

CHAPTER 21

INDIAN ETHOS OR MANAGEMENT



INTRODUCTION

Indian thought system presents a comprehensive understanding of values. Indian Philosophy is essentially a philosophy of values. The Sanskrit word for value, 'Ishta' means the object of liking, and the term value may therefore be defined as 'that which is desired'. The opposite of value i.e. 'disvalue' be taken as that which is shunned or avoided'. It has reality only in its fulfilment, and needs therefore to be actualized before it can become truly a value. This is the reason why we characterise it as the 'satisfaction of desire' or 'the achievement of ends'.

As a part of the cultural system values are conception of what 'ought' to be. They are rules and guidelines for behaviour. They are the abstract goals which people seek to achieve. These values can be seen either as attributes of people or attributes of objects. People have values in the sense of standards or tendencies of choice. In this sense, values are a kind of attitude.

When they are seen as attribute of objects, these objects are valued by the person based on his expectations of the object. Seen in this light, career growth is an objective value, what is one's attitude towards this object is the individual's values. Values can also be considered as desires and obligations. It is the distinction between 'I want to' and 'I ought to'. In case of conflict between these two values there is a question of values as a preference or which is justified morally.

IMPORTANCE OF ETHICAL VALUES IN INDIAN MANAGEMENT

1. **Help in Achieving Success :** Values not only help in achieving success but also make success more enduring and lasting. Values can help establish business or career purpose. Values combined with a powerful vision can

expectation

- 2. Serve as a strong anchor** : values can serve as a strong anchor in a turbulent sea of changes. Values will help us to weather those storms. Values give faith in a time where it seems we are surrounded by darkness, because they prompt right actions. They build resilience and keep us going.

3. Provide courage : values provide us with courage to stand up to any distractions along the way. The strong desire to move ahead can at times tempt businesses going astray. Values essentially provide the necessary brakes or limits to keep us from getting carried away.

4. Values transmit trust : Trust is not only at the heart of leadership from who think alike. Ultimately this builds a powerful cementing force between the associates, team members and management and make us succeed beyond our wildest expectations.

VALUES FOR INDIAN MANAGERS

- VALUES FOR INDIAN MANAGERS
- 1. Honesty.** You have to be completely honest not only with other people but also with yourself. Honesty in many ways is synonymous with integrity. It builds transparency. Once people know you are honest, they start respecting you for what you are. In the long run this makes for a stronger relationship.
 - 2. Hard work.** We need to become a nation of hard workers. It was not resources but hard work that transformed other nations such as Japan, after being completely devastated after World War II. Steady work builds up both wealth and power and keeps one's conscience in rectitude. We need to work hard and work smart. We have to change from our image of India from being a nation of holidays to a nation of people who enjoy hard work.
 - 3. Self-confidence.** Centuries of subjugation have made us embrace a fatalistic approach to life. But that is all in the past. The millennium of the mind has altered the entire landscape of competitive advantage. India has one of the largest pools of disciplined, technical talent. They have won enormous respect from nations all over the world, whether it is in information technology, scientific research or in academia. Self-confidence has to be an intrinsic part of our approach in demanding what is due for our merit and ability and not undersell ourselves to the outside world, no matter what our internal competitive compulsions may be. The truth is that nobody can make us feel inferior without our consent.
 - 4. Humility.** Humility is not opposed to self-confidence. In fact, though it might seem like a paradox, people with the highest self-confidence have the highest humility, because they have nothing to prove to themselves. Humility is a prerequisite for continuous learning from the environment. No matter how good you are, someone out there knows how to do things a little better.

MANAGER

An ideal Heuristic
and attributes

- An ideal leader is one who has the highest qualities of leadership; intellect, energy and personal attributes.

 - Qualities of leadership:** Intellect and process, righteous truthful, resolute, enthusiastic and disciplined, not breaking his promises, having lofty aim, not being dilatory, being stronger than competitor and having subordinates of high quality.
 - Qualities of intellect:** Desire to learn, listening, grasping, returning understanding thoroughly and reflecting on knowledge, rejecting false views and adhering to true

MANAGER *...and may call it by any name, but there is a positive return, you manifold integrity in your relationship with society.*

INDIAN ETHOS FOR MANAGEMENT

Ethos are the set of beliefs, ideas, etc. about social behaviour and relationship of a person or group. Oxford Advanced Learner's Dictionary defines it as "the moral ideas and attitudes that belong to a particular group or society". Indian Ethos is all about what can be termed as "rational ethos". Formally, the body of knowledge which derives its substance from the rich and huge Indian system of ethics (moral philosophy) is known as Indian Ethos in Management (IEM).

Ethos are the set of beliefs, ideas, etc. about social behaviour and relationship of a person or group. Oxford Advanced Learner's Dictionary defines it as "the moral ideas and attitudes that belong to a particular group or society". Indian Ethos is all about what can be termed as "national ethos". Formally, the body of knowledge which derives its solutions from the rich and huge Indian system of ethics (moral philosophy) is known as Indian Ethos in Management (IEM).

Management is behavioural science and it has to be culture specific. IEM has as its basic the culture base of India and as a country whose culture has its roots in religion

Management is behavioural science and it has to be culture specific. India has the culture base of India and as a country whose culture has its roots in religion - it does draw its lessons from the religions of the land - be it Hinduism, Buddhism, or any other. The salient ideas and thoughts of Indian civilization which can be our ancient scriptures are:

1. All work is an opportunity for doing good to the world and thus gaining materially

and spiritually in our lives

2. Worship people not only with material things but also by showing respect to them

3. Strength and inspiration within through prayer, spiritual readings and unselfish work.

4. He who works with calm and even mind achieves the most.

5. As we think, so we succeed so we become. Attention to means ensures the most

both material and spiritual.

6. By mutual cooperation, respect and fellow feeling all of us enjoy the highest good.

7. Infinite happiness and infinite peace come to them who see the Divine in all beings.

8. Regard the other person as a divine being. All of us have the same consciousness

Ethics for Management from Indian Philosophy

The Holy Gita and Upanishad

The Holy Gita is the essence of the Vedas, Upanishads. It is a universal scripture addressed to people of all temperaments and for all times. The Bhagavad Gita is a message

overcoming the present and progressing towards a bright future.

The critical question in all manager's minds is how to be effective in their job. The answer

"you must try to manage yourself." The reason is that unless a manager reaches a level of

excellence and effectiveness, he or she will be merely a face in the crowd.

The Bhagavad Gita, written thousands of years ago, enlightens us on all managerial

techniques leading us towards a harmonious and blissful state of affairs in place of the conflict,

tensions, poor productivity, absence of motivation and so on, common in most of Indian

enterprises today and probably in enterprises in many other countries.

Upanishad is the name of spiritual knowledge or Brahma-vidya. It constitutes the knowledge part of the Vedas. It is the eternally lit lamp of knowledge which has spread light since creation. It is Indian own treasure meant for the welfare of the whole world. Since the Upanishads are the last part of the Vedas, they are described as the Vidanta as well. One of the joyous and appreciable traits of Upanishads is their eagerness to find out the truth. The Upanishads are the perennial and universal truth and will always continue to inspire mankind.

They call upon man to continuously struggle to attain the highest ultimate. They invite us

to realize and experience 'in life the eternal permanent Amrit tattva'.

Management Guidelines from the Bhagavad Gita

There is an important distinction between effectiveness and efficiency in managing.

- Effectiveness is doing the right things.
- Efficiency is doing things right.

BUSINESS ORGANISATION AND MANAGEMENT

METHODS FOR MANAGEMENT

The general principles of effective management can be applied in principle. The Manager's functions can be summed up as

Planning the strategy to realize the vision.

Establishing institutional excellence.

Building an innovative organization.

Developing human resources.

Building teams and team work.

Delegation, motivation and communication.

Reviewing performance and taking corrective steps when called for.

Thus, management is a process of aligning people and getting them committed to work

with a common goal to the maximum social benefit in search of excellence.

The fundamental question is found in the Bhagavad Gita, which repeatedly proclaims that "you must try to manage yourself". The reason is that unless a manager reaches a level of

confidence and effectiveness, he or she will be merely a face in the crowd.

Principles of Bhagavad Gita and Upanishad for Business Ethics

1. Every person has immense potential, energy and talent.
2. Perform without attachment i.e. do your task to the very best as the motto (yavanti vaidhi) of all business activities. Perfection of work and quality of output leads to total quality management.
3. Emphasis on sacrifice and running the business for the overall welfare of the mankind and charity for society as a whole. Cooperation and mutual help shall achieve highest human welfare.
4. Character is the real power and wealth. Manager with enriched quality of mind and heart can have effective management.
5. Work is worship. Do your work without ego and serve others without self interest. Those who do not work do not have a place and leave alone future.
6. Distribution of duties among employees according to their merit, aptitude and skills.
7. Control of emotions and feelings and abstention from both love and hatred. Creating best inter personal relations based on equality, self-esteem, effective communication and team work. Good relationship with people is more valuable than money.
8. Self management, analysis and criticism help to locate areas of friction and disharmony. Constant practice help to discard unwanted traits and cultivate good value to purify our mind and heart.
9. Distribution and utilization of wealth and other connected activities not for enjoyment but for yoga.
10. Anger leads to confusion which cause failure of memory and consequent destruction of reason. Silent mind or brain stilling is an effective medium to get sound solutions to management problems.

4. Ethics of Jainism

The most elementary and fundamental means laid down by Jainism for checking of karma supposed to observe.

1. The first of these is famous ahimsa i.e. non-injury. The man who takes the vow must avoid physical injury to any one, over lead or overwork or neglect to pay property.
2. The second vow is against lying, dishonesty and exaggeration.
3. The third is against stealing. A manager is warned never to buy stolen property, work in any way against another in thieving, never to act sedulously to smuggle or to adulterate goods or to sell them false to sample.
4. Fourth rule is against adultery, that is honesty towards partners.
5. Fifth vow is intended to prevent inordinate desire for possessions by inducing the individual to set an arbitrary limit on the amount of worldly goods which he will ever acquire.

The moral aspirant under Jainism should meditate on good will or friendship for all living beings, compassion for distressed creature, delight at the sight of virtuous persons and indifference to vicious person. Jainism enjoys three kinds of restraints (i) restraint of the body

Jainism inculcates cultivation of virtues like forgiveness, humility, straight forwardness, purity, truthfulness, restraint and indifference. Jainism regards perfection or self-realization on the highest good. According to Jainism, right conduct consists of the following five practices.

1. Non-violence
2. Truthfulness and giving out charity
3. Right behaviour
4. Purity and clearness in thoughts, words and actions.
5. Renunciation of worldly things which is non attachment.

5. Ethical Views of Vivekananda

Vivekananda acquainted the people with Indian culture, religion and philosophy. He gave the message of truth, love and to end the feeling of superior and inferior to inter world. He wrote:

"We have to implement the light of awareness in this society and world. We have to teach lesson of humanity to mankind. We have to shed away the lazy nature and have to work hard. Work up and yet up, until you reach your goal continue moving." His message to man was go and move forward towards your goal.

He laid stress on welfare of man because he believes that man is a part of God in which God himself resides. It is only through the service of God that we can attain God. He gave the concept of universal religion which means spiritualism. The main function of universal religion is to present the universal ideals before man, purity, truths, charity, mercy, loyalty, love in which all religions are equal. Love is every thing and supreme. Love only gets appreciation and always wins. All his philosophy is based on this truth.

Life by Vivekananda

What You Need to Keep in Mind:

1. Love is the Law of Life: All love is expansion; all selfishness is contraction. Love is therefore the only law of life. He who loves lives; he who is selfish is dying. Therefore, love for love's sake, because it is law of life, just as you breathe to live.
2. It's Your Outlook that Matters: It is our own mental attitude, which makes the world what it is for us. Our thoughts make things beautiful, our thoughts make things ugly. The whole world is in our mind. Learn to see things in the proper light.
3. Life is Beautiful: First, believe in this world that there is meaning behind everything, think that you do not understand it in the right light. Throw the burden on yourselves.
4. It's the Way You Feel: Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength, the vitality, without which no amount of intellectual activity can reach God.
5. Set Yourself Free: The moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him—that moment I am free from bondage, everything that binds vanishes, and I am free.
6. Don't Play the Blame Game: Condemn none; if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers, and let them go their own way.
7. Help Others: If money helps a man to do good to others, it is of some value, but if not, it is simply a mass of evil, and the sooner it is got rid of, the better.
8. Uphold your Ideals: Our duty is to encourage every one in his struggle to live up to his own highest idea, and strive at the same time to make the ideal as near as possible to the Truth.
9. Listen to Your Soul: You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.
10. Be Yourself: The greatest religion is to be true to your own nature. Have faith in yourselves!
11. Nothing is Impossible: Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is sin, this is the only sin—to say that you are weak, or others are weak.
12. You have the Power: All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark.
13. Learn Everyday: The goal of mankind is knowledge—now this knowledge is inherent in man. No knowledge comes from outside: it is all inside. What we say a man 'knows,' should, in strict psychological language, be what he 'discovers' or 'unveil'; what man 'learns' is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge.
14. Be Truthful: Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.



15. Think Different: All difference in this world are of degree, and not of kind, because openness is the secret of everything.

6. Ethics of Gandhi ji

M.K. Gandhi revived Buddha's ethics of ahimsa and applied it to social, economic and political problems. Gandhiji says, "My contribution to the great problem lies in my presenting nations, "Gandhi's ethics is based on spiritual foundation. He treats man as a spiritual being, a spark of God, subject to the moral law or protection of the weak. He regards good as equivalent to falsehood. He stresses soft virtues of sympathy, forgiveness, humanity and evil as and benevolence. He is an apostle of peace, service, love, self-sacrifice and self-abnegation. Gandhiji announced the advent of Satyagraha armed with soul-force, will to service, non-cooperation with evil, passive resistance, civil disobedience, non-violence, and unbounded love. His ethics are based on:

- 1. Truth and social service:** The basic principle of life is based on truth. Instead of saying God is truth, he said truth is God. To be true to such religion, one has to lose oneself in continuous and continuing service of an life. Social service must be taken to include every department of life. God can be realized through service of all mankind.
- 2. Ahimsa:** Ahimsa is supreme kindness and supreme self-sacrifice. It is not merely a negative virtue of non-killing or non-injury but a positive virtue of doing good to others. It is non-violence in thought, words and deed. Ahimsa requires truthfulness and fearlessness. Life should be ruled by law of truth regardless of consequences. Ahimsa implies conquest of anger and pride. Ahimsa is the means, truth is the end.
- 3. Satyagraha:** The fearless pursuit of truth is called satyagraha. A satyagrahi will always try to overcome evil by good, anger by love, untruth by truth, himsa by ahimsa. He seeks to convert his opponent by sheer force of character and suffering.
- 4. Non-violence:** "Non violence is the weapon of the strongest and the bravest," Gandhi ji said. "My creed of non-violence is an extremely active force. It has no reason for cowardice or even weakness." Thus nonviolence implies truthfulness, selflessness, harmlessness, freedom from anger, pride, and hatred, love for all men and creatures, fearlessness and courage, humility, forgiveness and absolute self-surrender to God.
- 5. Non-Violent Non-cooperation with evil:** "Hate the sin, not the sinner". We should not try to crush the wrong doer but try to resist evil dissociating ourselves from it in every possible way. It is quite proper to resist and attack a system but to resist and attack its author. His moral weapon to non-violent non-cooperation is a most potent weapon to fight an evil system with. It is an evolutionary and blood-less revolution.
- 6. Non-thieving or Non-possession:** He wants to evolve a new social order based on love and self-sacrifice. He wants to give every opportunity to an individual to rise to the height of its personality. He believes in changed heart and voluntary surrender of superfluous possessions for the benefit of the poor. He should earn his bread with labour and reduce his wants to a minimum, respect every man and religion. He should perform his duties conscientiously, without insisting on his rights and be ready to sacrifice himself for the service of humanity.

7. Trusteeship of Wealth: Gandhi ji believes in trusteeship of wealth. Therefore it is for his people as a whole, not for a particular person, he becomes a trustee for that portion for God's people.

When an individual has more than his people as a whole, not for a particular individual, so is work. He did not wish for the supremacy of one over the other. Capitalism is based on exploitation and violence. He believed that socialism should be based on non-violence and on harmonious cooperation of labour and capital.

8. Sarvodaya: He advocates neither the greatest happiness of the greatest number nor the greatest good of greatest number." He advocates the greatest good of all. He does not want to sacrifice the good of the minority to that of majority.

Seven Blunders

Gandhi was convinced that much of the violence in society and in our personal lives from the passive violence that we commit against each other. He described these acts of violence as the "Seven Blunders". Mr. Arun Gandhi, the grandson of Gandhi ji, has given them in the following manner:

- 1. Wealth without Work:** This includes playing the stock market, gambling, sweet-shop slavery: over-estimating one's worth like some heads of corporations drawing exorbitant salaries which are not always commensurate with the work they do enough for everyone's need but not for everyone's greed.
- 2. Pleasure without Conscience:** This is connected to wealth without work. People find imaginative and dangerous ways of bringing excitement to their otherwise dull lives. Gandhi believed pleasure must come from within the soul and excitement from serving the needy, from caring for the family, the children, and relatives. Building sound human relationships can be an exciting and adventurous activity. Unfortunately, we ignore the spiritual pleasures of life and indulge in the physical pleasures which is "pleasure without conscience."
- 3. Knowledge without Character:** Our obsession with materialism tends to make us more concerned about acquiring knowledge so that we can get a better job and make more money. A lucrative career is preferred to an illustrious character. Our educational centres emphasize career-building and not character-building. Gandhi believed if one is not able to understand one's self, how can one understand the philosophy of life. An education that ignores character-building is an incomplete education.
- 4. Commerce without Morality:** As in wealth without work we indulge in commerce without morality to make more money by any means possible. Price gouging, palming off inferior products, cheating and making false claims are a few of the obvious ways in which we indulge in commerce without morality. There are also thousands of other ways in which we do immoral or unethical business. When profit-making becomes the most important aspect of business, morals and ethics usually go overboard. We cut benefits and even salaries of employees. People don't matter profits do.
- 5. Science without Humanity:** This is science used to discover increasingly more gruesome weapons of destruction that threaten to eventually wipe out humanity.

Materialism has made us possessive. The more we possess the more we need to protect and so the more ruthless we become. Now we can obliterate cities and inhabitants by pressing a button and not be affected by the destruction because we don't see it. When we cease to care for any life, we cease to respect all life.

6. Worship without Sacrifice: Gandhi believed whatever labels we put on our faith, belief, understanding, compassion, love and appreciation is not translated into our lives, prayers will have no meaning. True worship demands sacrifice not just in terms ultimately all of us worship Truth because Truth is God. Superficially we may be very devout believers but in how sincere we are in translating those prayers into life styles.

7. Politics without Principles: When politicians indulge in power games, they act like animals (or anyone else, for the matter) give up the pursuit of Truth they, or in forms of parties, would be doomed. Partisan politics, lobbying, bribing and other malpractices that are so rampant in politics today is also unprincipled. We create power groups to lobby for our cause and are willing to do anything to achieve our goal. Not many among human kind have learned how to resist temptation, so who is to blame for the mess we find ourselves in?

ROOTS OF UNETHICAL BEHAVIOUR IN INDIA

Unethical business practices have progressively increased and is rampant in business community. Unethical business practice have been described as the use of power for private profits in a way that constitutes a breach of law or a deviation from the norms of the society. It is a behaviour which is deviation from norms and duties of office for private gains. At present, India is viewed as one of the most corrupt countries in the world.

- 1. Corruption Among Public Servants:** Corruption among public servants has always existed in one form, or the other although its shape, dimensions, textures and shades have been changing from time to time and place to place. Following pattern of behaviour among public servants can be described as 'corrupt' with the provision of law
 - Acceptance of gratification as reward for work done in an official capacity.
 - Obtaining any object or pecuniary advantage illegally.
 - Fraudulent misappropriation of public property.
 - Being in possession of financial resources or property disproportionate to one's known sources of income.
 - Misuse or abuse of official position.
 - 'Borrowing' money for purchasing a costly article from a person with whom one has official dealings with a 'known' understanding that the 'borrowed money' will not be returned.
- 8. Increasing competition in commercial field:** The cut-throat competition in commercial field has increased unethical practices among the businessmen. Some businessmen in

(iii) Accepting gifts by 'persons of position' from persons with whom they have 'position' relations.

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(iv) Disregard of neglect of rules purposefully to help the citizen with whom they have duty due to be paid to government.

(v) Refusal to do a duty on some plea which may benefit the other party (e.g., police officer not registering a case which may benefit the other party).

(vi) Political Corruption and Scandals. It is well known that a large number of politicians not only in India but almost in all countries are corrupt. Corrupt politicians not only go scot-free, unhammed and unpunished but they manage to stand on the political stage as honourable leaders. In the last two decades, or so, several scandals and financial irregularities, including paying of massive commissions, or so, to political leaders have been reported in our country. Mostly, the leaders, bureaucrats and big business leaders are reported to be involved in these scams.

(vii) Raj of Ministers and Bureaucrats. Persons who hold political power work on the basis of same vested interest, say interest of self, family, caste, region, party and so forth. They encouraged the bureaucrats to follow their suit. The emergence of the new business leaders who wanted profits even by sharing them with people in power became equally responsible for the mushroom growth of unethical practices.

4. Artificial Scarcity of goods: Unethical practices emerged when things required are in short supply. People in power demand considerations to ensure their regular supply or increase their cost. This happens whenever there is high demand but low supply of commodity of daily use. Business community has been creating artificial scarcity to take advantages of such situation.

5. Change in Value System: Unethical behaviour is caused as well as increased because of change in value system and ethical qualities of men who administer. The old ideals of morality, service, honesty and sacrifice are regarded as outdated and accepting favours as a need than folly behaviour is practice. Materialistic outlook of life and erosion in social values have led to increase in unethical practices.

6. Ineffective administration: Growth of unethical practices in India can also be traced to ineffective administrative organisation. Lack of vigilance, enormous powers to the ministerial staff, unaccountability, defective information system etc. give scope to officials not only to be corrupt but remain unaffected even after following unethical practices. In adequate legislation, loopholes in law and ineffective implementation of law is a root cause of unethical behaviour in India.

- 7. Inadequate income:** Inadequate income has frequently been mentioned as a cause of unethical behavior. With inflation eating into the income of fixed income earners and with no other alternative source to supplement their income, they are forced to resort to unethical practices. The need to keep above want has been an important factor in people going for unethical practices. The persistent shortage of essential consumer goods, coupled with soaring prices all around, drives people to the brink of despair. They begin to feel that by means, fair or foul, they must keep their heads above water.
- 8. Increasing competition in commercial field:** The cut-throat competition in commercial field has increased unethical practices among the businessmen. Some businessmen in

order to compete with others use certain evil means such as giving bribes to government officials to avoid taxes. They take heavy loans from government, produce forged documents and never start the work for which loan has been granted. The contractors stand in competition, to maintain market share and to satisfy the share holders, companies resort to unethical business practices.

MAJOR ISSUES OF UNETHICAL BUSINESS PRACTICES IN INDIA

- 1. Adulteration.** Adulteration of good is indeed a lucrative business for the companies, though it mean suffering even death for consumers. Companies are able to take this unethical practice with the connivance of government food inspectors. Adulteration in eatables and medicines are done for smallest gains.
- 2. Deceptive Weights and poor quality.** Businessmen cheat public and innocent customers by weighing less. The traders are benefited in more than one way; they charge exorbitant prices, keep the quality below prescribed standard and use wrong weights and measures.
- 3. Duplication.** With the development of sophisticated means of printing and duplication unscrupulous businessmen are capable of producing labels and packages that are very much like their originals. The practice of imitating well known brands in becoming more popular. Even experts in buying cannot separate the real from the fraud.
- 4. False advertisement.** Every businessmen is engaged in advertising his product by the latest and the quickest methods. They employ evil, unlawful and invalid mean for advertisement. They are befooling public by giving false advertisement. Every product being advertised promises the best quality, the greatest efficacy and the maximum economy. The manipulative advertisements play with the emotions of vulnerable sections of society who are immature and easily influenced. Deceptive advertisements are made so that people are tempted to buy. There are sales offering gifts and prizes and rebates to attract the customers.
- 5. Supply of Injurious products.** Businessmen are supplying injurious products for commercial gains though they may cause health hazards. Illicit liquor is a big example we come across daily in the newspapers. Supply of spurious products like life saving drugs and injections is also an unethical practice quite prevalent in Indian markets.
- 6. Misappropriation of company funds.** Direction, managers and other members of the staff of companies indulge in substantial misappropriation of company funds. In purchasing raw material or stores, in selling scarce goods, or in the award of contracts a commission is charged by unscrupulous managers. Thus, the funds which should legitimately go to the company are misappropriated to other pockets. The result in that shareholders are deprived of their rightful dividends. In addition, consumers are exploited in so far as the diversion of company funds leads to escalation of prices of goods manufactured.

and commission. Some businessmen in order to bribe the officials in order to compete in today's style in business operations. Everything to gain favours. Bribes have become a big problem in India. Moreover, getting receipts of salaries more than what is actually paid to the employees is also very common.

6. Environment Pollution. Businessmen pay very little attention to their ethical responsibility towards protecting environment. Uncontrolled pollution of air, water and soil are a source of major concern.

A collective effort on part of government, people and business community is required to end these unethical practices.

Objective Type Questions

A. MULTIPLE CHOICE QUESTIONS (MCQs)

Select the Right Alternative:

- 1. Indian thought system presents a comprehensive understanding of :**
 - Spirit
 - Values
 - Behaviour
 - Attitude
- 2. Ethical values help in achieving :**
 - Targets
 - Avoiding failures
 - Satisfaction
 - Success
- 3. Trust forms the essence of :**
 - Relationships
 - Goals
 - Leadership
 - Confidence
- 4. Indian ethos is all about what can be termed as :**
 - Individual ethos
 - Group ethos
 - National ethos
 - Community ethos

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- BUSINESS ORGANISATION AND MANAGEMENT**
5. A manager with enriched quality of mind and heart can have :
 - (a) Effective management
 - (c) Good understanding of situation
 - (b) Good relations with others
 - (d) None of these

1. (b) 2. (c) 3. (a) 4. (c) 5. (a)

Answers

B. Fill in the Blanks

1. Values are the rules and guidelines for _____.
2. Values are the moral ideas and attitudes that belong to a particular _____.
3. As per Indian ethos for management, he who works calm and even mind achieves _____.
4. _____ constitutes the knowledge part of the vedas.
5. Gandhiji's basic principle of life is based on _____.

Answers

C. Say True or False

1. Values not only help in achieving success but also make it enduring and lasting.
2. Humility is not opposed to self-confidence.
3. An ethical manager should be partial towards the subordinates.
4. Management is behavioural science and it is cultural specific as per Indian Ethos for Management.
5. The general principles of effective management cannot be applied in every field.

Answers

1. (T) 2. (T) 3. (F) 4. (T) 5. (F)

Review Exercises

A. Short Answer Type Questions

1. Explain values in Indian Management.
2. State management guidelines from Bhagavad Gita.

ETHICS FOR MANAGEMENT

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- what are the Ethical values in Jainism.
what are the ways of life given by Jainism.
what are the seven blunders given by Swami Vivekananda.
discusses the seven blunders given by Gandhi.

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B. Long Answer Type Questions

1. List the values which should be followed by Indian Managers.
2. Discuss the need of Business Ethics in Indian Context.
3. Discuss the ethical guidelines given by Gita and Upnishads.
4. Discuss the eightfold path to attain Nirvana given by Buddha.
5. Discuss Gandhian Ethics which enlightens us given by Buddha.
6. Briefly outline roots of unethical behaviour in the way of business ethics.
7. What are the major issues that account for unethical business practices in India.
8. List the qualities of a manager.
9. Discuss the need of Business Ethics in Indian Context.
10. Outline the principles of management.
11. Discuss the eightfold path to attain Nirvana given by Buddha.
12. Discuss Gandhian Ethics which enlightens us given by Buddha.
13. Briefly outline roots of unethical behaviour in the way of business ethics.
14. What are the major issues that account for unethical business practices in India.

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