Mahabandha is one such practice.We will now explain the. four bandhas i.e. Jalandhara Bandha, Uddiyana Bandha, MoolBandha, and the Mahabandha.

(a) Mool Bandha

Sitting in siddha asana, keep your awareness at the perineum, the pointbetweenthe anus and the genitals. Now contract the perennial muscle lifting it up towards thenavel. This Bandha opens the Brahma Granthi.
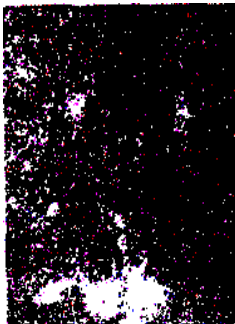

(b) Uddiyana Bandha

It is used to open up the Vishnu Granthi. Sitting in siddha asana exhalecompletely, by pulling the abdominal region towards the spine and then lifting itupwards towards the diaphragm, thus creating the bandha. (if you have strong stomachmuscles then to an observer the stomach might not seem to have gone inside".)

(c)Jalandhara Bandha

Sitting in Vajra Asana and keeping the back erect slowly push your chin downtowards the throat pit forming a lock without putting pressure on the nape and withoutcurving the spine. It helps open the Rudra Granthi.

(d) Jalandhara Bandha

(e) **Mahabandba'**

Sit in Vajra Asana keeping the back straight. Mahabandha is when we do allthree bandhas together starting from the Mool bandha going to the'Uddiyanabandhaand then doing the Jalandhara bandha. When **we release** the bandha we start in thereverse order releasing the Jalandhara first then the Uddiyana and then the Mool bandha.

Bandhas generate the heat inside which is essential for opening the Brahma, Vishnuand Rudra Granthis causing the Kundalini to rise-up the sushumna nadi which isessential for evolution.

Caution:

1. All bandhas should be done when the body is free of any disease, abnormality orinjury, and under the guidance of a Guru.

2. Practice of Mahabandha awakens the kundalini, the symptoms of which only a Gurucan control.

3. The excessive energy produced by Mahahandha should be directed towards,goodcauses.

4. The glow and stability which ft practitioner acquires should never be used to showsomeone else down.

    # Initially all four bandhas have to be done foe 10 seconds each. Then graduallyincreased to one minute. If any discomfort is felt then consult a Guru.

    # Spine has to remain erect in all four Bandhas.

7.11 **Concentration and Silent Sitting**

As one advances in one's realisation and experiences the benefits ofconcentration, one hardly wants to abandon its practice. 'Spiritual techniques inconcentration take. one to the threshold of supremejoy, divine strength, deeperknowledge, and high levels of intuition. Ultimately success in profound concentration**is** a pre-requisite for success in communion with the omniscient. Spirit.

Through concentration, one can draw to the surface, the repository ofexperiences submerged in the subconscious mind. The subconscious mind is our mostobedient serf and carries experiences not only of this life but also of the entire past.Swami Sivananda explained "when we are unable to-solve a problem, be it personal orscientific, we should tell our subconscious mind to do it for us. Approached with trustand confidence, it will provide the right answer. The command mustbe couched invery clear, explicit terms with no ambiguity. If the solution is not elicited after anight's sleep, we may repeat the command at the same time each day, until the.response is forthcoming,"

Comprehensive development, of, the subconscious mind will relieve some of thepressure of the conscious,mind, enabling it to concentrate more easily on noble andwise objectives and practices.

We oft complain about the traumas and trials that manifest in our lives. But veryconveniently we forget that deep down we ourselves are responsible through our ownthoughts and actions for these traumas. We have either been lazy or then simply over-enthusiastic in our uncontrolled thoughts and actions. Increased practices intechniques of concentration will manifest in us the ability to arrest the seed ofunwanted thoughts right at the outset andalso to skillfully guide the raft of our newthoughts.Only then will we be able, with the help of God and Guru to have controlover our destiny and over our own mind; and one who has control over one's own mindcan very definitely also relate with and manifest control over every other mind. Concentration implies great self-control, especially over one's emotions and trueconcentration endows great strengthof mind and of character. It awakens within us aninnate capability to withstand life's sudden and unexpected shocks, be it depression,chaos or other uncertainties. This strength, we must realize, depends not .on materialpower but on mental caliber and poise. To acquire real mental poise, you have toattain wisdom. To acquire wisdom, you have to develop the mind, which is to developthe power of superconcentration, whereby will flow from within the all-conqueringpower of wisdom.   .

The main idea **of** concentration, explained Swami Paramananda (RamakrishnaMission) "is to make our ourselves a channel, so clear, so direct, so unbiased, thatthrough our instrumentality the power of Divinity can flow and accomplish Its greatend. Keep this always in mind." In the Bhagavad-Gita, the concentrated mind of theYogi is compared to the flame of a lamp that does not flicker. "When the mind **is**completely subdued by the practice of Yoga, and has attained serenity, in that state,seeing Self by the self, he is satisfied in the Self alone."

A mind that becomes concentrated enters a new province. Like one who hasdiscovered a chest full of treasure, it canthink of nothing else, "Seeing Self by theself, we are satisfied in the Self alone." Like a musician wholly absorbed in his notesforgets all *about* food, drink and bodily needs, a man of single focus is able to harnessall his energy to the one most essential objective. Concentration is a tremendous forcein society. Through its right use, one is successful in whatever one chooses to do. Butconcentration should not be consciously practiced only during times of need; **one**should constantly keep developing the powers of the mind at all times.

Sri Ramakrishna Paramahansa, the great Master of modern India gives in histeachings a very vivid illustration. Every man, he said, shouldmake a legitimate effortto keep his mind 'in a good, clean, concentrated condition; otherwise it growsunsightly-like a metal vessel, which becomes tarnished if it is not polished every day.A golden vessel, however, does not have to be polished so frequently. So too with ourmind. Once it mingles with the Supreme, it becomes like the vessel of gold and retainsits splendor even when it isnot given any special care,

7.12   Self Check Exercise

Write short note on the following:-

1. Pranayam
2. Shitali Pranayam
3. Sitkari Pranayam
4. Bhramari Pranayam
5. Bandhas
6. Concentration
7. Salient Silting

7.13 Summary

The inner capacity can be attained by practice and the ancient Indian wisdom has developed several techniques for improving the inner capacity. Patanjali is the most famous Indian rishi for having postulated an eight fold path for spiritual upliftment. These principles not only include the exercise of body, but also the practice of mind and action. Amongst the techniques for the development of inner self, pranayam and. bandhs are the most popular and effective. There are several variants of pranayams and bandhs, however, they must be practiced under the guidance of a qualified and experienced guru. Concentration and silent sitting can greatly help in focusing the thoughts and upliftment of the individuals to higher levels of consciousness. However, the wandering mind is the most difficult entity to be controlled and it takes a lot of hard work before the same can be attained.

7.14 Glossary

- Bandhas and Mudras are advanced techniques in Hatha Yoga and are used mainly forculturing of emotions. Several types of muscular contractions, called bandhas (pronounced buhn duh,and meaning to lock) are used in Hatha yoga, both in pranayama breathing and asana practice.

- **Concentration** refers to the amount of a substance per defined space. Another definition isthat concentration is the ratio of solute in a solution to either solvent or totalsolution. Concentration usually is expressed in terms of mass per unit volume.

- **Inner** strength, also called atmabala, is the strength of the soul. It is the core strength of aperson, while mental strength is simply the strength of the mind. ... We have minds, which we use forfeeling, thinking and willing. Strong inner strength gives us immense benefits.

- **Pranayama** is control of Breath". "Prana" is Breath or vital energy in the body. On subtle levelsprana represents the pranic energy responsible for life or life force, and "ayama" means control.So Pranayama is "Control of Breath".

- **Salient** refers **to** anything (person, behavior, trait, etc.) **that is** prominent, conspicuous, orotherwise noticeable compared with its surroundings. Salience is usually produced by novelty orunexpectedness, but can also be brought about by shifting one's attention to that feature.

7.15 Answers to Self Check Exercise

1. For answer refer to section 7.2.
2. For answer refer to section 7.3.
3. For answer refer to section 7.4.
4. For answer refer to section 7.8.
5. For answer refer to section 7.10.
6. For answer refer to section 7.11.
7. For answer refer to section 7.11.

7.16 Terminal Questions.

Q.I   Explain Patanjali's eight-fold path to the development of the inner self.

Q.2 What do you understand by pranayam?. What are the precautions to be followedwhile practicing pranayam?

Q.3 What are various types of pranayaro? Briefly explain the techniques ofpracticing them."

0.4 What are bandhs? What is their, need and importance? What cautions should beexercised while practicing bandhs?

Q.5 Why is it important to concentrate the mind? How can the mind beconcentrated?

7.17 Suggested Reading

1. Light on Yoga: The Bible ofModern Yoga - by BKS Iyengar and YehudiMenuhin, Pub. Schocken.

2. Ashtanga Yoga - The Practice Manual by David Suvenson, Pub. Ashtaga YogaProduction.

3. Anatomy of Hath Yoga byDavid Coulter, Pub. Body and Breath.

4. Stress and its management by Yoga by K.N Udupa and RC Prasad, Pub. MotilalBnarsidas.

Lesson No. 8

SPIRITUALITY AND WORK

STRUCTURE

8.0   Introduction

Ever since his existence on earth, man has been overwhelmed with several basicquestions - who am I, from where I have come and why have I come. Many rishis havetried to give different answers. Having reached at the pinnacles of material success,the Indian rishis realized the futility of pursuing the perishable material gains andthen made their way towards the inner self. However, in the market led economy oftoday, the inner journey seems to be losing the track. The people are directed outwardand make unsuccessful attempts to seek bliss. The people occupying key positions inthe corporate sector are ones, who feel the highest levels of loneliness. Therefore, it isimportant that they understand the need for imbibing a spiritual outlook in theirapproach and actions.

8.1   Learning Objective

Mere working for gaining material pleasures is one of the lower levels ofthinking. It is the spiritually guided materialism that can show path to the managers toundertake their duties with humility and sense of service. This lesson focuses on howspirituality can be enshrined into the everyday work.

8.2   Action, Guided by Spirituality

Possibly, the best description of action *(karma)* and its impact on the mind isdiscussed in the Bhagwatgita. While explaining various paths to attain salvation andinner bliss, Krishnadoes not advocate renunciation from the world. Rather, Gitapreaches that spirituality isthe fulfillment of human life and not negation of it. Nobeing can remain without-actions. Every moment, we all are doing our

actions. Forevery, action that we do, there is a reaction. The good actions yield good fruits whilethe bad actions lead to bad results. Depending upon the nature of action, the personshave to bear the fruits and this commences the endless cycle of birth and death.According to Hindu philosophy, man comprises of two entities - the atman or theunmanifested immortal self and the body, 'which we can feel and touch. At the time ofdeath, we leave our body but the atman remains andbears the fruits of our actions.Therefore, there is quite a dilemma of getting entangled in the endless cycle of birthand death. The only means to getputof this cycle is 4o the actions without gettinginvolve in them. Such an action does not bind the persons into the endless cycle ofbirth and death and one becomes free and librated soul.

8.3   Dilemma of Bhagwatgita

Those who disagree with the teachings of Bhagwatgita say that if a person doesnot getinvolved into the actions, then, this is against the very concept of management.Management entails planning, organising and finally controlling activities, each ofWhich is directed towards the achievement of the objective. If we are to shun the veryobjective, then the whole management theory comes under questionmark.

The answer to such a doubt is that the detachment of action from result does notimply inaction. Rather, it acts as a buffer against the negative andpositive feelings,whichmay emerge in the mind as a consequence of any action. **It** is this negative orpositive state of mind, which deters from the objective as we get carried away in theemotional sways occurring out of this. Detachment concentrates all the energy towardsthe attainment of objective. So, it does not upset management, but strengthens it.

It is noteworthy that Bhagwatgita criticizes bothg positive as.well as negativethoughts. Both of them are the sources of bondage- If the negative thoughts are thechains of iron, the positive thoughts are the chains of gold. Those aspiring for thepinnacle of' success have to rise above both these bondages and concentrate theirenergy to attain the objective. In the battlefield of Kurukshetra, Arjun was on theverge of psychological collapse. Bhagwatgita did not deter him from fighting, but'reminded him of the rightful duty, which is the right of every individual. Thepractitioners of management have to act like Arjun and work for the fulfillment of theobjective and not be deluded by the smaller gains or losses.

Such a philosophy is in line with the lessons of strategic management where thestress is on the success of the strategy and not being confined to the smaller leveltactics. All the processes are directed towards the achievement of the objectives andthe task of the top management is to coordinate between these managerial componentsso that the resources are not wasted andthe organization gets carried away from theachievement of the objectives.

8.4   Concentrating the Mind

Through concentration, one" can draw to **the** surface, the repository ofexperiences submerged in the subconscious mind. The subconscious mind is our mostobedient serf and carries experiences not only of this life but also of the entire past.When we are unable to solve a problem, be it personal or scientific, we should tell oursubconscious mind to do it for us. Approached with trust and confidence, it willprovide the right answer. The command must be couched in very clear, explicit termswith no ambiguity. If the solution 'is not elicited after a night's sleep, we may repeatthe command at the same time each day, until the response .is forthcoming.

(a)   Comprehensive Development of Subconscious

Comprehensive development of the subconscious mind will relieve some of thepressure of the conscious mind, enabling it to concentrate more easily on noble andwise objectives and practices.

We oft complain about the traumas and trials that manifest in our lives. But veryconveniently we forget that deep down we ourselves are responsible through our ownthoughts and actions for these traumas. We have either been lazy or then simply over-enthusiastic in our uncontrolled thoughts and actions. Increased practices intechniques of concentration will manifest in us the ability to arrest the seed ofunwanted thoughts right at the outset and also to skillfully guide the raft of our newthoughts. Only then wilt we be able, with the help of God and Guru to have controlover our destiny and over our own mind; and one who has control over one's own mindcan very definitely also relate with and manifest control over every other mind.

(b)   Concentration and Self Control

Concentration implies great self-control, especially over one's emotions and trueconcentration endows great strengthof mind and of character. It awakens within us aninnate capability to withstand life's sudden and unexpected shocks, be it depression,chaos or other uncertainties. This strength, we must realize, depends not on materialpower but on mental caliber and poise. To acquire real mental poise, you have toattain wisdom. To acquire wisdom, you have to develop the mind, which is to developthe power of superconcentration whereby will flow from within the alt-conqueringpower of wisdom.

The main idea of concentration, explainedSwami Paramananda of RamakrishnaMission is to make our ourselves a channel, so clear, so direct, so unbiased, thatthrough our instrumentality the power of Divinity can flow and accomplish Its greatend. Keep this always in mind." In the Bhagavad-Gita, the concentrated mind of theYogi is compared to the flame of a lamp that does not flicker. "When the mind iscompletely subdued by the practice of Yoga, and has attained serenity, in that state,seeing Self by the self, he is satisfied in the Self alone."

A mind that becomes concentrated enters a new province. Like one who hasdiscovered a chest full of treasure, it can think of nothing else. "Seeing Self by theself, **we** are satisfied in the Self alone." Like a musician wholly absorbed in his notesforgetsall about food, drink and bodily needs, a man of single focus is able to harnessall his energy to the one most essential objective. Concentration is a tremendous forcein society. Through its right use, one is successfulin whatever one chooses to do. Butconcentration should not be consciously practicedonly during times of need; oneshould constantly keep developing the powers of the mind at all times.

8.5   Teachings of Ramakrishaa Paramhans

Sri Ramakrishna Paramahansa, the great Master of modern India gives in histeachings a very vivid illustration. Every man/he said, should make a legitimate effortto keep his mind in a good, clean, concentrated condition; otherwiseit growsunsightly-like a metal vessel, which becomes tarnished if it is not polished every day.A golden vessel, however, does not have to bepolished so frequently. So too with ourmind. Once it mingles with the .Supreme, it becomes like the vessel of gold and retainsits splendor even when it is not given any special care. Meditation serves as amedicine for stress and provides sound mental health.

Stress can create havoc in our lives as it can lead to mental and heart ailments. Inorder to deal with it scientifically and practically, we must first identify the variousfactors that cause stress.

8.6   Teachings of Vishwas

Swami Vishvas Ji explains; "Stress is a mismanagement of time! When we spendtoo much time in the past or future, it steals away our lovely present moments. Apreoccupied, mind can never be at

rest. Traveling into the past or future can help uslearn from past mistakes or set goals and visions for the future. But if we make thepast or future our permanent home - the problembegins!

Unnecessary Thinking

Unnecessary thinking is the prime reason for stress. We should travel into thepast or future but we should live in the present. This is the best and the most .directway to avoid stress.

Over Ambition

Another major factor, that leads to stress is over "ambition. The over ambitiousmind wants to build Rome in a day - if we don't get the desired results at that point intime, it leads to more misery than ever before. Ambition can lead us to our goals butover ambition simply robs us of our sense of acceptability. If one does not learn to behappy 'now', how will one be happy in the future?

Sometimes it is the words *of* others that lead to hurt and sufferings. It could bethe boss at work or family and friends passing unpleasant or unreasonable remarks -the need is to know where to draw the line. We may correct people on the surface andstop at that! But if we continue with a never ending postmortem as 'why such wordswere said, what did I do to deserve it, was it right on the other'spart to say it, I do somuch and is this what I get in return...' leading to a whirlpool of thoughts that we findunable to get out of. The mind is full of .thoughts of others and the other is hell for us!**It** results in unmanageable stress."

The external factors may not be in our control. But how we choose to react tothem definitely is! Meditation builds this practicality.

(a)   Stress and Meditation

Meditation is a powerful medicine for the reduction of stress, high bloodpressure, hypertension, insomnia and more. It lowers stress hormone levels and altersbrain wave patterns reflective of a calm, composed and relaxed mind-body state.

(b)   Vishwas's Teachings on Meditation

Don't Worry - Be Happy' is an important prescription for good health, that canbe achieved very easily through Vishvas Meditation, Meditation cleanses the mind,releasing all physical and emotional stress of your life, and opens the floodgates forlove, contentment and ultimate personal joy that is ever waiting to unfold itself in theUniverse for You!

On the more physical level, it is a fitness for the whole self as it increasesvitality and promotes self- healing, strengthening the immune, and digestive systems,increases resistance to aches and pains in the body, rejuvenates the heart and lungsetc. As Swami Vishvas Ji says, "Meditation creates, calms, strengthens and energizes.Given a restful period of time in which to regroup, the body tunes and realigns itselfthoroughly."

Thewords 'Meditation' comes from the word 'Medication' or 'Medicine' andthat means 'To Cure'. Meditation is a powerful ally in the healing of stress andrecovery. Paradoxically, it is the mind thatboth creates stress and is affected by it.Whenever you feel overwhelmed bystress, focus your awareness on how the bodyreacts. Do not try to meddle with anything yet. Simply observe. Does your heart beatfast? Have you lost interest in work? Have you lost your appetite? Do you havebutterflies in your stomach? Is your mind racing fast? These are natural responses atthe body to stress! Vishvas Meditation is highly effective in minimizing theseresponses so that they don't lead to chronic illnesses,

(c)   Countering Stress

Here are some effective ways to counter stress.Turn your attention completely tothe- cause of stress. Consider how you could modify your thinking about the event.Consider what happens when you

let the mind run wildly? Does it lead to anysolution? If the answer is no, do a quick version of Vishvas Meditation - this will putyour life in perspective, make your priorities clear and stop the incessant chatter inyour brain.

Meditation is a process of becoming a witness to the inner phenomena wherethoughts gradually stop overpowering you. It develops immunity against stress,restoring the body to its normal Operating conditions. For a quick reduction in stress,increase the length of meditation- Expand your awareness day by day. It will give.more balance and harmony to your life and you will become internally more sensitiveand self- awake.

As Swami Vishvas Ji says, "Meditation does not improve your soul. Your innerself is already pure and perfect. What you are improving is your ability and prudenceto recognize that perfect soul which is sometimes difficult to see, buried underphysical and emotional layers - but it is there and it has great potential. When yourealize it, manifest it, then it will flow out of you andspread around you. Then you are truly free from all bondages, negativities and identifications."

8.7   Osho's Technique for Prayer   .

Qsho has combined prayer with meditation. For him prayer is not asking, prayeris merging with cosmic energy. Let it pass through you and you remain empty.It is best to do this meditation at night, in a darkened room, just before going to sleep;one must sleep immediately afterwards. Or it can be done in the morning, but it mustbe followed by fifteen minutes of rest. This meditation gives best results if done to thetune of music specially designed for it by Osho.   .   '

(a)   Method

Raise both your hands towards the sky, palms uppermost/head up, just feelingexistence flow **in you.** Asthe energy flows down your arms *you* will feel a gentletremor - be like a leaf in a breeze, trembling. Allow it, help it. Then letyour wholebody vibrate with energy, and just let whatever happens happen.You feel again a flowing with the earth. Earth and heaven, above and below, yin andyang, male **and** female **- you** float, you mix, you drop yourself completely. You nolonger exist. You become one..merge. After **two** to three minutes, or whenever youfeel completely filled, lean down to the earth and kiss the earth. You simply become avehicleto **allow** the divine energy, to unite with that of the earth.

These two stages should be repeated **six** -times so that each of the chakras canbecome unblocked. You may do it more than six times too, but not less, else you willfeel restless and unable to sleep. Go into sleep in that very state of prayer. You willflow with it, falling into sleep. That will help greatly because then the energy willsurrund you the whole night and it-will continue to do its work. By the morning youwill feel more fresh than you have ever felt before, more vital than you have ever feltbefore.

8.8   Power of Mind

The man who has daily inured himself to habits of concentrated attention,energetic volition and self-denial in unnecessary things will stand like a tower when everything rocks around him arid when his softer fellow-mortals are winnowed likechaff in the blast.

Concentration on your Higher Self (the soul within) will encourage detachmentand detachment will lead to power. Everything in creation (as we understand it) isinfluenced by the law of magnetism. The law of magnetism teaches us that whateverwe concentrate upon, we draw to ourselves. If we focus on goodness, our life can be agarden of happiness; if **we** concentrate on wealth, **we will** draw wealth to ourselves.

Success in **life** presupposes the power of concentration. Just as a magnet drawsto itself iron filings and not rice grains, so top, the quality of our focused thoughtswill create a dynamic but silent power within that will find us placed in situations akin**to** the nature of our thoughts. If we think 'good health' and with faith, and belief'embed this deeply within our minds over a sustained period of time, we will graduallycreate for ourselves situations and an environment, which will be conducive to goodhealth. Yet as **we** understand the workings of this power , it is essential that we notmisuse power and that we be more involved in purifying our desires so, that all that weseek only be bathed in the hue of .wisdom and righteousness. Before we choose wealways have **an option,** but once chosen, each action will bring forth a concomitantreaction.

Each of us is born with a certain degree of latent developed, concentration, butthe more we are aware of the existence of this power, and the more we seek toconsciously use it, the more will we actually develop it. Men of success are men ofconcentration. Nothing of essence in life is achieved without concentration.

Be it In prayer, business, sport, artor healing, concentration is the real keywhich helps one harness one's inner divine potential. Concentration aids you indrawing more of the life energy into your physical self and thereby raising your levelof existence to higher layers of awareness. As you spiritualise your consciousnessthrough Guru-channeled techniques of concentration, your energy pattern becomesmore vibrant and pure, ushering all round tranquility and calmness into the temple ofyour mind.

With good concentration one can fulfill a task in virtually half the time and withdouble the accuracy of an average person. Paramahansa Yogananda said that **we** shoulddo our interesting and enjoyable duties with all our heart and .the uninteresting oneswith our deepest attention. As we concentrate with will power on the task at hand, welearn to shut out unnecessary disturbing thoughts, doing nothing haphazardly. Themind thereby attains the ability to be one-pointed. The greatest power, rememberalways, is lodged in the fine, never in the coarse.

When one is able to lift a heavy object with muscles flexing, we appreciate thephysical strength and the look and feel of the muscular part but we must remindourselves that the power to lift comes not from the muscles but from the life energywithin, which in turn is drawn by the power of will and concentration. The greater thewill and the more focused one's thoughts', the greater will be the inflow of the lifeforce.

Each thought that we think forms a pattern in our brain cell grooves. Thesepatterns then determine what our future patterns of existence wilt be. If we wish tochange the nature of the existent (past) patterns or if we seek to create desiredpatterns (circumstances) it is vital to understand the workings of the science ofconcentration. Though any, sincere practice in concentration may seem arduous andboring at the outset, after some time, internal interest is definitely developed.

8.9   Self Check Exercise

1.   Write a short-note on Karma.

2.   Discuss in brief about concentration.

3.   Write a short-note on teachings of Ramakrishna Paramhans.

4.   Discuss in brief teachings given by Swami Viswas.

5.   Give a brief explanation of Osho's teachings.

6.   What do you mean by Power of Mind? Discuss in brief.

8.10 Summary

The platitude before the flowering is only natural as new forms of mental thought seek to erase typical thought habits of the past. Evil and harmful habits are what we have gifted ourselves through concentrating repeatedly on the wrong thought patterns and now if we are to be rid of them, it is necessary to concentrate on the opposite. For example, if we have a habit of biting our nails, we must concentrate on seeing ourselves as living without any trace (even in imagination) of that habit. We must see only the goal, and the obstacles will fall off by themselves. With the coming of His Divine light, the-darkness of eons can melt away.

8.11 Glossary

- **Ethical dilemma** is referenced in dialogue between Krishna and Arjuna. Arjuna is afraid thatas they prepare for war, he will lead the battle, and thus possibly killing his own family and friendsfighting with him, as well as against him.

- **Spirituality** is a broad concept with room for many perspectives. In general, it includes asense of connection to something bigger than us, and it typically involves a search for meaning in life.As such, it is a universal human experience—something that touches us all.

- **Power of mind** is part of the creative power of the Universe, which means that your thoughtswork together with it. You are a manifestation of the Universal mind. When you repeat the samethought over and again, in one way or another, this mighty power helps you make your thoughtscome true.

- **Teachings of the Bhagavad Gita**includes a Pandava brother Arjuna loses his will to fight andhas a discussion with his charioteer Krishna, about duty, action, and renunciation. The Gita hasthree major themes; knowledge, action, and love. I. The Bhagavad Gita; text, context, andinterpretation.

8.12 Answers to Self Check Exercise

1. For answer refer to section 8.2.
2. For answer refer to section 8.4.
3. For answer refer to section 8.5.
4. For answer refer to section 8.6.
5. For answer refer to section 8.7.
6. For answer refer to section 8.8.

8.13 Terminal Questions

Q.I What is do you understand by spirituality? Is it against materialism? Givereasons?

Q.2 Write an essay on the relevance of Bhagwatgita in management.

Q.3 How does spirituality help in concentration of min4 and coping up with success?

Q.4   Explain the teachings of Ramakrishna Paramhans in the context of theirapplications in management.

Q.5   Briefly explain the meditation techniques advocated by Vishvas and Osho.

8.14 Suggested Readings

1.   Spirituality and Ethics in Management by Laszlo .Zsolnail Pub. Springer.

2.   Human Values in Management (CSR Series) by Ananda Dasgupta. 'AsbgatePublishers.

3.   Transformational Leadership: Value Based, Management for IndianOrganisations, by Shiv Ganesha Bhargava, Pub. SAOE Publishers.

Lesson No. 9

DOMINANT INDIAN VALUES
AND ORGANISATIONAL EFFECTIVENESS

STRUCTURE

9.0   INTRODUCTION

9.1   LEARNING OBJECTIVE

9.2   PRESENTATION OF CONTENTS

9.3   KARMA

9.4   GLOBAL APPROACH AND SOCIAL RESPONSIBILITY

9.5   PATANJALI'S EIGHTFOLD SYSTEM OF YOGIC PRACTICE

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9.12   TERMINAL QUESTIONS

9.13   SUGGESTED READINGS

9.0 Introduction

Since the time immemorial, India has shown light to rest of the world. In theancient times, vedic scriptures had given the humanity,the message of making humanlife most enjoyable and blissful. In India, enjoyment is not confined to acquiringmaterial comforts, by any means (fair or foul, as is the thought in some parts of theworld). Rather, enjoyment extends much beyond the worldly and sensual pleasures andculminates to its highest form in the form of bliss. It is noteworthy that in teir questfor the unmanifested, Indians have not ignoredthe success in material life. No IndianGod has ever renounced anything. Rather, the concept of the idol worthy of beingworshipped is for the one who is supreme in all respects. He, is mighty, has all thematerial things in possession, is beautiful and attracts the mind of all. The Indianphilosophydoes not distinguish between the Supreme Self and the individual soul andclearly believes that ultimate unity with the Supreme is possible. Therefore, theactions of the seekers must be such that they do not deter one from this ultimate unity.In corporate settings, doing rightful duty is the most important action, which amanager must do, but not at the cost of the society and the mankind, to which, s/hebelongs. There are several prescriptive and normative discussions in Indian philosophythat guide the human beings.

9.1Learning Objective

India has always, shown path to rest of the world. Over the centuries, Indianthought has guided the humanity to strive for the best, keeping a spiritual perspective.This lesson shall explain how

competing goals of material success versus spiritualupliftment can be integrated in organisational context.

9.2 Presentation of Contents

Indian thought has always shown light to the rest of the world. Since ages, rishishave developed several schools of thoughts that guide the people to rightful action.Since ages, India has worshipped success, although the indicators of success have beenchanging from time to time. In the yesteryears, wealth and physical strength were theprime indicators of success, however while acquiring these, people did respect thenormative behaviour, as enshrined in the philosophical texts. Some of the dominantIndian thoughts forthe managers are contained in the following discussion.

9.3 Karma

Karmaor the rightful and dutiable action is the prime foundations of the Indianphilosophy. As early as the first century AD, when the Upanishads are believed tohave been written, Isa-Upnishad says:

Kurvan eva iha karmani, jijiviset satam samah;

Evam tvayi, nare ilah, na asti karma na lipte nara. (Isa, 2)

Verily by doing the rightful actions, one should wish to live for a hundred years.For you, there is no alternative mode of life, but to perform actions without gettingattached

This shloka clearly says that one should strive to have a long and fulfilled lifeby performing the rightful actions. Rightful actions establish the unity of karma withgyan, i.e., knowledge. Without proper gyan, it is not possible to perform the rightfulactions. Therefore, the paths of knowledge andactions are but two sides of a coin.Once cannot perform any action without knowledge and knowledge without action isalso a meaningful entity.

In Bhagwatgita also, Lord Krishna has reiterated the importance of karma timeand again. However, rightful karma must be completely detached from the lust of thefruits. It is this lust, which is the root cause of all evil and prompts people to takewrongful path to success. Such wrongful actions lead to wrongful consequences andthe individual soul gets entangled in the endless cycle of birth and death. The onlyviable means to get out of this cycle is **to** perform the actions, without gettingoverenthusiastic with the result.

For a manager, setting the objective isthe first activity, which is followed bythe managerial functions, beginning from planning and culminating with control. Eachcontrol must lead to feedback, which should be processed to reassess the objectivesand deciding upon the proper course of action. The progression of this cycle ispossible only when the manager analyses the feedback objectively. If he is attached tothe objectives setat the first instance, he may resist all attempts to reassess them. Hewill be obsessed with the initial thoughts as he will get attached to his own values andactions. This will deter him from analyzing the changing business environment andtaking the proper action, thereby defeating the very process of strategic management.

Critics often misquote Gita as being antagonistic to the managerial processes.However, the arguments and the discussion above must make it clear that gettingdetached from the results is to bring about objectivity, ensure receptivity to properfeedback and performing the properly chosen path for action. In the battlefield, ofKurukshetra, Arjuna was all set to renounce the world' and go to Jungles formeditation. At this juncture, Lord Krishna bestowed upon him the knowledge ofBhagwatgita and made it clear to him that when an action is performed without anypersonal benefit add attachment, then

one does not bear the fruits of such actions.Therefore, a manager who rises above the individual gains is the rightful manager,who will consider the benefit of all the stakeholders.

9.4   Global Approach and Social Responsibility

Indian thought has always been global in its approach. Some might say thatglobalization of business and cultures is a recent phenomenon, but Indians Have'advocated such thoughts since ages. With the basic paradigm of oneness of the soul, atrue believer of Indian thoughts would never see any dichotomy between his own selfand the others. So widespread is this sense of unity of soul that Indian scriptures talkof the unity of all life forms and not confining to only human beings.

Sarvebhavantu sukhinam.sarve bhavantu niramayah;

Sarve bhadrne pashyqnti, ma karmafalam bhavantu.

The above shaloka prays for the well being of all the life forms and prays thatall must be free from the sorrow and illness and all should see no evil in others. Bysuch thoughts, one rises above selfishness. Selfish action is a big bondage. It **is** alsosaid that:

Durena hyavaram karma buddhiyogaddhananjaya;   ,   .

Buddhau saranam anviccha krpanah phalahetavah.(Gita 11,49)

This shaloka means that work done withselfish desire is far inferior, O Arjuna,to that done with a detached reason. Take reguge in this detached reason. Smallminded are they who are motivated by selfish" results.

This shaloka clearly advocates one to rise above oneself. Such an approach willmake the actions of the managers more socially responsible. They will not confine toprotecting the interests of the shareholders only.' Rather, they would understand thatthere are many other stakeholders in a business system.

A manager with a socially responsible, perspective will give the "best product tothe customer at the right price. He would, not exploit the human resources who workfor the organization. He would pay his taxes honestly to the government. He would notutilize the resources to the extent that they damge the ecosystem of the earth. Such amanager would build proper systems for environment protection. Therefore, all theactions of such a manager would contribute to fulfilling the social responsibility.

9.5   Patanjali's Eightfold System of Yogic Practice

The Indian rishis have spent their lives to practice and attain the inner bliss.The wisdom gathered over millenniums of hard work has yielded the results and theIndian scientists of the spiritual science have developed several techniques that can beused to develop the inner capacity. A very practical approach has been advocated byPatanjali, an 'ancient Indian rishi. He has proposed an eight fold path, which can bepracticed in the daily life. This path establishes a unity between the material goals andthe spiritual goals as well because they purity the mind and the action resultingthereof. The eight basic edifices of this paradigm are as discussed below.

These are explained in the following discussion.

(a)   *Yama* (Behavior Controls)

All our behavior should be basedon a disciplined approach when weinteract **with**others. There arefive behavioral controls as postulate by sage Patanjali. These are:*Ahimsa* (Non-violence) *Satya* (Truthfulness) *Brahmachaarya* (Celibacy) *Asteya*(Non stealing) *Aparigraha* (Non-covetousness) These

five behavior controls have to**be** followed by the Sadhaka (Yogic practitioner) with strong dedication anddiligence.   .

(b)   *Niyams* **(Rules and regulations)**

All our interactions require a degree of purity, acceptance and surrender. SagePatanjali detailed five '*Niyams*' as under:

i.   Maintain .cleanliness in body and speech.

ii. Be Content with what you have

iii. Perform austerities

iv. Study the Scriptures regularly

v.   Surrender every action of yours to the Universal Spirit

These five regulations help you to achieve purity in body and mind, making youmorally and spiritually fitto take up the yogic pathway to enlightenment.

(c)   *Asanas* **(Body Postures)**

The body is a 'storehouse' for mental and spiritual energy. It must be thereforekept in proper shape through correct posture. Sage Patanjali advocates a posture,which is comfortable to the physical body. A cross-legged posture with the spinalcord kept straight.

(d)   *Pranayam* **(Breath control exercises)**

Breathing affects your mental state. Likewise your state of mind affects yourbreathing. For instance, when your mind is emotionally perturbed you will noticethat you breathe faster than normal. Similarly, after running for a distance, there israpid breathing, and you will not be able to concentrate the mind for, a while. SagePatanjali advocates a deep, slow and rhythmic breathing pattern. The process is asunder; Breathe in deeply for a few seconds Hold the breath for a few secondsBreathe out again tor a few seconds Now wait for a few seconds Repeat thisprocess (from S. No. 1) again. This type of slow rhythmic breathing gives yourmind, a control over the senses. Simultaneously inducing a feeling of relaxation tothe body and improving mental concentration to a great extent. The effects can bepractically felt, when you practice it regularly, over a period of time.

(e)   Pratyahar **(Control of senses)**

Control of senses can be through three ways: Absence of desire for sense objects,Enjoying sense objects strictly as per scriptural injunctions. A strong sense ofdetachmentBut according to sage Patanjali, it is not merely the absence of desirefor sense object, or mere detachment, but a complete absence of any awareness ofthe object itself! So, even though the object is present, the mind should be firmlyfixed to give any attentionto the sense objects.

(f)   Dhaaranaa **(Concentration)**

When the body, mind and breath are under control, by following the earlier steps,then you can start fixing your attention at one place. Different commentaries onSage Patanjali's yoga *sutras* advocate different ways of fixing the gaze.Butprimarily, for improving your concentration, you should sit in a quiet place tryfocussing your gaze on a *jyoti* (light e.g. candle flame) or a suitable object. Forimproving the concentration, you should keep bringing the mind back to that objectinspite of its natural tendency to wander away, as soon and as many times as isrequired and the ultimate objective is to attain sustained and fixed attention at will.

(g) *Dhyan* (Meditation)

Dhyan is the final step towards samadhi. A manager **must** have **"the ability to concentrate on** his actions. A stable mind will be able **to analyse the consequences** of the actions and establish a proper control between the results accruing out of the actions. Therefore, dhyan or proper meditation can greatly improve the managerial capability of the managers. Many B-schools are advocating the lessons on meditation to develop the powers of mind.

(h) Samadhi (Mergence)

This is the spontaneous final union of the individual soul with the Oversoul or God or Universal Spirit. The *sadhak* (spiritual practitioner) forgets his individuality and external environments and gets deeply absorbed into the cosmic wholeness with an intensity which encompasses his whole being.

Although this might sound to be impractical from the perspective of management, but unity of a manager with the system where he functions would lead to the ultimate bliss, where all the stakeholders would bear the fruits of managerial action. Therefore there is a clear symbolic meaning attached to *Samadhi* in the managerial paradigm.

9.6 Advantages of Patanjali's Eightfold System

Modern management concepts, as also ancient wisdom, exhort aspirants to pursue excellence but also Warn that excessive effort and obsessive emphasis on work could often prove to be counterproductive. It is a common observation that in many cases, a 'plateau' is reached, when, try as one may, no progress would be possible. During such situations, a diversion or a 'cooling off would help to break the ice.

The rational and scientific explanation to the above phenomenon states that the route to the desired objective is riot always straight and may need detours when the conscious, subconscious and the unconscious are allowed to rest and 'cool off. Creativity then flowers forth in the right manner and time.

Many great inventions, which are products of this phenomenon include Archimedes' principle (as it occurred to the over worked inventor, as he relaxed in the tub), law of gravity (as it struck **Newton when he** reposed under the tree and watched the apple fall) or the structure of benzene (in the manner it was revealed: to Kekule in his dream, of six snakes). Creativity in all aspects of human endeavor is best brought out when the creative mechanism within is allowed to 'hasten slowly' through this 'cooling off. Bereft of such sojourn to .peaceful pastures, physical and mental burn out could be the inevitable outcome.

The science of yoga, through its injunctions on right .performance of postures (asana) offers guidelines on adopting the right approach in the above regard. Doing an asana with enduring comfort, **as** exhorted by Patanjali in Yoga Sutras (2, 46.) is also followed by releasing **the** effort, by dwelling on the peace of the infinite (2, 47). It is then that obstacles and conflicts are dispelled (2, 48). Maharishi Mahesh Yogi refers to this peace residing within too, as the state of least excitation, which is the field of all possibilities. The technique of yoga nidra, evolved by Satyananda Saraswati, also bases itself on one's wish power, (sankalpa), being conceived of in this state **to** enable it to fructify. Right guidance unfolds at every stage, including on obtaining the right approach and attitude, so important to eventual fulfilment of one's objective. This also presupposes the need to slacken one's effort, to set his sights lower and to resort to the needed diversions - at the right time and in the right manner.

9.7 Gandhiji's Approach to Modern Day Conflicts

Mahatama Gandhi is accepted **as** the biggest of the modern sages, after Buddha. Therefore, his thoughts on Indian values can greatly help in resolving the modern day conflicts. Gandhi recognized the

potentiality of various kinds of conflict as occasionsto contemplate over the confirmed problems and also as opportunity to search peacefulmeans to resolve them, because of his positive attitude.He knew very well that theprocess of conflict resolution involved painstaking task of restructuring the presentworld by liberating human mind from dogmatism of various kinds such as economicand political barbarism, religious bigotry etc. To achieve simultaneously the negativeaim of conflict - resolution and the positive aim of establishing peace, Gandhipropounded his philosophy of peace. The **need** of ours **is** to proclaim again and againthe significance of Gandhi an pacifism to solve crucial problems of conflicts andviolence.

To prevent structural violence, **Gandhi** proposed the theories with ideals ofSatyagraha, Sarvodaya, Swaraj, Swadeshi, Bunivadi Talim, Decentralization ofPower, and wealth. Trusteeship, social Harmony & communal unity, Economicequality, Sarva Dharroa Sambhava, Democracy of Enlightened Majority etc.Gandhi's approach had always been Holistic as human life is a synthetic whole,which can not be divided into watertight compartments of social, religious, politicallife etc. Following points show the salient features of Gandhian pacifism. Gandhi'sPhilosophy of Peace:

1. Moral Crisis

    Solutions: Non-violence Ashram, Anasakta Karma.

2. Religious Fundamentalism

    Solutions: Sarva Dharma Sambhava, Tolerance, Respect towards all Religions

3. Educational Reform

    Solutions: Nai-Talim Adult. Education

4.Social Disturbance   ,

Solutions: Removal of Untouchability, Communal Unity, Sarvbdaya. Uplliftment of Women, Prohibition, Service of Backward Classes, Village Sanitation.

5. Political Conflicts

Solutions: Swaraj, Decentralisation of Power. Democracy of Enlightened Majority

6.Economic Problem

Trusteeship, Swadeshi, Bread Labour, Khadi and Village Industries,Decentralisation of Wealth Eleven Vows or Ekadasha Vrata also recommends thesolutions mentioned above and thus presents a constructive programme proposed byGandhiji. Once again it underlines (i) Removal of untouchability (ii) Prohibition, (iii)Upliftmentof women (iv) Communal Unity (v) Service of backward class (vi) VillageSanitation (vii) National Language (viii) Basic education (ix) Adult education (x)Village Industries. Gandhiji assert that besides individual endeavour corporate actions**are** also needed. So he established" Ashram", where people could be incited in vows.

The most fundamental principle of his philosophy of peace is "Ahimsa" or non-violence which is law of love, life and creation as opposed to violence or Himsa, thecause of hatred, death and destruction. According to Gandhi the universal human valueof Ahimsa ought to be cultivated not merely at personal level, but at social, nationaland international level too if we wish to avoid personal, social, national andinternational conflicts. It is a very powerfulmeans to avoid conflict, since it springsfrom inner realisation of the equality of all human beings. Negatively it is absence ofmental intention of injuring, harming, disturbing and agonising opponent, andpositively it is good will towards all human beings. Nonviolence at interpersonal andInternational levels can be defined as Altruistic approach. As a

peaceful technique toresist injustice, it 'includes a concrete programme and leads to self-suffering andsacrifice. For Gandhi "Fasting unto death" is the last step to oppose injustice.

9.8 Self Check Exercise

1. Write a short-note on Karma.

2. What do you mean by Social Responsibility? Discuss in brief.

3. Discuss in brief Patanjali's eightfold system of yogic practice.

4. What are the advantages of Patanjali's eightfold system? Write a short-note.

5. Write a short-note on Gandhian Approach.

9.9 Summary

Indian thoughts and value systems have always shown light to the rest of **the** world. The Indian scriptures contain very practical approach to life and give very clear cut guidelines on the performance of karma i.e. the rightful actions. Detached action makes the managers more socially responsive and responsible. They must have a global perspective and respect for all human beings. The selfish actions have been' criticized and the managers are expected to rise above the interests of the self and the Shareholders. A broad-based approach makes the corporate entity a useful member of the larger social and cultural system of a society.

9.10 Glossary

- **Conflict** is defined **as a** clash between individuals arising out of a difference in thought process, attitudes, understanding, interests, requirements and even sometimes perceptions. A Conflict not only can arise between individuals but also among countries, political parties and states as well.

- Gandhian **approach** can be identified with the original "basic needs" strategy for international development (Emmerij, 1981). Gandhi's approach helps to provide greater equity, or "distributive justice," by promoting technology that is appropriate to "basic needs" (food, clothing, shelter, health and basic education).

- Karma (car-ma) is a word meaning the result of a person's actions as well as the actions themselves. It is a term about the cycle of cause and effect. According to the theory of Karma, what happens to a person, happens because they caused it with their actions. Karma is not about punishment or reward.

- **Patanjali's** Yoga Sutra is an age-old scripture, a collection of 196 Indian sutras that explain the yogic philosophy on how to live life and walk the path of self-realization. The ancient sage Patanjali describes the yogic path to self-realization as (v"Vkbx), or eight limbs: ashta = eight anga.

- **Social responsibility** is an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems.

9.11 Answers to Self Check Exercise

1. For answer refer **to section 9.3.**

2. For answer refer to section 9.4.

3. For answer refer to section 9.5.

4. For answer refer to section 9.6.

5. For answer refer to section 9.7.

9.12 Terminal Questions

Q.I What do you understand "by karma. How does it relate to modern managementthought?

Q.2 Are the teachings of Bhagwatgita against the theory of modern management?, Give reasons.

Q.3 How does Indian value system motivate, managers to perform their actions fromthe perspective of corporate social responsibility?

Q.4 .Briefly explain Patanjali's eightfoldsystem of Yoga and its relevance for themodern managers.

Q.5 How do Gandhiji's thought fit into the modern management practices?

9.13 Suggested Readings

1. Spirituality and Ethics in Management by Laszlo Zsolnai, Pub. Springer:

2. Human Values in Management (CSR Series) by Ananda Dasgupta, AshgatePublishers.

3. Transformational Leadership: Value .Based Management for IndianOrganisations, by Shiv Ganesha Bhargava, Pub. SAGE Publishers.

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ASSESSMENT

Q.l   Examine the relevance of value in Modern management. What are the essentialvalues needed by managers?

Q.2   What do you mean by team building? Explain the role of human values in teambuilding.

Q.3   What do you mean by TQM? Explain the role of human values in TOM.

Q.4   Explain the relationship between spirituality and work. Can spirituality improvequality of work life?

Lesson No. 10

ETHICS IN BUSINESS

STRUCTURE

10.0   INTRODUCTION

"Ethics always says, "Not I, but thou." Its motto is, "Not self, but non-self." The vain ideas ofindividualism, to which man clings when he is trying to find that infinite power or that infinite pleasurethrough the senses, have to put yourself last, and others before you. The senses say, "Myself first."Ethics says, "I must hold myself last." Thus, all codes of ethics are based upon this renunciation;destruction, not construction, of the individual on the material plane." – Swami Vivekananda

Ethics are the set of moral principles that guide a person's behavior. Ethics are the set of moralprinciples that guide a person's behavior. These morals are shaped by social norms, culturalpractices, and religious influences. Ethics reflect beliefs about what is right, what is wrong, what isjust, what is unjust, what is good, and what is bad in terms of human behavior. They serve as acompass to direct how people should behave toward each other, understand and fulfill theirobligations

to society, and live their lives. While ethical beliefs are held by individuals, they can alsobe reflected in the values, practices, and policies that shape the choices made by decision makers onbehalf of their organizations. The phrases *business ethics* and *corporate ethics* are often used todescribe the application of ethical values to business activities. Ethics applies to all aspects ofconduct and is relevant to the actions of individuals, groups, and organizations.

In addition to individual ethics and corporate ethics there are professional ethics. Professionals suchas managers, lawyers, and accountants are individuals who exercise specialized knowledge andskills when providing services to customers or to the public. By virtue of their profession, they haveobligations to those they serve.

10.1 Learning Objectives

After studying this lesson student will able to understand the concept of ethics and what is theimportance of ethics in Indian business scenario. What are the sources of ethics?

10.2 Importance of Ethics

Ethics is important because of the following:-

- **Satisfying Basic Human Needs:** Being fair, honest and ethical is one the basic humanneeds. Every employee desires to be such himself and to work for an organization that is fair andethical in its practices.

- **Uniting People and Leadership:** An organization driven by values is revered by itsemployees also. They are the common thread that brings the employees and the decision makers ona common platform. This goes a long way in aligning behaviors within the organization towardsachievement of one common goal or mission.

- **Improving** Decision Making: A man's destiny is the sumiotal of all the decisions that he/shetakes in course of his life. The same holds true for organizations. Decisions are driven by value. For example an organization that does not value competition will be fierce in its operations aiming to wipe out its competitors and establish a monopoly in the market.

- **Long Term Gains:** Organizations guided by ethics and values areprofitable in the long run, though in the short run they may seem to lose money. Tata group, one of he largest business conglomerates in India was seen on the verge of decline at the beginning of 1990's, which soonturned out to be otherwise. The same company's Tata NANO car was predicted as a failure, andfailed to do well but the same is picking up fast now.

- **Securing the Society:** Often ethics succeeds law in safeguarding the society. The lawmachinery is often found acting as a mute spectator, unable to save the society and the environment.Technology, for example is growing at such a fast pace that the by the time law comes up with aregulation we have a newer technology with new threats replacing the older one. Lawyers and publicinterest litigations may not help a great deal but ethics can.

10.3 Ethics In Business

Values and ethics in simple words mean principle or code of conduct that govern transactions; in thiscase business transaction. These ethics are meant to analyse problems that come up in day to daycourse of business operations. Apart from this it also applies to individuals who work in organisations,their conduct and to the organisations as a whole. We live in an era of cut throat competition andcompetition breeds enmity. This enmity reflects in business operations, code of conduct. Businesshouses with deeper pockets crush small operators and markets are monopolised. In

such a scenariocertain standards are required to govern how organizations go about their business operations, thesestandards are called ethics.

10.4 Definitions

"Business Ethics is generally coming to know what is right or wrong in the work place and doing whatis right. This is in regard to effects of products/services and in relationship with the stake holders."

Cater Mcnamara

"Business ethics in short can be defined as the systematic study of ethical matters pertaining to thebusiness, industry or related activities, institutions and beliefs. Business ethics is the systematichandling of values in business and industry." **John Donaldson**

"Business Ethics is an art and science for maintaining harmonious relationship with society, itsvarious groups and institutions as well as recognizing the moral responsibility for the tightness andwrongness of business conduct" **Wheeler.**

10.5 Business Ethics

Business ethics is the written and unwritten principles and values that govern decisions and actionswithin companies. Business ethics is a wider term that includes many other sub ethics that arerelevant to the respective field. For example there is marketing ethics for marketing, ethics in HR forHuman resource department and the like. Business ethics in itself is a part of applied ethics; the lattertakes care of ethical questions in the technical, social, legal and business ethics.

10.6 Origin Of Business Ethics

When we trace the origin of business ethics we start with a period where profit maximization was seen as the only purpose of existence for a business. There was **no** consideration whatsoever fornon-economic values, be it the people who worked with organisations or the society that allowed thebusiness to flourish. It was only in late 1980's and 1990's that both intelligentsia and the academicsas well **as** the corporate began to show interest in the same.

Nowadays almost all organisations lay due emphasis on their responsibilities towards the society andthe nature and they call it by different names like corporate social responsibility, corporategovernance or social responsibility charter. In India Maruti Suzuki, for example, owned theresponsibility of maintain a large number of parks and ensuring greenery. Hindustan unilever,similarly started the e-shakti initiative for women in rural villages. Globally also many corporations have bred philanthropists who have contributed compassion, love for poor and unprivileged. Bill gatesof Microsoft and Warren Buffet of Berkshire Hathaway are known for their philanthropic contributionsacross globe.

Many organisations, for example, IBM as part of their corporate social responsibility have taken upthe initiative of going green, towards contributing to environmental protection. It is not that businessdid not function before the advent of business ethics; but there is a regulation of kinds now thatensures business and organisations contribute to the society and its well being. Nowadays businessethics determines the fundamental purpose of existence of a company in many organisations. Thereis an ensuing battle between various groups, for example between those who consider profit or shareholder wealth maximisation as the main aim of the company and those who consider value creationas main purpose of the organisation.

Nevertheless business ethics continues to a debatable topic. Many argue that lots of organisationsuse it to seek competitive advantage and creating a fair image in the eyes of consumers and otherstakeholders. There are advantages also like transparency and accountability.

10.7 Characteristics of Business Ethics

- Business ethics are based on social values, as the generally accepted norms of good or badand 'right' and 'wrong' practices.

- It is based on the social customs, traditions, standards, and attributes.

- Business ethics may determine the ways and means for better and optimum businessperformance.

- Business ethics provide basic guidelines and parameters towards most appropriate perfectionsin business scenario.

- Business ethics is concerned basically the study of human behaviour **and** conducts.

- Business ethics is a philosophy to determine the standards and norms to make mutualinteractions and behaviour between individual and group in organisation.

- Business ethics offers to establish the norms and directional approaches for making anappropriate code of conducts in business.

- usiness ethics aims to emphasise more on social responsibility of business towards society.

10.8 Sources of Business Ethics

- **Religion :** One of the oldest sources of ethical inspiration is religion. More than 100000different religions exit across the globe. Despite doctrinal differences, the major religions convergeon the belief that ethics is an expression of divine will that reveals the nature of right and wrong inbusiness and other walks of life. The world's great religions are also in agreement on the fundamentalprinciples, which are similar to the building blocks of a secular ethical doctrine. The principle ofreciprocity towards one's fellow human begins is found in all major religions such as Hinduism,Buddhism, Islam, Judaism, and Confucianism. The great religions peach the necessity for an orderlysocial responsibility with an objective to contribute to the general welfare. Built upon such vertices aremany other rules of conduct.

- **CulturalExperience:** Culture refers to a set of values, rules, and standards transmittedamong generations and are aimed at modeling behaviors so that they fall within acceptable limits.These rules arid standards always play an important part in determining values, because individualsanchor their conduct in the group in which they belong. Civilization itself is a cumulative culturalexperience in which people have passed through three distinct phases of moral codification. Thesephase correspond to the changes in economic and social arrangement. For hundreds of generations,during the hunting and gathering stage of human development, ethics was adapted to conditions inwhich our ancestors had to be ready to fight, face brutal foes, and suffer the hostile forces of nature.Under 'such circumstances, a premium was placed on pugnacity, appetite, greed, and sexualreadiness. Since it was often the strongest who survived. Civilization passed into an agricultural stageapproximately 10000 years ago, beginning at a time when industriousness was more important thanferocity, temperature pad greater dividends than violence, monogamy became the prevailing sexualcustom and peace came to be valued over wars, which destroyed crops and animals. These newvalues were codified into ethical systems which guide the managers even today. Two centuries ago,the society entered an industrial stage of cultural experience and ethical systems, which once againbegan evolving to reflect the changing physical, cultural, institutional and intellectual environment.Large

factories and corporations, growth of population, capitalist and socialist economic doctrines,and technology have all replaced the ethical standards of the agrarian stage. Industrialism has notcreated any distinct ethics, but it has created tensions with old ethical systems based on the values ofagricultural societies. It has done this done this by changing values related to 'what is good and whatis bad'.

- **The Legal System:** Laws are rules of conduct, approved by legislatures that guide behavior inany society. They codify ethical expectations and change as new evils emerge. But laws cannot coverall ethical expectations of the society. Law is reactive- new statue and enforcement always laf behindthe opportunity for corporate expediency. Whatever ethics the law codifies, it is binding onbusinesses. The society expects businesses to abide by the law. Obeying the law is presumed to beethical behavior. Although the society expects business to be law abiding, seldom do the businessadhere to the rules. Law breaking in business is common. Taxes are evaded, hundreds of employeesdie of occupational diseases, many perish because of industrial accidents, and millions others receivedisabling injuries on the job. The blame for these death and injuries had to be shared by carelessemployees and employers who fail to adhere to occupational health and safety laws. Consumerssuffers because of poor-quality and high-priced supplied by businessman. Businesses that degradethe environment by disregarding environment protection laws cause misery to the society.

10.9 Ethical Principles

Principles and guidelines, based on ethical conducts as given here: -

- **Principle of Conscience:** This principle is based on inner-feeling of persons to analyse thesense of right and wrong. On this basis the businessmen can determine different roles and behavior at their levels.

- **Principle of Wishless Work:** This principle emphasise that there is no need to perform theentire **task** to **be** self-centered or self-interest. Accordingly, we should perform all the role andbehaviour to another person's for their esteemed interest. We should be devoted to our efforts to dothe work for others.

- **Principle of Esprit:** According to this principle businessmen should give due attention to makebest possible services and try to develop the feelings of devotion and truthfulness in services. All thebehaviour and activities should be based on values and service motive in business.

- **Principle of Publicity:** According to this principle, all the activities and performance as conducting in business houses, should be well informed to every person or organisation who are directly or indirectly attached with business. It aims to remove the doubtfulness and misunderstandingamong people.

- **Principle of Purity:** It is most needful that every businessman should follow thepoliteness, truthfulness and tolerance for developing the feelings of mental peace. At the sametime, the mental peace and purity also becomes the ways for politeness and tolerances etc.

- **Principle of Humanity:** It is needful that every businessman should follow the humanvalues, human decorum and human aspects within their policies, programmes and different workingareas. The ethical behaviour may determine the path of humanity.

- **Principle of Universal Values:** It is required that every businessmen should conduct andperform the task and different business activities to be based on universal assumptions, customs andoverall accepted norms and principles by society.

- **Principle of Commitment:** According to this principle, every businessman should be able tofulfill their commitments and assurances as given to other persons. The implementation ofcommitments should be based on honesty and responsiveness.

- **Principle of Rationality:** On the basis of the ethical code of conduct, every businessmanshould analyse and evaluate the good or bad, right or wrong, ethical or unethical aspects within theirbusiness transaction and day to day working of the business houses. They must follow the rationalattitudes and behaviour.

- **Principle of Communicability :** According to this principle, there is a need to make effectivemeans of communication with the internal and external persons as engaged with businesshouses. The communication should be in cleared, open and justified manners.

- **Principle of non-Cooperation in Evils:** It is needful that businessmen should try to makenon-cooperation or discourage the evils, misconduct and unethical behaviour not only with differentcustomers but with society also.

- **Principle of Cooperation with Other:** Ethical norms motivate the feeling of collaboration andteam spirit. It is required that on the basis of capacity and available resource, the businessmenshould make full cooperation to different other persons as per their good conduct and value basedbehaviour.

- **Principle of Satisfaction:** Every businessman is required to create and develop their role andbehaviour to establish pleasure and happiness with other persons and the society at large. Foremostly, in business as per their products and services, the customers should be satisfied at **every**stage.

- **Principle of Coordinate Ends and Means:** The businessmen should try to make acoordinating or balancing form between their ends and means within their work performance and itsallied activities. They should develop their ventures within the limitations of resources and capacities.

- **Principle of Due Process:** All the persons and different employees, as engaged in businessare required to involve in decision making process and different important task. Businessmen shouldfollow a reasonable and justified working process in their organisation.

- **Principle of Liking in Expectations:** In order to establish the ethical norms and conducts inbusiness, it is required to follow all these good and acceptable behaviour by businessmen. They mustgive and perform some excellence examples as per the expectations of others.

- **Principle of Transparency:** Ethics denotes the concept of purity and truth. All the businessactivities and transactions should be well informed with justified manners with their differentstakeholders and society.

10.10 Need and Importance of Business Ethics

- **Corresponds to Basic Human Needs:** The basic need of every human being is that theywant to be a part of the organisation which they can respect and be proud of. because they perceiveit to be ethical. Everybody likes to be associated with an organisation which

the society respects as ahonest and socially responsible organisation. The HR managers have to fulfill this basic need of theemployees as well as their own basic need that they want to direct an ethical organisation. The basicneeds of the employees as well as the managers compel the organizations to be ethically oriented.

- **Credibility in the Public:** Ethical values of an organisation create credibility in the public eye.People will like to buy the product of a company if they believe that the company is honest and isoffering value for money. The public issues of such companies are bound to be a success. Becauseof this reason only the cola companies are spending huge sums of money on the advertisementsnow-a-days to convince the public that their products are safe and free from pesticides of any kind.

- **Credibility with the Employees:** When employees are convinced of the ethical values of theorganisation they are working for, they hold the organisation in high esteem. It creates commongoals, values and language. The HR manager will have credibility with the employees just becausethe organisation has creditability in the eyes of the public. Perceived social uprightness and moralvalues can win the employees more than any other incentive plans.

- **Better Decision Making:** Respect for ethics will force a management to take variouseconomic, social and ethical aspects into consideration while taking the decisions. Decision makingwill be better if the decisions are in the interest of the public, employees and company's own longterm good.

- **Profitability:** Being ethical does not mean not making any profits. Every organisation has aresponsibility towards itself also i.e., to earn profits. Ethical companies are bound to be successfuland more profitable in the long run though in the short run they can lose money.

- **Protection of Society:** Ethics can protect the society in a better way than even the legalsystem of the country. Where law fails, ethics always succeed. The government cannot regulate allthe activities that are harmful to the society. A HR manager, who is ethically sound, can reach out toagitated employees, more effectively than the police.

10.11 Regulations Regarding Business Ethics

'The regulations are as follows: -

- **Legislative Measures:** Enforcing the legislative measures is one of the ways of makingbusinessmen follow business ethics. The purpose of enforcing the acts is to protect the publicinterests including the business and the businessmen. The Company's Act, Consumer Protection Act,M.R.T.P. Act and the like are some of the legislative measures.

- **Goodwill of Business Unit:** Generally, businessmen have to work hard to earn goodwill byadopting business ethics. Thereafter, the same practice is followed to maintain the earned goodwill.

- **Social Status of Businessman:** Businessman thinks that he gets recognition from the publicin a place where he does business. It is always ethical for a businessman to keep social status. Then,he wants to enjoy social status continuously and avoid unjust or immoral business activities.

- **Trade Union:** There are number of trade unions functioning in India. A trade union may be aregistered or unregistered one. Here, the trade union has to suffer a break if business ethics is notproperly followed. Trade union acts as a watchdog to ensure observation of business ethics.

- **Business Association:** Outside agency like the business association guides the business ashow to observe business ethics, stating the reasons for doing so. A business unit may be isolatedfrom the business association if the particular business unit fails to comply with ethics.

- **ConsumerMovement:** Now-a-days, the consumer movement has developed so much toprotect consumer interests. As a matter of fact, business ethics deals with morality in the businessenvironment. Nevertheless, consumer movements take active part in the adoption of business ethics. For example, if a purchased product is not up to the standards as specified, the consumer movementclaims damages or takes steps to replace the product to the consumer and insists the business unitto maintain the quality as specified by it.

10.12 Business Ethics Practiced by Indian Companies

Business Ethics Practiced by Indian Companies is as follows:-

- **Principle of 'Sacrifice':** A person, who is able to sacrifice a part of his asset or effort,commands a superior place in the organisation.

- **Principle of 'Harmony':** harmony helps in avoiding conflicts in the organization.

- **Principle of 'Non-Violence':** It protects an organisation from strikes and lockouts.

- **Principle of 'Reward':** The one who performs well is encouraged in form of rewards.

- **Principle of 'Justice':** The one who works hard is awarded and the one who fails ispunished.

- **Principle of 'Taxation':** The one who is taxed more is encouraged to stay fit for a longerperiod by proper appreciation. This principle applies to people who are hardworking and productive.

- **Principle of 'Integrity':** Integrity emphasis unity which helps to reap the benefits of division oflabour.

- **Principle of 'Polygamy':** It emphasized on combining of two different cultures by absorptionor takeover.

10.13 Ethics and the Indian Corporate Culture

Ethics in India is based on a number of scriptures, thoughts, ideas, and Vedas, In India, theorganizational culture is divided into two broad divisions, namely professional culture and communityculture. The professional culture helps the, employees to maintain a certain acceptable level ofdiscipline in the enterprise. The community culture of an enterprise emerges from the varied culturalbackgrounds to which its employees belong. One important aspect of organizational communityculture is that the beliefs and views of any particular culture or religion should not alienate anyindividual belonging to another culture. The Indian corporate culture has borrowed many ethicalvalues that have been taught by Indian scriptures. Some of these ethical values are as follows:-

- **Respect :**Respect means that every individual should have respect for the beliefs and values of other individuals. In a multiethnic country as India, the people should respect each other's views,beliefs, and ideas to maintain good mutual relationships.

- **Trust:** Trust means that the employees of an enterprise should cultivate mutual trust and faithin each other. Doubts may create misunderstandings, problems, and chaos among individuals, andthus need to be avoided. Such doubts can be solved by placing trust in each other to facilitate abetter working of an enterprise.

- **Spirituality:** It emphasizes the positive inner transformation **of an** individual's life. An individualperforms efficiently and feels satisfied at workplace when he/she is in peaceful and contented frameof mind. Now-a-days, the enterprises are realizing the importance of spirituality, contemplation,meditation, and yoga practices, which are the essence of the Indian culture. Such practices help people to lead a more sensible life, increase work efficiency, and decrease stress levels.

- **Tolerance:** It helps to maintain cordial relationships among the employees of an enterprise.Tolerance refers to increase in the level of adaptability of an employee to various organizationalchanges. The individuals need to be permissible and receptive to the challenges of their work. Theyshould accept people as they are without judging them.

- **Flexibility:** Flexibility refers to the degree at which an individual can adapt with thesurroundings in the organizational environment. It takes into account the receptive and adaptivenature of an individual towards fellow employees and assigned tasks.

- **Sincerity:** Sincerity refers to truthfulness and transparency in the nature and behavior ofemployees in an enterprise. It also necessitates an honest code of conduct in an enterprise.

- **Patience:** Patience refers to the degree at which the individuals can tolerate any delays in thefulfillment of their wishes or goals. Individuals with high degree of patience are not affected by delaysin getting rewards for their accomplished tasks.

- **Perseverance:** Perseverance refers to the quality of an individual to not to give up soon andkeep on trying for achieving goals. Individuals with perseverance can keep their spirits high toachieve the desired goals.

10.14 Business Ethics in India

In India, most of the businessmen believe in good business ethics. They realise their responsibilitiestowards various segments of the society. Nevertheless, they find it difficult to translate businessethics into practice. The reason is that the business environment changes every second.Businessmen are ready to cope with changes at any cost by giving up business ethics.

Large numbers of businessmen wish to earn large profits, through short-cut methods. Books ofaccounts are prepared by recording focus expenses in order to show less profit to elude tax liability.Next, goods are invoiced at cheaper rate to lower taxes. Reduction in selling price is announced onlyafter increasing the actual selling price. Price discrimination is followed to different types of people,say, known and unknown, educated and uneducated, rich and poor, gents and ladies and the like.

Businessmen are not ready to pay even minimum wages. The health condition of employees is notconsidered by the businessmen and they are reluctant to pay medical expenses if needed. In somecases, the medical expenses borne by businessmen are deducted from the wages. Businessmen getacknowledgement from the employees for a higher amount than the amount actually paid. This typeof practice cannot be controlled by anybody without the whole hearted co-operation of businessmen.The observation of business ethics is only in the hands of businessmen.

10.15 Self Check Exercise

1. Discuss in brief the importance of ethics.
2. Define ethics.
3. Discuss in brief the sources of business ethics or ethics.
4. Write a short-note on ethical principles.
5 Discuss in brief the impact of ethics on Indian Corporate Culture.

10.16 Summary

Doing business ethics means providing reasons for how things ought to be in the economic world.Business being a social organ shall not be conducted in a way detrimental to the interests of thesociety and the business sector itself. Every profession or group frames certain do's and do not's forits members. The members are given a standard in which they are supposed to operate. Thesestandards are influenced by the prevailing economic and social situations. The codes of conduct areperiodically reviewed to suit the changing circumstances. Social norms aren't identical in differentcountries, and ethical standards can vary as well. A business may operate in a country that permitsactions that would be considered unethical under that business's ethical code. The study of businesssituations, activities, and decisions where issues of morally right and morally wrong are addressed, soa firms business ethics is its practice of addressing issues of right and wrong in business situationsactivities and decisions

10.17 Glossary

- Business ethics is the study of appropriate business policies and practices regardingpotentially controversial subjects including corporate governance, insider trading, bribery,discrimination, corporate social responsibility, and fiduciary responsibilities.
- **Company** is same as a corporation. It is often a business organization which makes goods orservices in an organized manner and sells them to the public for profit. It may also be a non-profitorganization.
- **Culture** is the characteristics and knowledge of a particular group of people, encompassinglanguage, religion, cuisine, social habits, music and arts. ... The word "culture" derives from a Frenchterm, which in turn derives from the Latin "colere," which means to tend to the earth and grow, orcultivation and nurture.
- **Ethics** is concerned with what is good for individuals and society and is also described asmoral philosophy. The term is derived from the Greek word ethos which can mean custom, habit,character or disposition.
- **Ethical principle** is a base philosophical stance which directly or indirectly leads toan ethical standard. The term "ethics" simply means "moral principles that govern a person's orgroup's behavior." An ethical principal is the foundation thought or idea that makesan ethical standard correct.

10.18 Answers to Self Check Exercise

1. For answer refer to section 10.2.
2. For answer refer to section 10.3
3. For answer refer to section 10.8

4. For answer refer to section 10.9

5. For answer refer to section 10.13

10.19 Terminal Questions

1. Define Ethics. What are the sources of ethics? Discuss.

2. Enumerate the need and importance of ethics.

3. Discuss the ethics practiced by Indian companies.

10.20 Suggested Readings

• Chakraborty, S. K., "Foundation of Managerial Work-Contributions from Indian Thoughts"Himalayan Publishing House

• Kaushal, S. L., Business Ethics, Deep and Deep Publications, New Delhi.

• Ananta K. Giri, Values, Ethics and Business, Rawat Publications.

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M.B.A. Examination
Indian Ethosand Values
Paper-105
Time : Three Hours
Maximum**marks** : 60

The candidates shall limit their, answers precisely within the answer-book (40 pages)issued to them and no supplementary/continuation sheet will be issued.

Note : Attempt five question in all, selecting at least onefrom each unit. All questionscarry equal marks.

UNIT-I

1. Differentiate values and ethics? What are the important values to be cultivatedamong Indian managers?

2. What is the relevance of values in modern management? How would you developvalues among managers?

UNIT-II

3. What is leadership? What relationship leadership has with values? How would youdevelop human values in Indian managers so that their interpersonal relationsimprove?

4. What role values can play in stress management? How does team work improve ifhuman values are cultivated among managers who are members of various teams?

UNIT-III

5. How would, you differentiate ethos and values in Indian Organisations? How doesspirituality can improve work culture in Indian business organisations?

6. What do you mean by the Indian insights into TQM? How does TQM help **in** improving work ethos and work culture in business organisations in India?

UNIT-VI

7. How does meditation helps in improving inner capacity of managers? What type ofmeditation would you suggest for Indian managers?   .

8. How do silent sitting andsinging helps in concentration and effectiveness? What isthe relationship of spirituality and work? How can yoga help managers?

UNIT-V

9. What are the dominant Indian values? How do these help in improvingorganisational effectiveness? How these values can be developed among managers?

10. How do values help in global change? What are morals and ethics? How can ethicsbe taught in the Indian business schools so that organisational effectivenessimproves?

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M.B.A. Examination
Indian Ethos and Values
Payer-105

Time : Three Hours   **Maximum marks ; 100 (ICDEOL)**
                                                    60(Regular)

*The **candidates** shall limit their answers precisely within **the** answer-book (40 pages)issued **to** them and no supplementary/continuation sheet will **be** issued.*

Note : Attempt five question in all, selecting one question from each unit. Allquestions, carry equal marks.

UNIT-I

I. Explain the terms Ethos and Values. What is the relevance of ethos and values inmodern management ?   .

2. Who is a **Value** Based Manager ? Discuss the important traits of such a manager.How can such traits be developed among managers ?   .

UNIT-II

3. What is the role of Human values in inter-personal relationship ? Explain therelevance of human values in managing MNCs.

4. Discuss the causes for stress in corporate sector. How such stress can be managed ?How does Indian Philosophy differ from Western Thought on stress management ?

UNIT-III

5. What is TQM ? Discuss the Indian Philosophy regarding TQM.

6. What do you understand by Secular values and Spiritual values ? Discuss therelevance of these values to the field of management.

UNIT-IV

7. Explain the various techniques for improving inner capacity of an individual. Whatis their relevance to the field of management ?

8. Write short notes on the following:

    (a)   Meditation and Management.

    (b)   Effect of Singing on Internal Personality development.

UNIT-V

9. Discuss the main features of new economy. What is the relevance of Indian valuesystem in global change ?

10. Define Organisational Effectiveness, Discuss the main Indian ethos and values thatcan help improve organisational effectiveness.

INDIAN ETHOS & VALUES
Paper-108

Time : 3 Hours   **Max. Marks : (Regular) 60**

(ICDEOL)100

TheCandidates shall limit their answers precisely within the answer-book (40. pages) issued to them and nosupplementary/continuation sheet will be issued.

Note : Attempt five questions in all, selecting one questionfrom each unit. All questions carryequal marks.

Unit-I

1. Differentiate values from ethics, morale and, commonsense? What values the needed among Indian and globalmanagers. How would you develop values among IndianManagers?

2. Which values are needed most among Indian managers?Why these are more relevant In changing context of Indianmodemmanagement ?What training programmes shouldbe conducted -to cultivate essential values amongmanagers?

Unit-II

3. What are human values and howthese can be related toleadership? Also relate team building with values.

4. What Is stress management? How do values can reducestress among Indian managers? What can begone toreduce stress among, managers in Indian organisations?

Unit-III

5. What do you understand by the term TQM? Is it differentfrom quality and total quality? Explain with examples.Describe TQM principles and steps to implement itInthe modem Indian organisations.

6. Whatare work ethos and howare these different fromIndian culture? What steps can be taken to developspiritualityamong Indian managers?

Unit - IV

7. Differentiate meditation and yoga. Whet are differentstages of yoga? How meditation can be practised in day-to-day life by Indian managers?

8. What is spirituality and how it can be related to workinorganisations? How do singing and silent sitting improveInner capacity of managers?

Unit-V

9. What Is organisational effectiveness? How it can beImproved by teaching values to managers andemployees of an organisation?

10. Why values and ethics should be developed amongstudents of Indian business schools? How would youproceed to develop ethics and values introduce ethos &values system in syllabus of Indian management schools?

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