

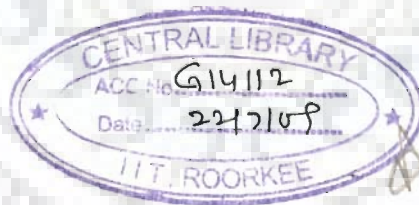
**EVOLUTION OF
'UNIVERSAL BUSINESS EXCELLENCE MODEL'
INCORPORATING VEDIC PHILOSOPHY**

THESIS

*Submitted in partial fulfilment of the
requirements for the award of the degree*

of
DOCTOR OF PHILOSOPHY
in
MANAGEMENT

By
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INDIAN INSTITUTE OF TECHNOLOGY ROORKEE
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CANDIDATE'S DECLARATION

I hereby certify that the work which is being presented in the thesis, entitled **EVOLUTION OF 'UNIVERSAL BUSINESS EXCELLENCE MODEL' INCORPORATING VEDIC PHILOSOPHY** in partial fulfilment of the requirement for the award of the degree of Doctor of Philosophy and submitted in the Department of Management Studies of the Indian Institute of Technology Roorkee, Roorkee is an authentic record of my own work carried out during a period from January 2003 to July 2007 under the supervision of Dr. Anil K. Sharma, Asstt. Professor and Dr. J. P. Singh, Professor, Department of Management Studies, Indian Institute of Technology Roorkee, Roorkee.

The matter presented in this thesis has not been submitted by me for the award of any other degree of this or any other Institute.

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This is to certify that the above statement made by the candidate is correct to the best of our knowledge.

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ABSTRACT

Since time immemorial, the search for excellence and all-round growth has been the important objective of mankind. The pursuit of economic growth does not necessarily lead automatically to social progress. In many cases it actually led to a deteriorating physical environment, an unsafe workplace, needless exposure to toxic substances, discrimination against certain groups in society, urban decay, and other social problems. The recent financial scandals at large multinational corporations such as Enron and WorldCom have brought into focus the need for 'ethical' management (Saraswat, 2005). Corporate Social Responsibility (CSR) is now being widely used and debated by scholars, business leaders, investors, and by the society at large. Leading organisations across the world are taking actions for Corporate Governance and focusing on issues related to sustainable growth in developed as well as developing world.

As mankind progressed, various management theories have evolved and practiced over the years to attain the excellence and sustainable growth. Though these management theories were found most suitable in a given environment; the same theory could not give desired results in a different environment. It led to development of another management theory to overcome shortcomings of the previous ones. The risk of bias always remains in any model or list of attributes or Critical Success Factors for TQM, because they are always simplification of realities in which companies are operating (Dhalgaard et. al, 2005; Harrington, 2004). Research question is whether this risk of bias can be eliminated by integration of Management Models with Vedic philosophy? The various Business Excellence Models (BEMs) have evolved during late 1980s and early 1990s to eliminate the risk of bias. These models

also address the CSR issues. In the present study, 94 quality and business excellence awards being used in 77 countries have been identified. A comprehensive study of the BEMs has been done to identify the gaps in BEMs vis-à-vis essence of Vedic philosophy. To fill these gaps an empirical study has been carried out and with integration of the BEMs and Vedic philosophy, the Universal Business Excellence Model (UBEM) has been evolved. With implementation of UBEM it is felt that any organisation may succeed in attaining the sustainable growth, which happens to be the key concern of every business organisation across the globe.

Excellence means perfection or quality of highest order. As one approaches perfection in his work, he approaches excellence. Man can attain excellence or perfection through his actions. Lord Krishna says in Bhagvad Gita (2-50), "Yoga is excellence in action (Karma)". Excellence means "Swa-Dharma" or "Self-ethics". Every one needs to perform his duty correctly & completely every time to attain it. Scriptures provide global perspective to quality with focus on 'Values' to attain sustainable growth. With conversion of market into global village, new dimensions of quality e.g. ethics, attitude, innovation are unfurling. Organisational quest for excellence has resulted in varied conceptualisation and paradigms (Hermel, 1997), and a global perspective is emerging through integration of various aspects of quality in BEMs (McDonald et. al., 2002).

MBNQA of USA, EFQM model of Europe and Deming Prize of Japan are worldwide recognised major BEMs and are considered as the mother of other BEMs/NQAs (Bohoris, 1995; McDonald et. al., 2002; Hughes et al., 2002; Miguel, 2001; MBNQA, 2006; EFQM, 2007; and JUSE, 2006). NQAs of

53 countries are based on MBNQA (Searle, 2005). EFQM model is being used in 26 countries (Koura et. al., 2005). In study of NQAs of 53 countries Tan et al. (2003) report that most NQA models are based on the MBNQA and EFQM. They have helped many organisations to improve their processes, customer and improvement orientations.

In literature review of the 347 TQM research papers, Sila et al (2002) concludes that more research is needed to increase the credibility of BEMs as effective approach for performance excellence. In essence the award criteria of BEMs are comprehensive, scientific and focused on the needs of Total Supply Chain. Identifying the future challenge of BEMs Dhalgaard et. al, (2005) conclude, "Managerial tools and techniques can be more properly utilised and hence people better mobilised when there are consistencies between realities, intentions, people's basic beliefs (paradigms) and the chosen approaches."

It can be achieved through integration of existing BEMs and essence of ancient wisdom enshrined in Vedic Philosophy. Vedic philosophy emphasizes that the business is a legitimate, integral part of society. Its core function is to create wealth for society through manufacturing, domestic distribution, foreign trade, financing and other such related activities. Sharma (2005) argues, corporate world needs 'Corporate Rishis' to teach market karma, social dharma and leadership charisma to improve material and spiritual conditions of humanity. In recent times, the term 'human values' has been used for theistic view of Value system, which endorses the super conscious insights of sages contained in the sacred religious literature as the basis of all ethical, social and other human values (Chakraborty, 1995a,b). Saraswat (2005) has identified the fourteen principles of human values from Bhagavad-Gita. A hymn for

Manu-Smriti says, “Among all purity, purity of the money is supreme.” It further lays down governing principles for purity of earning money. Vedic hymns stress on the importance of knowledge and justice over earning money. Chankya Niti, states adopting an ethical approach and meeting the expectations of the community at large best serve the long-term interest of the organisation. Vedic philosophy stresses on “Vasudhaiv Kutumbakam” indicating all living beings are part of one family and business needs to take care of them to ensure its long-term success. The roots of best practices of developed world e.g. Six Sigma, 5-S, TPM, Stakeholder focus, benchmarking, Leadership, HR development etc. too can well be traced to Vedic hymns and ancient Indian literature. Literature review of over 300 research papers in the study testifies that little efforts have been made so far, to integrate the BEMs with Vedic philosophy.

A questionnaire was developed based on literature review, discussions with experts and brainstorming. The purpose of the survey was to empirically test applicability of Vedic concepts in current business scenario. The questionnaire addressed the research hypotheses and was divided in seven parts namely – a) Best practices of various organisations; b) Applicability of ancient wisdom (Vedic philosophy) for business excellence; c) Values, work culture & long term philosophy; d) Measuring multiple bottom-lines to enhance business growth; e) Fulfilling desires of stakeholders and global society; f) Sustainable growth through continuous improvement & learning; and g) Vedic model of governance. The survey respondents were carefully chosen from the cluster of quality professionals preferably those who were directly involved in the TQ Assessment process or have long experience in quality.

The survey results were analyzed using Statistics (mean and standard deviation), Factor analysis, Reliability analysis, T-Test and Anova with help of SPSS software. Most of the survey respondents agreed with the applicability of the Vedic philosophy to attain business excellence. Survey analysis led to identification of the three clusters of parameters namely: Values based governance; Universal well-being and Sustainable success for inclusion in the contemporary BEMs/NQAs.

The common features of BEMs and three clusters identified in empirical study have been integrated to evolve the Universal Business Excellence Model (UBEM) consisting of nine criteria. Six criteria are already there in existing BEMs, while three criteria namely 'Values & Process Flow', 'Universal Well-being' and 'Sustainable Success' are partly covered in BEMs. Examples of best practices of some select successful organisations were used for vetting of the additional features of UBEM.

UBEM is an approach to eliminate the inter-firm and intra-firm competition and offers immense and unprecedented opportunities to bring forth the latent potential of organizations, by allowing individual employees and other stakeholders for expressing their capacity for learning and creativity. It is possible only through practice of human values integrated with the universal well-being. It will facilitate the organisations in setting their own standards rather than frittering away their energy in outsmarting competition.

Finally, it is concluded that in this research a need for integrating BEMs across various countries vis-à-vis Vedic Vision for excellence has been visualised and an attempt has been made to fill the gaps and propose some useful insights through evolution of Universal Business Excellence Model. In

the new millennium, it will be essential for the Business Leaders to devise and adopt a unified theory focussed to attain excellence comprising of principles, methods, tools and systems appropriate to their companies. It needs no emphasis that the organisational excellence can be attained by developing proactive, self-responsible people concerned with achieving excellence inculcating values to achieve the goals. Success depends greatly on honest involvement of people in the organisations, willing to bring a change in tune with global environment. Business practices will be required to be changed and aligned with the growing needs & expectations of all Stakeholders. The lure of using isolated techniques will not be enough for transforming the industrial world. To bring excellence, integration of the Vedic studies and modern scientific & technological research is a must. It requires that various organisations from across the world come together and lead us through a transformation process. This will bring universal harmony and a happier, healthier and prosperous world to live.

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CHAPTER – 1

INTRODUCTION



PREVIEW

In this chapter, introduction to the study, concepts of excellence, emerging business scenario, Vedic vision of excellence, motivation and need of the research and organisation of this research have been presented.

1.1 The Search for Excellence...

The search for excellence and all-round happiness has been the important objective of mankind since ages. With passage of time, perceptions as well as parameters of quality of materialistic things & life have significantly changed, without any sizable change in the quality of Values. Some eminent quality thinkers & consultants e.g. Deming (1982), Ishikawa (1985), Tom Peters (1982), Massaki Imai (1986) etc. have always advocated a bigger picture or role of quality as foundation stone of excellence; whereas other eminent experts like Juran (1986), Philip Crosby (1979) have focused on the immediate needs of the business. Ishikawa (1985) emphasises the role of management to keep its employees happy by stating, *"The first concern of a company is the happiness of the people connected to it. If the people do not feel happy, that company has no right to exist."* Similarly, Deming (1986) in point no 2 of his famous 14 points emphasizes: the job of management is to ensure that the company stays in business, protects investors' money and create more jobs. Thus loss of market share leading to stagnation & retrenchment of employees is a management failure. On the contrary, Juran's emphasis on *"Fitness for use"* and Crosby's definition of *"Conformance to requirements"* implies customers' delight every time. Though above views of eminent experts indicate completely different parameters of quality to focus, a deeper look into their views indicate that these are arising from the same set of beliefs or Values e.g. honesty in dealing with stakeholders, truthfulness & data transparency, management commitment, dedicated efforts for improvement etc.

1.2 The Concept of Excellence

Excellence means perfection. Excellence lies in beauty of flowers. As one approaches perfection in his work, he approaches excellence. Man can attain excellence or perfection through his actions. Lord Krishna says in Bhagavad-Gita (II-50), "*Yoga is excellence in action (Karma)*". Thus simplest way to attain God is to bring excellence in all our actions. Oxford dictionary defines excellence as 'best of the best' or 'great merit'. Excellence is 'Quality of highest order'. As per Indian mythology, "Swa-Dharma" or "Self-Ethics" or "Organisation's Values" is synonymous to Quality. Every one in the organisation needs to perform his duty correctly & completely every time to attain the excellence.

Researchers and practitioners have often interpreted the meaning of excellence in different ways over the years. Jensen (2000) argues that corporations should have a single market valued objective; to increase the long-run market value of the firm, which is defined as the sum of the values of all financial claims on the firm. On the contrary, many practitioners seem to be guided by its practical version i.e. short-run maximisation of stock-value. Schaffer & Thomson (1992) bring another dimension by questioning whether final results are enough to define excellence or intermediate points should also be taken into account. In strategic and change management areas, result driven and activity centred programs compete against each other. Thus the purpose of excellence and ways to achieve excellence could be distinguished. During the twentieth century areas of focus and interest from managerial perspective have constantly changed from dominance of bureaucratic and scientific management towards a learning society with respect to the change in

the external environment for attaining overall excellence as shown in Table 1.1. A close look at Table 1.1 indicates that various management theories and practices are most suitable to achieve excellence in a given environment and have benefited many organisations too. However, in a different environment, the same theory could not give desired results leading to development of another management theory to overcome shortcomings of the previous one.

Table 1.1: Managerial Watch of Twentieth Century

Time Zone	1900 - 1945	1945 – 1960	1960 – 1975	1975 – 2000
Managerial Perspective	<ul style="list-style-type: none"> ▪ Bureaucratic and Scientific Management ▪ Technical Orientation ▪ Division of work 	<ul style="list-style-type: none"> ▪ Human needs ▪ Human motivation ▪ Group interactions ▪ Behaviour perspective 	<ul style="list-style-type: none"> ▪ System & structure ▪ Contingency theory ▪ Organization development ▪ Leadership style 	<ul style="list-style-type: none"> ▪ Cultural change ▪ Improvement ▪ Information ▪ Learning ▪ Knowledge
External Environment	<ul style="list-style-type: none"> ▪ Early Industrialization ▪ Mass production ▪ Focus on quantity ▪ Hardware focus ▪ Mechanic universe 	<ul style="list-style-type: none"> ▪ Industrialization ▪ Focus on productivity and growth 	<ul style="list-style-type: none"> ▪ Affluent society ▪ CAMP (computer aided manufacturing processes) ▪ Focus on Quality 	<ul style="list-style-type: none"> ▪ Postmodernism ▪ Learning society ▪ Focus on Quality of life ▪ Hyper competition ▪ Electronic universe
Management Experts	<ul style="list-style-type: none"> ▪ H. Fayol (1916) ▪ F. Taylor (1916) ▪ M. Weber (1922) ▪ E. Mayo (1933) ▪ C. Barnard (1938) 	<ul style="list-style-type: none"> ▪ A. Maslow (1943) ▪ H. Simon (1946) ▪ MacGregor (1957) ▪ C. Argyris (1957) ▪ March & Simon (1958) ▪ Tannenbaum & Schmidt (1958) ▪ Herzberg (1959) 	<ul style="list-style-type: none"> ▪ Hersey & Blanchard (1969) ▪ Kats & Kahn(1966) ▪ Burns & Stalker (1961) ▪ R. Likert (1961) ▪ Blake & Mouton (1964) 	<ul style="list-style-type: none"> ▪ Nonaka & Takeuchi (1995) ▪ E. Schein (1993) ▪ Hammer & Champy (1993) ▪ P. Senge (1990) ▪ Deming(1986) ▪ Weick (1979) ▪ Mintzberg (1979) ▪ R. Kanter (1979)
<p>Source: Adapted from Su Mi Park Dahlgaard (2006), "Learning from East to West and West to East", <i>The TQM Magazine</i>, Vol. 18 No. 3, pp. 217</p>				

An example to prove this notion is the famous book by Peters & Waterman (1982), '*In Search of Excellence – Lessons from America's Best-Run Companies*' indicating many suggestions for success criteria behind excellence. Later on, many of the excellent companies (America's best run companies) identified in their studies earlier became unsuccessful. Thus,

conventional management practices are not enough to ensure the long-term success of business as indicated below (Sharma & Talwar, 2004):

- ✓ 84 % of 100 biggest US Companies (1900 - 2000) in USA are dead today
- ✓ 20 % of Fortune 500 Companies (1955 – 2000) are dead today
- ✓ India's share in World Trade has reduced from a significantly high level in sixteenth century to an insignificant value of 0.67% in year 2001 (Department of Commerce, Govt. of India, 2001)

However, with practice of each management theory, managers learnt a new lesson to attain excellence. Peters & Waterman (1982) reminded the world that software criteria (*Systems, Shared Values, Skills, Staff and Style*) are often overlooked and more weightage is given to hardware criteria (*Strategy & Structure*).

Simultaneously, the concept of the 'Total Quality Management' (TQM) emerged as a new management approach, in which all members of an organization are involved to improve the products and processes for ensuring long-term success through customer satisfaction. Implementation of TQM concepts establishes an improvement culture in the organisation and has been detailed in the *Section 2.4 of the chapter Literature Review*. To facilitate the implementation of the TQM concepts, several Business Excellence Models (BEMs) and National Quality Awards (NQAs) were established across the world during late 1980s and 1990s. Some of the important BEMs/NQAs are the Deming Prize of Japan, Malcolm Baldrige National Quality Award (MBNQA) of USA, EFQM Model of Europe, CII-EXIM Bank Award of India, Singapore Quality Award model and Australian Business Excellence Award etc. Many countries all over the world also have established their National Quality Award

(NQA) programs to recognise the excellence in performance (Miguel *et al.* 2004). In a study conducted by SAI Global, Searle (2005) reported that NQA of 53 countries are based on MBNQA. Koura *et. al.* (2005) report that EFQM model is being used in 26 countries. These models help to measure the level of organisational excellence and have been detailed in the *Section 2.5 to 2.8 of the chapter Literature Review*. The BEMs/NQAs are dynamic in nature and undergo regular review and modifications. As a result, the differences in the requirements amongst these models are also shrinking. Further, various International System Standards like ISO9001:2000, ISO14001, OHSAS18001, SA8000 etc. are being revised with more stringent requirements for the organisations to make it obligatory to fulfil the needs of one or the other stakeholder.

The recent researches to attain excellence (Dhalgaard *et. al.*, 2005; Hermel *et. al.*, 2003) indicate that the higher weightage should be given to the organisational culture in TQM or the software criteria of Peters. In literature review of 347 TQM surveys based research articles published between 1989 and 2000, Sila *et. al.* (2002) argue although quality 'Gurus' including Crosby (1979), Deming (1986) and Juran (1986) say that the elements of TQM are universally applicable, more research is needed to verify their personal prescriptions about TQM. Because of lack of a universally accepted TQM model, many companies are putting their faith in the BEMs/NQAs and using them as guidelines. More research is needed to establish the credibility of these models as effective approaches to achieve performance excellence.

Managers often misunderstand that characteristics shown in a management theory or universal best practices are exhaustive. They may not

*understand the interrelationships and logical linkages to get a proper guiding framework. Thus, the risk of bias always remains there in any model or list of attributes or Critical Success Factors for TQM, because they are always the simplifications of realities in which companies are operating (Dhalgaard et. al, 2005; Harrington, 2004). Though several new concepts are evolving (Refer Section 2.9 of the chapter Literature Review) to the enhance business growth, the research question is whether **the risk of bias be eliminated or minimised by testing these new concepts or select best practices or the BEMs/NQAs on the basis of historical learning and ancient wisdom enshrined in the Vedic philosophy?** Thus, we may conclude that Corporate World is looking for '**Universal Business Excellence Model**' to attain the excellence, having its universal applicability and no risk of failure under any circumstances.*

1.3 The Emerging Business Scenario

The present age is money-dominated age. Business enterprises are coming up with new strategies to earn more and more profits. Economists are bringing new philosophies to enhance prosperity. Today maximum efforts & energy of the world are being spent on increasing the organizational wealth. The entities with maximum wealth are the most powerful in the present era and capable of safe-guarding their economic interests leading to widening the gap between rich and poor. It is leading to a complex situation, where some people try to find out unfair means to quickly fill this gap at the cost of others. The pursuit of economic growth does not necessarily lead automatically to social progress. In many cases it actually leads to a deteriorating physical environment, an unsafe workplace, needless exposure to toxic substances on

the part of the workers and consumers, discrimination against certain groups in society, urban decay, and other social problems (Leonard & McAdam, 2003b).

Justice Kuldeep Singh, Honourable Judge of Supreme Court of India, while ordering the closure of more than 700 industrial units in Delhi which were actively harming ecological balance and had virtually converted river Yamuna into a sewer, observed that no one can allow economic progress and growth at the cost of ecological imbalance (Sharma & Talwar, 2004). The industrial world has already started responding to this changing need of the society. The concept of Corporate Social Responsibility (CSR) is one of the important emerging concepts to attain excellence (*Refer Section 2.9 of the chapter Literature Review*) and has been widely used and debated by the scholars, business leaders, investors, and by the public and the society at large. CSR was one of the main topics for discussions in the World Economic Forum in year 2004. Henderson (2002) considers CSR to be the predominating issue in the debate about the future of the global market economy. The European Union defined year 2005 as “the year of CSR”. Leading organisations across the world are taking voluntary actions for CSR and focusing on the issues related to Sustainable growth both in developed as well as developing world.

For example, about one thousand quality professionals from over fifty countries gathered at Tokyo in September 2005 and discussed about 175 papers on the theme, ‘*Quality Evolution – Way to Sustainable Growth*’ at International Conference on Quality (ICQ’05) organised by Union of Japanese Scientists and Engineers (JUSE) in cooperation with American Society for Quality (ASQ), European Organisation for Quality (EOQ) and International Academy for Quality (IAQ). This mega-event on quality takes place once in

every three years in USA, Europe and Japan respectively since 1969. In his inaugural address, Dr. Toyoda, Chairman of Toyota Motor Corporation, emphasized that the challenge for industry in 21st century is to explore and develop new technology that can contribute value to global society. He referred to Monozukuri & Hitozukuri, where, Monozukuri stands for 'the manufacturing of value-added products' and Hitozukuri involves 'stimulating the personal and professional development of the human resources'. It is a theme that touches two very essential points, one being the achievement of environmentally sustainable global economic development and the other the development of the mankind."

1.4 The Emerging Business Scenario in India

Indian manufacturing was at its zenith in the ancient times, as exhibited by the innumerable artefacts and monuments which dot the country. However, India slide down from its earlier position and forgotten the glorious past. As remarked earlier, India's share in World Trade has slowly declined from significantly high levels in the sixteenth century to mere 0.67 % in 2001 (Department of Commerce, Govt. of India, 2001). One of the key reasons for this slide down was mutual quarrels amongst kingdoms leading to rule by foreigners on Indian soil. After independence in 1947, Government set its priority areas leading to reservations and many regulations. Prior to 1991, there was no economic freedom, imports needed prior government license, import duties were high (often more than 200 %), banking was heavily owned and controlled by Government. Bharat Ram (2006), a leading industrialist from India, reports that the reform process in India begun in 1991, when the foreign exchange reserves were dipped to two weeks level. He adds, it led to reduced

imports duties, licensing mostly abolished and banking was also liberalised slowly. It was a beginning of a new era for Indian manufacturing. The quality became the mantra for survival in the market. The reform process also led to the increased competition from foreign companies. As a result, many Indian plants especially the Machine tools, mini paper mills and small scale industries could not compete and went for closure. Traditional industries were in trouble. Auto and engineering industry became stronger, but other industries like process, textile etc became weaker.

At this stage, TQM Division of Confederation of Indian Industry (CII) actively promoted the TQM drive. It began with ISO 9001 certification drive, followed by adoption of EFQM model as CII-EXIM Bank Award for Business Excellence in 1994. Simultaneously, the visits of Japanese counsellors to Indian companies were organised specially in auto sector. CII also promoted the “TQM Cluster” – a group of 10 auto component companies under the guidance of Professor Tsuda (Nagpal, 2004). The steady work by TVS Group companies throughout 1990s towards the TQM way led to winning of Deming Prize by Sundaram Clayton in 1998. It led to a spur for other Indian companies. Today India has largest no. of Deming Prize winners outside Japan. As Dr. Kume (2005) points out, while Deming Prize is losing the interest in Japan, this interest is picking up in India. India also has 64 companies as winners of TPM Excellence Award of Japan. Only five companies had won CII-EXIM Bank Award for Business Excellence since its inception in year 1994. However, in year 2006, for the first time, two companies namely, Tata Consultancy Services won the award in Services Sector and BHEL Haridwar won the prize in Manufacturing Sector. It is just the beginning of the transformation journey in

India which is being supported by industry associations and facilitated by counsellors. Quality is the trigger that revived Indian manufacturing and will take it to new heights. Now the challenge is to apply Quality based Management beyond manufacturing i.e. product and process development to the development of new markets, management of human resources and the strategic and financial management.

Besides, there is a darker side too. While India counts for 16% of world's population, we can't ignore the fact that 50% of world's poor live in India, 50% of world's malnourished children live in India and 50% of the world's blind live in India (Mehta, 2006). The challenge here is to enhance their development level. That is why, the theme of Annual Quality Summit of CII, the flagship event, held at Bangalore in November 2006, was *"Sustainable and Inclusive Growth through Quality & Competitiveness"*. The inclusive growth will make India come up and become the world leader in trade as we were in the past. In the concluding session of the summit, a self realised yogi, spiritual teacher and the founder of Isha Foundation *Sadhguru Jaggi Vasudev* taught the lessons on excellence to the corporate leaders. He said, *"Our lives become beautiful not because we are perfect. Our lives become beautiful because we put our heart into what we are doing."* Therefore, Indian Corporate is required to focus on inclusive growth of the firm as well as the country to achieve the new horizons of excellence.

The ancient wisdom endorsed through Vedic philosophy conveys similar essence, where welfare of all stakeholders is considered as the ultimate and supreme. The increasing interest of people world-wide towards Vedic preaching as witnessed by acclaim received by the saints e.g. Swami

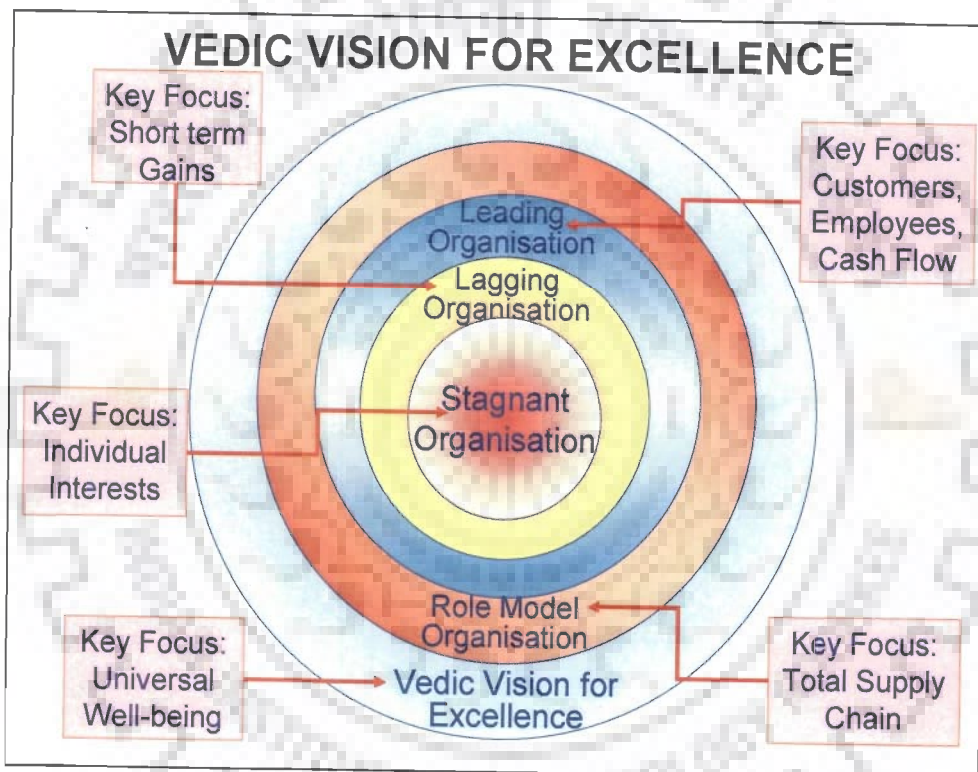
Vivekananda, Swami Dayananda, Ram Krishna Paramhansa, Parmahansa Yogananda etc. in the past and Swami Ramdev in the recent times conveys the feeling that Vedic philosophy is reinforced to benefit and uplift the mankind in whatever way people like to have it.

This way, we may conclude that if the business leaders look for the innovative ways to achieve the sustainable growth even by sharing some part of the profit with the society and care for the welfare of all stakeholders, it will certainly lead towards achieving overall perfection and sustainable growth. A move in this direction has already begun by business leaders in the world as well as in India.

1.5 Vedic Vision for Excellence

In Vedic mythology, business has been seen as a legitimate, integral part of society. Its core function is to create wealth for the society through manufacturing, domestic distribution, foreign trade, financing and other such related activities. Rig-Veda explains the *Rit*, or cosmic order saying physical as well as the moral laws govern the entire universe and that no transgression of these laws is allowed. It emphasises mankind to work for an economic structure based on '*Sarva Loka Hitam*', which means '*Universal Well-being*' (Sharma & Talwar, 2004). Excellence or perfection lies in Almighty alone. God takes care of all His stakeholders (all living species in the Universe) with equal vigil, without fail, without any partiality for one over another. Similarly for an organisation, excellence lies in satisfaction of needs and expectations of all its stakeholders namely customers, employees, shareholders, vendors and society at large. Business Excellence models being used across the world have put a step in this direction.

Figure 1.1: Vedic Vision for Excellence



Vedic teaching goes a step farther and stresses on “*Vasudhaiv Kutumbakam*” indicating all living beings are the part of one family and business needs to take care of them to ensure long term success. The concluding hymn of Rig-Veda says, “*In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of the prosperity*”.

Adopting Values based governance and meeting expectations of the community at large, best serves the long-term interest of the organisation and its people. If an organisation integrates its way of working with the cosmic laws, it is destined to gain more profits and sustainable growth. Values constitute those actions, which were upright in the past, upright today and will remain upright in the future. Value driven leader empowers every member of the organisation to take decision as long as it doesn't harm others. However, every action which may adversely impact others should be based on Values (Dayananda, 1998). Vedic vision of excellence focuses on universal well-being (Refer Fig.1) by taking care of all stakeholders with equal vigil. It focuses on ‘Values based governance’ to attain longevity and sustainable growth. It enhances the profitability, employees’ pride in the enterprise, customers’ confidence and leads to prosperity for all (Talwar, 2002; 2005).

1.6 The Motivation and Need of the Research

Following are some of the key ground realities, which generated the need and motivated the researcher to pursue research in this area:

- Growing interest of companies across the world to attain excellence and sustainable growth;

- Failure of the best managed companies to sustain excellence over a long period;
- Focus of world business leaders to achieve environmentally sustainable global economic development along with the development of mankind;
- Increasing interest of people world-wide towards Vedic teachings;
- Business Excellence Models are globally recognised as best means to attain excellence and roots of Criteria of BEM e.g. Leadership, Strategy, HR focus, Customer focus, Improvements etc. can also be found in the Vedic Hymns;
- Lack of efforts to integrate existing BEMs with 'Vedic Vision for Excellence';
- Reduction in enthusiasm of Japanese companies for Deming Prize and inclination of India and other Asian countries towards it;
- The researcher is involved in and responsible to implement business excellence initiatives in his company BHEL, Haridwar;
- Recent focus of international conferences / seminars to attain sustainable & inclusive growth through excellence initiatives and corporate governance;
- Indian scriptures (Part of Vedic philosophy e.g. Ramayana, Bhagavad Gita etc.) reveal that the king (CEO) and Rishi (Spiritual teachers) were role models for the society and set new benchmarks in Universal Well-being. e.g. Lord Rama was also known as Maryadapuroshttam (Lord of Ethics) and King Yudhishtara was known as Dharamraj (King of Ethics).

The comparative analysis of contemporary management practices and Business Excellence Models vis-à-vis ancient wisdom and Vedic teachings will bring many good management practices as well as highlight the gaps. Choosing the research area as **Evolution of 'Universal Business Excellence**

Model' incorporating Vedic philosophy is a step forward bridging the gap between modern management practices and ancient wisdom. The purpose is to incorporate the Vedic Vision in the BEMs to move a step ahead to attain the sustainable and inclusive growth. Elaborate efforts are required to integrate the various BEMs and establishing their relationship with similar inferences of the essence of Vedic philosophy, to make it unique work dedicated to humanity.

1.7 Organisation of This Research

The research conducted in the present study has been covered and presented in five chapters. A brief outline of different chapters is as follows:

Chapter 1: Introduction

It deals with introduction to the study, concepts of excellence, emerging business scenario, Vedic vision of excellence, motivation and need of the research and organisation of this research.

Chapter 2: Literature Review

Literature review covers concepts of quality & business excellence, framework and criteria for evaluation of the Business Excellence Models being used across the world, e.g., USA, Europe, Japan, India etc. and their comparative study to identify common features, unique features and contradictions. Besides, the best practices of the successful organisations, role of Values, ancient wisdom and cross-country cultural issues to attain business excellence have been presented. It also focuses on the essence of Vedic philosophy, Vedic Vision for excellence and Vedic Model for Governance.

Chapter 3: Research Methods and Methodology

This chapter contains the objectives of the research, research hypothesis and outline of the research methodology. The chapter presents the

analysis of BEM vis-à-vis essence of Vedic Business Excellence Philosophy to identify the gaps between the two and leading towards development of a questionnaire for empirical study.

Chapter 4: Results and Interpretation:

This chapter statistically analyses the results of the empirical study through elaborate qualitative and quantitative statistical techniques to bridge the gaps between BEM and Vedic philosophy. The common features of BEMs and clusters identified in empirical study have been integrated to evolve the Universal Business Excellence Model (UBEM) consisting of nine criteria. The examples of best practices of some select successful organisations have also been presented for vetting of the additional features of UBEM.

Chapter 5: Conclusion, Limitations and Scope for Future Research

The major findings and significant contribution of the research are summarised in the chapter followed by limitations of the study and suggestions for future research.

In the end, a list of references (Bibliography), Glossary and appendices have been presented along with the list of publications from the work carried out during the study.

Finally, it is concluded that the need for integrating BEM across various countries vis-à-vis Vedic Vision for Excellence has been visualised and an attempt has been made to fill the gaps and propose some useful insights. It will be elaborated in the subsequent chapters to evolve the UBEM for the use of business world in emerging global business scenario.



CHAPTER – 2

LITERATURE REVIEW

PREVIEW

The literature review is divided into three parts. The first part covers the review of quality and business excellence models. It covers general concepts of quality, contribution of quality gurus, emergence of TQM concepts, evolution of Business Excellence Models (BEMs), and comparative study of BEMs to identify their common features, unique features and contradictions. The second part introduces the other factors relevant to attain excellence including TQM factors and practices academic studies, cross country cultural practices, transformational leadership, integrating economic & societal growth and the role of Values, religion and spirituality at workplace. The third part presents an introduction to Vedic philosophy and its essence, Vedic Vision, Yoga, *Yajna* (Sacrifice for the bliss) and the four universal objectives namely *Dharma* (Values), *Artha* (Money), *Kama* (Urges) and *Moksha* (Salvation) with a focus to study their role to attain sustainable growth.

In order to have a proper insight into the various aspects of the present work, it will be useful to review some of the related studies conducted in the past. Over 300 papers have been reviewed in this study to understand the current status of knowledge in this field.

2.1 The Concepts of Quality

2.1.1 Quality – Meaning and Definition

Quality is one of the most important aspects of modern living, affecting everything around us and all that we do. Yet it is difficult to define, since “quality” means different things to different people (Mørkrid, 1993).

In the management literature, the term quality has different meanings and has been variously defined as excellence (Peters and Waterman, 1982), value (Feigenbaum, 1951), fitness for use (Juran and Gryna, 1988), conformance to specifications (Levitt 1972, Gilmore, 1974), conformance to requirement (Crosby, 1979), loss avoidance (Taguchi, 1979), defect avoidance (Crosby, 1979), meeting and/or exceeding customers’ expectations (Gronroos 1983, Parasuraman *et al.*, 1985), etc. These definitions convey different aspects of quality. There seems to be no consensus definition even though most of these definitions are highly correlated. Quality is not a quick fix, a panacea, for organisational ailments and management woes. Increased understanding of these important relationships will occur only when the quality construct is more precisely defined (Reeves & Bednar, 1994). Expressing his views on quality, Abbott (1955) said:

“What people really desire are not products, but satisfying experiences...People want products because they want the experience-bringing services which they hope the products will render.”

Quality is the ability to consistently meet or exceed customer expectations. When a product or service surpasses the expectations, we consider that quality. Quality can be quantified as the ratio of 'Performance' and 'Expectations'. If the performance of the product or service is better than the expectations, then the customer has a good feeling about it. While the organization determines the performance, customer determines the expectations. As per ISO 9001 system standard (BVQI, 2001), "*Quality is totality of characteristics of an entity that bear on its ability to satisfy stated and implied needs*".

2.1.2 Dimensions of Product and Service Quality

The concept of quality includes not only the product and service attributes that meet basic requirements, but also those that enhance and differentiate them from competing offerings. However, not every firm needs to compete along the same dimensions of quality. David A. Garvin (1984, 1987) observes that product quality consists of eight basic dimensions:

1. *Performance*: A product's primary operating characteristics.
2. *Features*: The "bells and whistles" of the product.
3. *Reliability*: The probability that a product will operate properly over a specified period of time under stated conditions of use.
4. *Conformance*: The degree to which physical and performance characteristics of a product match pre-established standards.
5. *Durability*: The amount of use one gets from a product before it physically deteriorates or until replacement is preferable.
6. *Serviceability*: The speed, courtesy, and competence of repair.
7. *Aesthetics*: How a product looks, feels, sounds, tastes, or smells.

8. *Perceived quality*: Subjective assessment resulting from brand image.

Besterfield *et.al.* (2001) added 'Safety' as the ninth dimension to product quality. Parasuraman *et. al.* (1991) have researched the determinants of service quality. These have been refined to five key dimensions:

1. *Reliability*: perform the promised service accurately
2. *Assurance*: competence, courtesy, credibility, security
3. *Tangibles*: physical appearance of staff, buildings, equipment etc
4. *Empathy*: communication, understanding the customer
5. *Responsiveness*: prompt service.

The dimensions of quality are somewhat independent. Therefore a product or service can be excellent in one dimension and average or poor in another. Garvin (1987) has further suggested that a company can create a niche in the marketplace by focusing only on a few of these dimensions that competitors ignore. Very few products or services excel in all the dimensions. For example Japanese were cited for high quality cars in the 1970's based only on dimensions of reliability, conformance & aesthetic (Sharma & Talwar, 2004).

2.1.3 Quality – A Paradigm Shift

Most managers are brought up in a work environment of quality control and quality assurance. They believe that quality improvement means more inspection, more stringent requirements of the product quality and hence more cost and reduced profits. Quality control refers to systematic monitoring of processes and products, including statistical and other management information for verification of processes through inspection activity and recurring / oneoff audits designed to establish whether standards are being achieved. Quality control is one aspect of quality assurance. Quality assurance

comprises all those planned and systematic actions necessary to provide adequate confidence that a structure, system, or component will perform satisfactorily in service (Wikipedia encyclopedia, 2007).

TQM describes an approach to quality assurance, which stresses the importance of creating a culture in which concern for quality is an integral part of product/service delivery (Collins, 1994). TQM provides a broader perspective to the common understanding on quality amongst all employees and focuses on improvement in the quality of work and the processes to meet customer needs & expectations. TQM describes quality as a way of life. As quality improves, the defects, in process rejections & rework and customer returns go down leading to cost reduction and enhancement of the profits. It is a paradigm shift from the traditional understanding of quality.

Moving, a step further, Indian mythology identifies sixteen dimensions of quality or excellence in human life. Many kings/ managers/leaders have role modelled these dimensions as the way of their life and inspired others. For example Lord Rama attained excellence in 14 dimensions (*14 Kala Sampuran*) and Lord Krishna attained excellence in 16 dimensions (*16 Kala Sampuran*). Scriptures provide a global perspective to quality with focus on ethics / values to attain sustainable growth and human well-being (Sharma & Talwar, 2004).

Thus, in future, more dimensions of quality will unfurl, forcing organisations to develop their unique brand image to survive in the business. With the conversion of global market into global village some movement in this direction is already visible. CSR, Corporate Governance, and 'Sustainable and Inclusive growth' are becoming hot topics for discussions in the National and International Conferences. Soft issues like human values (Chakraborty

1995a,b; Saraswat, 2005; Gustavsson et.al., 1996), interactive performance measurement (Bourne et. al., 2005) and innovations (Peters, 1999; Sushil et. al., 2004) etc. will be the key differentiators for organisation's success and will become the emerging dimensions of quality.

It is thus observed that organisational quest for quality has resulted in varied conceptualisation and paradigms (Hermel, 1997), with the following principal trends emerging (McDonald et. al., 2002) there from:

1. Quality initially conceptualised as a quantitative aspect, gradually emphasising on qualitative factors.
2. The reactive function of inspection became a preventive function, thus moving from a reactive to a proactive vision of quality through quality assurance.
3. The notion of quality no longer focuses on the final product, but on tasks and processes
4. A global perspective of organisation is emerging as a result of the increasing integration of different functional aspects of quality through TQM.
5. Social and environmental aspects are now added to the commercial dimension of organisations.

2.2 Contribution of Quality Gurus in Quality Movement

The role of history is important in the pursuit of any new knowledge. The principles laid down by the quality gurus shaped the quality movement of today. Their ideas & philosophies are the foundations of the business excellence models existing today around the globe. Quality guru like Shewhart, Deming, Juran etc. have studied the concepts of quality management in detail and have come out with relevant issues and

aspects that are necessary for the maintenance and improvement of quality in the firms to achieve all-round excellence. The following paragraphs outline the contribution of some of the quality gurus.

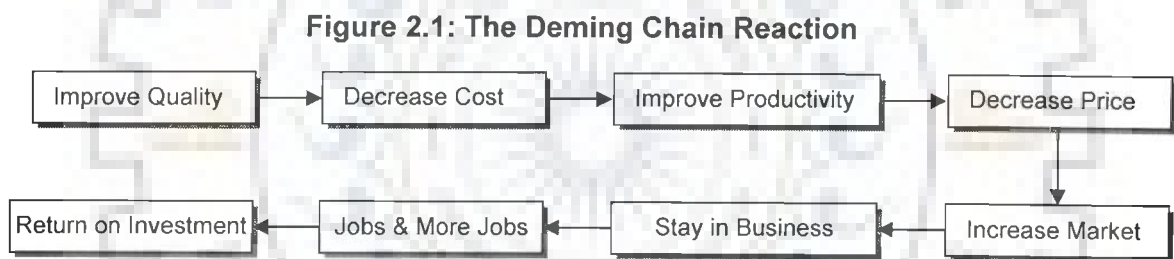
2.2.1 Shewhart

Modern quality concerns were born with the evolution of mass production and its need for interchangeable parts. If the parts are to be truly interchangeable, they must have common dimensions, variation being the enemy of mass production. In 1924, W.A. Shewhart of Bell Telephone Laboratories developed a statistical chart for the control of product variables. This chart is considered to be the beginning of statistical quality control. Deming learned the statistical control and random variation of a work process from Shewhart and began giving lectures on quality control in manufacturing environment across the USA in the beginning of 1940s. After World War II, US industry turned back to peacetime production of consumer goods. There was huge demand with no foreign competition. During this era of mass emigration of labour, Taylor's Scientific Management was an easy way to employ unskilled labour with enough margins to cover extra costs of non-quality. US industry remained reluctant to respond to statistical quality control in this period.

2.2.2 Deming

After World War II, the Japanese economy was ruined. Japanese manufacturing companies enthusiastically adopted the Statistical Quality Control (SQC) techniques of Deming. The Deming Prize, a prestigious award for quality, was created in 1951 following Deming's first lecture tour in Japan (JUSE, 2006). By mid 1970's, Japan was beginning to seriously undermine its American and other western competitors first in cars, then in the whole range of

electronic goods. In 1980, NBC White Paper, "If Japan Can, Why Can't We?" featured Deming's approach on quality. It became a trigger for the quality revolution in USA. In 1980's, major corporations in the USA and other countries began to adopt Deming's principles (Kume, 2002). Deming focused to achieve excellence through 'Process Management' whereas the western world led by USA focused on R&D. Deming advocated a continuous cycle of design, production, test, sales, surveys, redesign etc. This continuous improvement cycle later became the well-known PDCA (Plan, Do, Check, Act) cycle and more recently renamed the PDS(Study)A cycle. Deming claimed that high quality led to higher productivity and competitive strength. This view is summarised in Deming's Chain Reaction (Fig.2.1).



Source: Deming, W.E., 1986, Out of the Crisis

Deming (1982, 1986) underlined the use of statistical techniques for quality control, and proposed his 14 principles to improve quality based on following ideas:

1. Create constancy of purpose for improving products and services.
2. Adopt the new philosophy.
3. Cease dependence on mass inspection to achieve quality.
4. End the practice of awarding business on price alone; instead, minimize total cost by working with a single supplier.
5. Constantly and forever improve system of planning, production & service.
6. Institute modern methods of training on the job.

7. Institute modern methods of supervision (leadership).
8. Drive out fear.
9. Break down barriers between staff areas.
10. Eliminate numerical goals for the workforce.
11. Eliminate work standards and numerical quotas.
12. Remove barriers that rob people of pride of workmanship.
13. Institute a vigorous program of education and training for everyone.
14. Create a structure in management that will push on above 13 points daily.

2.2.3 Juran

Besides Deming, Joseph M. Juran, Philip B. Crosby, Armand V. Feigenbaum, and Kaoru Ishikawa are the other quality gurus, who made immense contribution to the evolution of TQM philosophy and helped in implementing it. In 1954, Joseph M. Juran made his first trip to Japan and further emphasised on the management's responsibility to achieve quality. The teachings of Deming and Juran became the basis of Total Quality Control revolution in Japan that took place in the 1950s (Kruger, 2001). Juran (1986) pointed out the importance of both technical and managerial aspects, and identified the following three major processes known as '*quality trilogy*':

1. *Quality planning*: - the process of preparing to meet quality goals. This begins with identifying the needs of internal and external customers, translating customer needs into specifications, developing product and services that respond to these needs and developing processes capable of delivering the product or service.
2. *Quality control*: - the process of meeting quality goals during operations. It involves determining what to control, establishing unit of measurement

to evaluate data objectively, establishing standards of performance, interpreting difference between actual and the standard, and taking action to correct the difference.

3. *Quality improvement*: - the process of breaking through to unprecedented levels of performance. It begins with identification of specific projects in an area of deficit performance, organisation of support for projects, diagnosing causes, providing remedies that are effective and providing control to maintain improvement.

Juran believed that the aim of management is to reduce the cost of mistakes, reaching a point where the total costs of quality are minimal (Juran and Gryna, 1988).

2.2.4 Feigenbaum

Dr. Armand Feigenbaum can be designated as originator of the concept of TQC. In his book *"Total Quality Control"* (1983) originally published as *"Quality Control: Principles, Practice, and Administration"* (1951) he developed his TQC approach. According to him, *"Total quality control is an effective system for integrating the quality development, quality maintenance, and quality improvement efforts of the various groups in an organisation so as to enable production and service at the most economical levels which allow full customer satisfaction."*

Feigenbaum's (1951, 1983) philosophy may be summarised in the three steps:

1. *Quality leadership*: leadership must be committed and focused on quality.
2. *Modern quality technology*: Organisation must work together across functions to solve issues related to quality. Quality is the responsibility of every body in the company from top management to unskilled worker.

3. *Organisational commitment*: Continuous training and motivation, and integration of quality into business planning.

2.2.5 Ishikawa

Ishikawa made a significant contribution to the quality revolution in Japan and built on Feigenbaum's concept of 'total quality'. Ishikawa (1985, 1989) emphasized on importance of continuous training, usage of "*Ishikawa diagram*" (cause-effect diagram) for problem solving, and quality control circles as a way to achieve continuous improvement and the quality chain. The first quality control circles were formed in Japan in 1960 under his guidance. Ishikawa (1985) explains,

"Japanese quality control is a thought revolution in management. It is an approach representing a new way of thinking about management...To practice quality control is to develop, design, produce and service a quality product which is most economical, most useful, and always satisfactory to the consumer. To meet this goal, everyone in the company must participate in and promote quality control, including top executives, all divisions within the company and all employees."

The key elements of his philosophy include (Ishikawa, 1985):

1. Quality begins with education and ends with education
2. The first step in quality is to know the requirements of customers
3. The ideal state of quality control occurs when inspection is no longer necessary
4. Remove the root cause, not the symptom.
5. Quality control is the responsibility of all workers and all divisions
6. Do not confuse the means with the objectives

7. Put quality first and set your sights on long-term profits
8. Marketing is the entrance and exit of quality
9. Top management must not show anger when facts are presented by subordinates
10. Ninety five percent of problems in a company can be solved with simple tools for analysis and problem solving
11. Data without dispersion information (variability) are false data

2.2.6 Crosby

Crosby (1979) became known for his concept of “Zero defects” and “Do it right the first time” which he expects to be the only standard of performance. Crosby (1979) explains, “Quality is free. It's not a gift, but it is free. What costs money are the unquality things – all the actions that involve not doing jobs right the first time.” Crosby (1979, 1984) developed his ‘Absolutes of Quality’. These included following concepts:

1. Quality means conformance to requirements, not elegance. A common interpretation of this is ‘Quality means fit for purpose’.
2. There is no such thing as a quality problem (in the realm of influence and responsibility of the quality function of the organisation).
3. There is no such thing as the economics of quality; “Doing the job right first time is always cheaper”. Catch-line associated with this idea is ‘Quality is free’.
4. The only performance measure is the cost of quality, which is at the expense of nonconformance.
5. The only performance standard is ‘zero defects’. It means to concentrate on preventing defects rather than finding and fixing them.

2.2.7 Taguchi

Taguchi was most concerned with the economic effects of variability. His approach was focused on engineering principles applied early in the design stages of production rather than in later stages of production. 'Quality is best designed in rather than added on or inspected in', said Taguchi.

In addition to the above list, there are many others who have contributed to the quality evolution. Quality management thought has evolved over time and continues to do so. Crosby and Deming have a great number of similarities in terms of quality management philosophies with the other gurus. They stressed heavily on management responsibility and commitment. Generally speaking, many of Juran and Deming's fundamental principles are quite closely related. In general, Deming provides the philosophy whereas Juran provides the specific structure that can help in the materialization of the principles.

To sum up, the contributions of quality gurus show both strengths and weaknesses, but none of them offers the solutions to all the problems encountered by firms (Dale et. al., 1997). Some common issues identified and highlighted by quality gurus are management leadership, importance of customers, importance of training and education, active participation of employees, use of problem-solving tools and techniques for process management, and quality measures for continuous improvement which later became an important part of Quality Standards and Business Excellence Models in the one way or the other.

2.3 Quality Standards - ISO

The roots of quality assurance can be traced back to 3000 BC in Mohen-Jodaro and Harrapan Civilization (Ravi, 2005). In 1500 BC Egyptians

demonstrated their desire and commitment to 'get it right the first time' e.g. hollow glass production (GlassOnline.com 2007), and further in 1800 AD military and mass production of war equipment provide examples of attention to standardized procedures for production. ISO Series of Standards play a key role in defining the organisation's overall approach to quality.

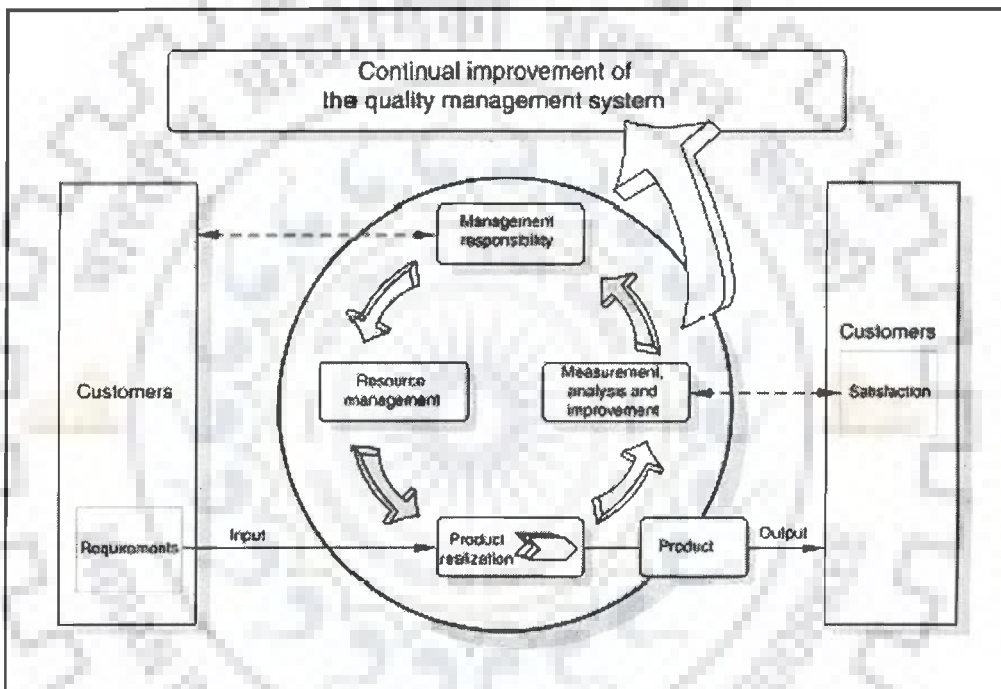
2.3.1 Quality Standards - ISO 9000 Series

The ISO 9000 series of quality standards was established in 1987 to 'assure' various quality systems around the world. Starting with the participation of 12 European countries, by the early 1990s there was wide-scale acceptance by most countries. In current era of globalization, quality assurance plays a crucial role in assuring that internationally recognised systems and processes are in place. ISO's management system standards are now implemented by more than 430,000 organisations in 158 countries (ANSI, 2007). Though, the certification to an accredited quality system does not guarantee a quality organisation, but the ISO 9000 (2000) revision has brought the standard much closer in emphasis to a TQM model than previous versions. The ISO 9000 family of standards has been developed to assist organisations, of all types and sizes, to implement and operate effective quality management systems. Important quality management standards are as below:

1. ISO 9000 describes fundamentals of quality management systems and specifies the terminology for quality management systems.
2. ISO 9001 specifies requirements for a quality management system where an organisation needs to demonstrate its ability to provide products that fulfill customer and applicable regulatory requirements and aims to enhance customer satisfaction.

3. ISO 9004 provides guidelines that consider both the effectiveness and efficiency of the quality management system. The aim of this standard is improvement of the performance of the organisation and satisfaction of customers and other interested parties.
4. ISO 19011 provides guidance on auditing quality and environmental management systems.

Figure 2.2: Model of Process Based Quality Management System



Source: ISO 9001 (2000) Quality Management System – Requirements

Together these standards form a coherent set of quality management system standards facilitating mutual understanding in national and international trade. Figure 2.2 shows the model of process based quality management system of ISO 9001 (2000). Eight quality management principles in ISO are:

1. Customer Focus
2. Leadership
3. Involvement of people

4. Process approach
5. System approach to management
6. Continual improvement
7. Factual approach to decision making
8. Mutually beneficial supplier relationships

2.3.2 ISO 14000 Environment Standards

Through the 1990s, ISO developed environmental standards called ISO 14000 series of standards. Five key principles of environmental standard are:

1. *Commitment and policy*: Top management must make a commitment to the program.
2. *Planning*: To be successful, the program must be organised. This includes establishing an organisational structure, promoting internal and external communications and identifying environmental impacts.
3. *Implementation*: The implementation plan must include written process descriptions, establishment of prevention programs and employee training.
4. *Measurement and evaluation*: A mechanism for assessing performance and progress towards goals must be established.
5. *Review and Improvement*: The program must be routinely reviewed and appropriate actions taken to maintain ongoing improvement.

While ISO 9000 and ISO 14000 have formalised systems for evaluating the ability of organisations to consistently design, produce and deliver quality products and services, and meet environmental standards, TQM is a means for organisations to improve the quality of their products and services. Besides ISO 9000 and ISO 14000; Occupational Health & Safety Standards (OHSAS 18000) and Social Audit (SA 8000) have already become parts of TQM movement.

Quality audits help in standardising and verifying continuous quality improvement and reaching the benchmarks of TQM, apart from checking the compliance of quality system standards (Rajendran and Devadasan, 2005).

2.4 Emergence of TQM Concepts

TQM is a management approach to ensure long-term success through customer satisfaction. In a TQM effort, all members of an organization participate in improving processes, products, services and the culture in which they work. TQM is composed of three paradigms namely: 'Total', 'Quality' and 'Management'. The word 'Total' means:

- Involvement of all employees at all levels in the organisation
- Involvement of all processes and systems of the organisation
- Involvement of all functions or departments of the organisation

Thus, Total covers each and every activity performed in the organisation by all departments / processes / systems and by every employee. Feigenbaum (1983) and Ishikawa (1989) have also stressed on involvement of everyone in the organization.

The word 'Quality' is not mere quality of product or services, but it encompasses all expectations of the customers. As soon as one expectation of the customer is met, the other expectation unfurls. Thus quality is dynamic. It changes with change in the business scenario. With the globalization of world market and the reform process underway across the borders, competition is becoming tougher but new opportunities are also opening up. Only those organisations can hope to survive, who meet the rising aspirations of customers as stated in the following quote of CEO, Ford Alex Trotman: *"We are in the era of turbulent competition. TQM will be the norm rather than the*

exception. We are in a battle for survival and total quality is going to sort out the winners from the losers. "

The term "management" characterizes the process of and/or the personnel leading and directing all or part of an organization through the deployment and manipulation of resources (human, financial, material, intellectual or intangible).

Right from the days the world recognized "quality" as the weapon to fight the global competitive war (Dunk, 2002), organisations had been striving to implement the systems, models, techniques, tools, and standards to varied extents under the umbrella name of TQM. Some of them have sustained even today while the remaining vanished. Among all, the most noticeable one is the installation of quality systems (Berry, 1998).

TQM is the improvement culture. It is a work environment where every member of the organisation voluntarily contributes & focuses on continuous improvement or Kaizen (Imai, 1986). For some, 'TQM' is 'Quality of Total Management', while for others, it is 'Management of Total Quality'. As per Wikipedia encyclopaedia (2007),

"TQM is a management approach for an organization, centered on quality, based on the participation of all its members and aiming at long-term success through customer satisfaction, and benefits to all members of the organization and to the society."

The American Society for Quality says that the term Total Quality Management was first used by the U.S. Naval Air Systems Command "to describe its Japanese-style management approach to quality improvement." This is consistent with the story that the United States Navy Personnel

Research and Development Center began researching the use of statistical process control (SPC); the work of Juran, Crosby, and Ishikawa; and the philosophy of W. Edwards Deming to make performance improvements in 1984. In Japanese, TQM comprises of four process steps, namely:

1. *Kaizen* – Focuses on Continuous Process Improvement, to make processes visible, repeatable and measurable (Imai, 1986).
2. *Atarimae Hinshitsu* – The idea that things will work as they are supposed to (e.g. a pen will write.).
3. *Kansei* – Examining the way the user applies the product leads to improvement in the product itself.
4. *Miryokuteki Hinshitsu* – The idea that things should have an aesthetic quality which is different from "atarimae hinshitsu" (e.g. a pen will write in a way that is pleasing to the writer.)

Working on Deming's principles, the Japan's automobile industry overtook the USA during 1980s and became the biggest in the world (Khanna et. al., 2003). The widening of quality gap with Japan, worked as a trigger for rise of quality movement in USA. During late 1970s and early 1980s, automobile industry in USA introduced the concepts of Quality control circles, Statistical process control, senior management commitment and leadership, cross-functional teams and QFD-concurrent engineering taught by Taguchi In mid 1980s, US industries focused on customer and supplier collaboration and continuous improvements (Kaizen) besides introduction of Baldrige Prize (Cole and Scott, 2000). In early 1990s US focus came on system alignment through ISO 9000, policy deployment and business process reengineering (Dory and Schier, 2002). Since then, TQM has played a major role in transforming

manufacturing and service organization the world over and led to beginning of an era of National Quality Awards (NQA) and Business Excellence Models (BEM) in late 1980's & 1990's.

Mohanty and Sethi, (1996) argue that the changes in society, and corresponding expectations of workers have rendered the scientific management, human resources and socio-technological systems approaches obsolete. TQM adopts best features of each and synthesizes them into a more complete and coherent way of managing processes and people. The recent era of TQM has seen it as an umbrella for improvement initiatives like BPR, TPM, IIP, ISO, Six Sigma etc. Throughout this period of ongoing development, TQM has changed and developed through the influence of many differing factors. These influencing development factors range from the business process movement (Davenport *et al.*, 1996) to the development of human resources and empowerment (Wilkinson and Willmott, 1994). Lund and Thomsen (1992) had identified the vision for TQM in twenty-first century. This vision has already become a part of most BEMs, e.g., Management review of quality figures; Inclusion of key quality figures in accounts and company survey; Environmental responsibility and product liability; Increase in customer satisfaction surveys.

The emergence of TQM concepts raises number of issues. For example, is it adhoc development of TQM? Can the future development of TQM be predicted to some degree by looking at current change management philosophies and how they potentially can interact with TQM? Hermel (1997) argues, TQM has moved from a predominantly narrow and mechanistic approach to a more subjective and broader organisational philosophy. For example, in the 1980s, Ford's TQM efforts focused on incremental process

improvement programmes, today TQM in Ford covers leadership, customers and results, to name but a few examples (McAdam, 2000). The paradigm shift of TQM (Spencer, 1994; Wilkinson and Willmott, 1994) over the years has been caused by a number of influencing development factors. The evolution of BEMs is most significant factor and sets a new direction for TQM movement.

To sum up, TQM allows firms to obtain a high degree of differentiation and to reduce costs. In spite of its advantages, problems have also been detected in its implementation (Sohal et al., 1991; Maani et al., 1994; James, 1996; Lee, 1998; Joubert, 1998; Kanji, 1998a; Quazi and Padibjo, 1998). Firms must develop a number of components in an integrated way for successful implementation (Easton and Jarrell, 1998; Claver et al., 1999). Besides, researchers have identified a number of tools and techniques for quality improvement that are necessary for TQM success. Managers need to know which aspects they must consider to successfully develop TQM in their firms. Curry and Kadasah (2002a), highlight the need for an integrated, more innovative approach to the evaluation of quality management systems to focus on future business improvement. Conformance of TQM criteria has also found place and relevance in the existing major quality awards and models for attaining business excellence.

2.5 Evolution of Business Excellence Models/National Quality Awards

Reduction in variation, continuous improvement of products and services to meet customer's needs, costs of poor quality, breakthrough projects, zero defects, cross functional management, systematic approach to quality, competitiveness, profitability, quality planning and organization wide

commitment are the major concepts that are introduced by the quality gurus like Deming, Juran, Crosby, Feigenbaum, Ishikawa and Garvin. The advancement of these concepts over the later part of 20th century paved the way for the evolutionary development of quality management, from inspection to statistical quality control, to quality assurance, to total quality control, to total quality management, to business excellence models (Rao and Tang, 1996).

The first globally known business excellence model is the “*Deming Prize*”, introduced by JUSE in 1951 to honour Dr. W.E. Deming, who helped in development of the ruined Japanese economy (JUSE, 2006). Several national and regional quality awards have been established to promote quality and serve as models of TQM during late 1980s and 1990s. BEMs/NQAs recognize excellent organizational performance and have emerged as a significant tool for the productivity and quality promotion strategies of many countries during 1990s. These national awards serve as models for TQM by offering a continually improving blueprint for organizational self-assessment and by providing motivation for continuous improvement. During 1990’s ‘*TQM Self-Assessment*’ based on NQAs / BEMs became the globally accepted way for corporate excellence to gain competitive edge and thereby ensuring long-term success by meeting the needs of the customers, employees, financial & other stakeholders and the community at large.

CAE Quality Award was introduced in 1984 in Canada. Over three hundred Private Sector and Public Sector organizations have been recognized under it since then (NQI, 2007). It followed by introduction of Malcolm Baldrige National Quality Award (MBNQA) in USA in 1987 (NIST, 2006). Since then, MBNQA has become a major driving force in revitalizing the competitiveness of

US firms in the global economy and has gained stature and recognition as a de facto global standard on customer oriented management systems and practices. It has influenced other countries in establishing similar awards such as the European Quality Award, the Australian Business Excellence Award, and the Japan Quality Award (APO, 2002). Australian Business Excellence Framework was also developed in 1987 to become the fourth globally known quality award. Its Framework is annually reviewed to include the latest management practices (SAIGLOBAL, 2005).

According to The Economist (April 1992), three-quarters of US and British firms claimed that they had some form of TQM programme in place in 1992. Besides, Japan and the USA, Lakhe and Mohanty (1994) found that TQM had become widespread in Europe and the developing nations. Companies have reported that their implementation not only improved quality but also has led to the improvements in market share, customer satisfaction, profit, processes, supplier performance, employee morale & competitiveness. Leonard and McAdam (2003a), argue that developments in the quality award assessment process interpret quality based on the holistic approach of "total quality management" and give much wider benefits, than that of quality per se.

In Europe, TQM focus came through implementation of systems and quality audits. Both TQM concepts and ISO 9000 complement each other and ISO 9000 should be used in association with TQM to secure organisational success (Magd and Curry, 2003). The European Quality Award (Known as 'European Excellence Award' since 2004), based on EFQM model, was established in 1991, with the support of European Organization for Quality and European Commission to enhance the position of Western European

companies in the world market by accelerating the acceptance of quality as a strategy for global competitive advantage and by stimulating and assisting the development of quality improvement activities. Today, hundreds of organisations from various disciplines all around the world use the EFQM model as a tool for conducting self-assessment to define the areas for improvement and to direct the improvement process internally. This number is increasing continuously since more & more organisations recognise value of using self-assessment (EFQM, 2007).

'TQM Self-Assessment' is an integrated, result-oriented framework for implementing and assessing the management practices and results achieved. With this, organisations can achieve significant benefits such as increased competitiveness, reduced costs and greater satisfaction, all leading to better business results. Self-assessment is a quality management initiative, rooted in a process management view on businesses, and often referred to as a catalyst for driving business improvement (EFQM, 2007). According to Puay et al. (1998), organisations use the criteria of their chosen model to assist them in diagnosing the state of health of their improvement process and providing indicators of how to achieve excellence.

Quality award frameworks are designed to be comprehensive, generic frameworks that guide organisations in all aspects of quality management. Simultaneously with Europe, several countries in Asia too evolved their own BEMs/ NQAs, mostly using the EFQM and MBNQA as their reference e.g. India in 1994, Singapore and Japan in 1995, Philippines in 1997, Fiji in 1998, and Thailand in 2001 etc. CII-EXIM Award for Business Excellence (CII, 2004) in India is based on EFQM, Singapore Quality Award is based on Australian

Business Excellence Award, EFQM and MBNQA where as “Prime Minister Quality Award” of Malaysia has its own independent criteria (NPC, 2005).

A report of UNECE (2004) says that there are at least 90 quality and business excellence awards in at least 75 countries. Miguel (2004) reports that, NQAs are operating in at least 76 countries. In Europe alone the European Foundation for Quality Management (EFQM) believes that at least 30,000 organisations are using the EFQM model (Mann and Grigg, 2005). By consolidation of above data through literature review, 94 quality and business excellence awards being implemented in at least 77 countries worldwide have been identified and are listed in Table 2.1.

Table 2.1: Business Excellence Models/National Quality Awards by UN Region

Region	No. of Awards	Countries
Sub-Saharan Africa	3	Mauritius, South Africa, and Southern African Development Community (SADC)
East Asia and the Pacific	17	Australia, Brunei, Fiji, Hong Kong, Indonesia, Japan (2), Republic of Korea, Malaysia, Mongolia, New Zealand, Philippines, Singapore, Republic of China, Thailand, Vietnam and International Asia Pacific Quality Award
South Asia	7	India (4), Nepal, Pakistan, and Sri Lanka
Europe and Central Asia	46	Austria, Belarus, Belgium, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany (2), Greece, Hungary, Iceland, Italy, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Malta, Netherlands, Northern Ireland, Norway, Poland, Portugal, Romania, Russia (2), Scotland, Slovakia, Slovenia, Spain (2), Serbia and Montenegro, Sweden, Switzerland (2), Turkey (2), Ukraine, United Kingdom (2), Wales, European Union (EQA), and Iberoamerican Quality Award
Middle East and North Africa	9	Egypt, Israel (2), Iran, Jordan, Morocco, Oman, Qatar, and United Arab Emirates
Americas	12	Argentina, Brazil (2), Canada, Chile, Colombia, Costa Rica, Ecuador, Mexico, Paraguay, Peru, United States (2) and Uruguay
TOTAL	94 Awards	in 77 Countries

Sources: UNECE, *National Quality Award Schemes*, <http://www.unece.org/indust/sme/Q-national-award.html>; APO (2002), *The Quest for Global Competitiveness through National Quality and Business Excellence Awards*, Sept. 18–20, 2001 at Fiji

National quality awards (NQAs) models provide a systematic framework for understanding and implementing TQM. The Deming Prize model proved to be an effective tool for spreading quality awareness throughout Japan. Use of self-assessment technique against MBNQA criteria has become a powerful TQM tool in American organizations (Hart, 1993; Moore, 1995). In the Malcolm Baldrige conceptual framework, top management support and strategic quality planning is the driver of the quality management process in organizations (Steeple, 1992). Hendricks and Singhal (1997) and Wisner and Eakins (1994) examined financial performance of Baldrige quality award winning companies and concluded that these companies are strongly correlated with high achievements in financial parameters. The majority of literature on self-assessment has concentrated on the main quality/excellence award model and comparison of their criteria, and the relationship between award winners and business results (Easton and Jarrell, 1998; Schmidt and Zink, 1998). Other work has concentrated on the self-assessment process with respect to issues such as deciding the assessment approach; the management of the process; the resources required; and selecting performance measures (Teo and Dale, 1997; Ritchie and Dale, 2000).

To sum up, business excellence is about embarking on a journey to attain world-class standards of performance. While NQAs recognise the best organisations through the Awards, they also help the organisations in their business excellence journey. The NQAs frameworks have provided roadmap for excellence. Journey facilitated thousands of the organisations, across the world to measure where they are in achieving excellence, identify the gaps through self-assessment and take actions for improvement. Assessment of

TQM implementation has not been the subject of much empirical work. Research based on quality award frameworks is even less. The use of quality award models as standards for TQM self-assessment is a relatively new phenomenon (Coleman and Koelling, 1998). Further, the data obtained in conjunction with the quality awards are not normally available to the researchers (Easton, 1993; Garvin, 1991). Thus in the following section an attempt has been made to briefly review the literature on various business excellence models and conduct a comparative study on these models.

2.6 Comparative Study of Business Excellence Models

During past decades, quality awards have been considered as an effective way to pursue excellence in many industries worldwide. Consistent increase in number of National Quality Awards (NQAs) has generated a need for their comparative study to identify common features, unique features and validate effectiveness in assessing the level of organisational excellence. Validation of assessment criteria used in these models and the consistent impartiality of adjudication process determine whether the recognition by NQAs are meaningful or mere a token award in the name of quality (Laszlo, 1996).

After successful launch of the 'Malcolm Baldrige National Quality Award' (MBNQA) and 'European Excellence Award (EEA or EFQM model)', many other countries have begun to establish their own NQAs using learning from them. Tan et. al. (2003) studied the differences in 53 NQAs and reported that most NQA models are based on the MBNQA and EFQM. In a study by SAI Global, Searle (2005) reported that NQAs of 53 countries are based on MBNQA. MBNQA, EFQM and Deming Prize have been identified as basis of other National Quality Awards by other researches also. (Bohoris, 1995; McDonald

et. al., 2002 ; Hughes *et al.*,2002; Zairi *et al.*, 1995 ; Miguel, 2001; and Puay *et al.*,1998). Koura et. al. (2005) reported that EFQM is being used in 26 countries as shown in Fig. 2.3. Thus, we may observe that the following three major business excellence models are being used as global reference models.

1. Malcolm Baldrige National Quality Award (MBNQA) of USA
2. European Excellence Award or EFQM Model and
3. Deming Prize of Japan

Figure 2.3: Influence of MBNQA, EFQM Model and Deming Prize

Influence of Deming Prize, MBNQA and EFQM Model				
Region	Japan	America	Europe	Asia, Oceania
Quality Award Enactment Situation	<div style="display: flex; flex-direction: column; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">JQM</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">Deming Prize</div> <div style="border: 1px solid black; padding: 2px;">Enterprise Quality Award</div> </div>	<div style="display: flex; flex-direction: column; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">JQA</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">SQA 56 in 36 States</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">Enterprise Quality Award</div> <div style="border: 1px solid black; padding: 2px;">Each countries Quality Award</div> </div>	<div style="display: flex; flex-direction: column; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">MBNQA</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">EEA</div> <div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">Quality Award in each countries in Europe: 26</div> <div style="border: 1px solid black; padding: 2px;">Another countries in Africa, Central Asia, and Middle East</div> </div>	<div style="border: 1px solid black; padding: 2px;"> Each country Quality Award Asia : 11 Oceania: 2 Sum: 13 (except Hong Kong) </div>
Type	Deming Prize	MBNQA	EFQM Model	MBNQA, originality, ISO 9000

Source: Koura et. al. (2005)

These three models are in focus in the forthcoming comparative study on BEMs/NQAs. Besides, some BEMs/NQAs having their unique framework and criteria are also presented to have a comprehensive view.

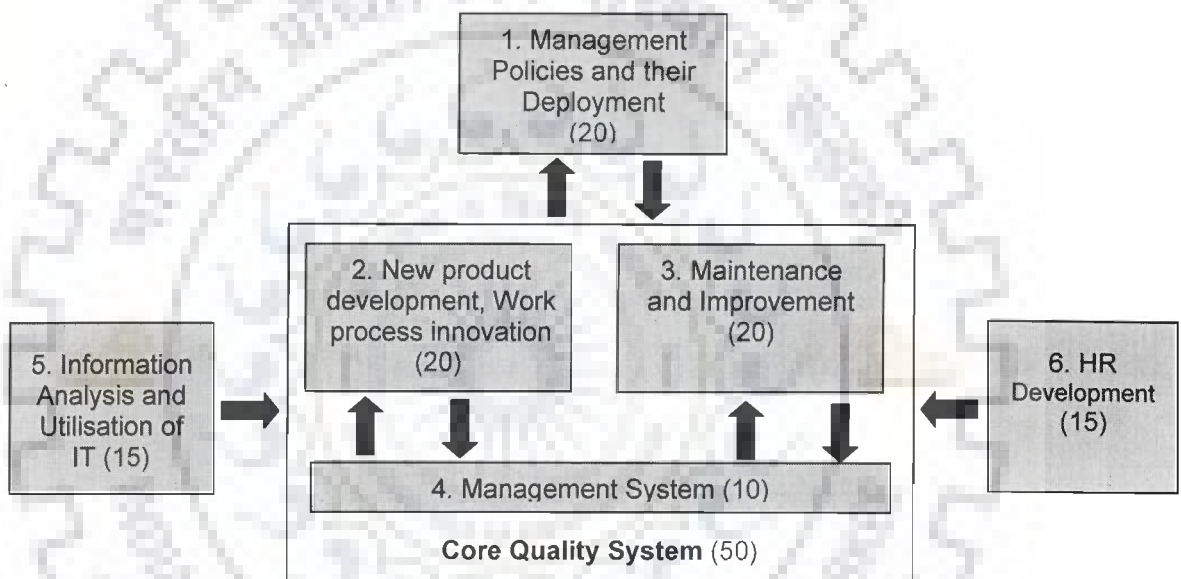
2.6.1 Brief Description of the Three Major BEMs

2.6.1.1 Deming Prize (DP)

The Deming Prize, established in 1951 in commemoration of the late Dr. William Edwards Deming, is the oldest quality award in the world. Deming

contributed greatly to Japan's proliferation of statistical quality control after World War II. His teachings helped Japan to enhance the level of Japan's product quality (JUSE, 2006), which was recognized as the highest in the world (Khanna et. al., 2003). The 'Deming Application Prize' is given to those organizations or divisions of organizations that manage their business autonomously and have achieved distinctive performance improvement through the application of TQM in a designated year.

Figure 2.4: Evaluation Items of Basic Categories under Deming Application Prize



Source: JUSE (2006), *The Deming Prize*, <http://www.juse.or.jp/e/deming/index.html>

Evaluation Criteria for Deming Application Prize:

Three independent Criteria of evaluation of Deming Prize are:

A.	Basic Categories	100
B.	Unique Activities	100
C.	Role of Top Management	100

Basic Categories: The framework to evaluate the basic categories is given in Figure 2.4 and details of evaluation items are given in Table 2.2.

Unique Activities: These refer to the company's core quality related activities for its development that it focuses on, employs unique ideas to and achieves

the favorable results from. Such activities may include basic items 1 to 6 listed in Basic Categories above. The applicant company should have at least one unique activity. Some examples of unique activities are Top management vision, business strategies and leadership, Creation of values for the customers, Remarkable improvement of organizational performance, and Establishment of the company's management foundations etc.

Table 2.2: Evaluation Items of Basic Categories under Deming Prize

Criteria	Sub-Criteria	Points
1. Management policies and their deployment regarding quality management	a) The challenging, quality-oriented, customer-driven business objectives and strategies are set under policies that reflect the management principles, industry, business, scope and business environment	10
	b) Management policies are deployed throughout the organization and implemented in a united way.	10
2. New product development and/or work process innovation	a) The company actively develops new products (including services) or innovates work processes.	10
	b) New products satisfy customers' requirements. Work process innovations contribute greatly to the efficiency of business management.	10
3. Maintenance and improvement of product and operational qualities	a) <i>Daily Work Management</i> : Through standardization and education/training, the company rarely has troubles in daily work and major operations in each department have been stabilized.	10
	b) <i>Continuous Improvement</i> : Improvements in quality and other aspects of business are planned in a continual manner to reduce and maintain the claims and defect problems in market / succeeding processes at extremely low levels. The customer satisfaction rate has improved.	10
4. Establishment of Management systems	The company has established the necessary systems for managing quality, quantity, delivery, costs, safety, environment, etc. and utilizing them effectively.	15
5. Collection and analysis of quality information and utilization of IT	The quality information is collected from the market and within the organization in a planned manner and utilizes effectively. Together with the use of statistical methods and information technology, such information is utilized effectively for developing new products and maintaining and improving operational qualities.	15
6. Human resources development	The company educates and develops its human resources in a planned manner resulting in maintaining and improving product and operational qualities.	10
TOTAL		100

Source: JUSE (2005), The Guide for The Deming Application Prize, Deming Prize Committee, JUSE

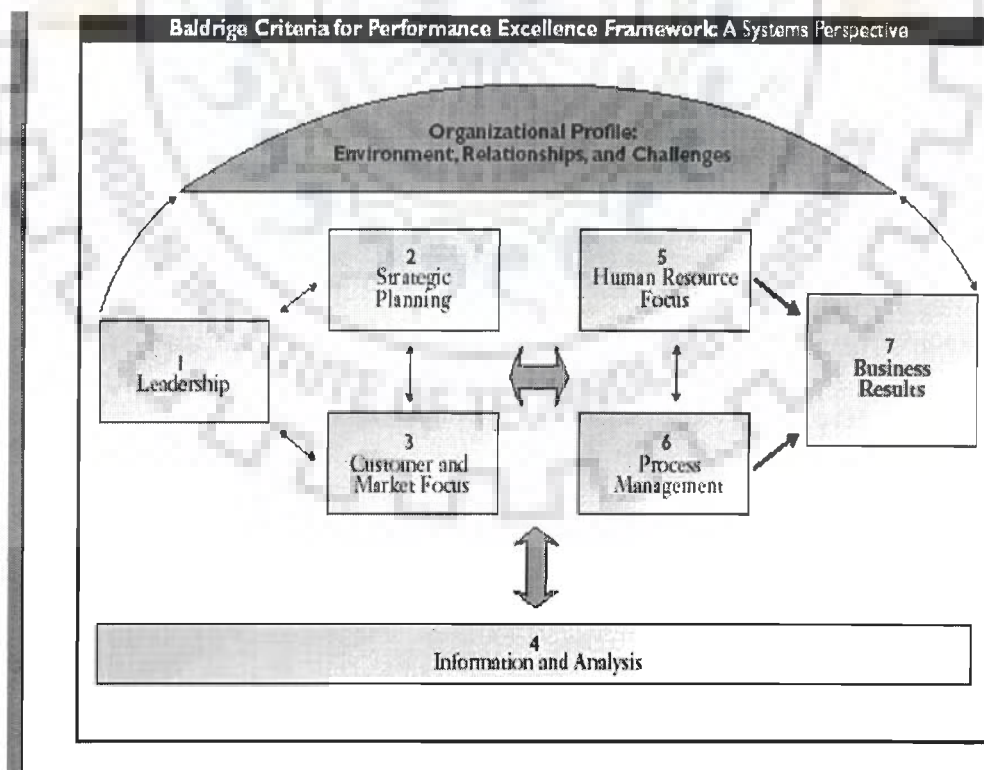
Role of Top Management: The understanding and enthusiasm of the top management plays key role in establishing & deploying policies and reviewing

improvement activities. Thus Role of Top Management includes the Understanding of and enthusiasm toward TQM; Insights into top management leadership, visions, strategic policies and environmental changes, Organizational strength (maintenance and strengthening core technology, speed and vitality), Employee development and Organization's social responsibilities.

2.6.1.2 Malcolm Baldrige National Quality Award (MBNQA)

The Malcolm Baldrige National Quality Award (MBNQA) was introduced in 1987 in the United States. It was not only meant to award industries for their current quality but also to provide support and guidance for future quality. The Baldrige National Quality Award 2006 Framework is given in Figure 2.5.

Figure 2.5: Malcolm Baldrige National Quality Award Criteria for Excellence



Source: NIST (2006), *Malcolm Baldrige National Quality Award*, <http://baldrige.nist.gov/>

MBNQA is based on seven criteria, which must be met in regard to establishing, and maintaining quality to attain performance excellence. These

are leadership, strategic planning, customer and market focus, measurement, analysis and knowledge management, human resource focus, process management, and results. These criteria are divided into sub-criteria and respective weightage as shown in Table 2.3.

Table 2.3: MBNQA: Criteria, Sub Criteria and their Points Value

Criteria	Points	Sub-Criteria	Points
1. Leadership	120	1.1 Senior Leadership	70
		1.2 Governance and Social Responsibilities	50
2. Strategic Planning	85	2.1 Strategy Development	40
		2.2 Strategy Deployment	45
3. Customer and Market Focus	85	3.1 Customer and Market Knowledge	40
		3.2 Customer Relationships and Satisfaction	45
4. Measurement, Analysis, & Knowledge Management	90	4.1 Measurement, Analysis & Review of Organizational Performance	45
		4.2 Information and Knowledge Management	45
5. Human Resource Focus	85	5.1 Work Systems	35
		5.2 Employee Learning and Motivation	25
		5.3 Employee Well-Being and Satisfaction	25
6. Process Management	85	6.1 Value Creation Processes	45
		6.2 Support Processes and Operational Planning	40
7. Results	450	7.1 Product and Service Outcomes	100
		7.2 Customer-Focused Outcomes	70
		7.3 Financial and Market Outcomes	70
		7.4 Human Resource Outcomes	70
		7.5 Organizational Effectiveness Outcomes	70
		7.6 Leadership and Social Responsibility Outcomes	70
TOTAL	1000		1000

Source: NIST (2006), Malcolm Baldrige National Quality Award, <http://baldrige.nist.gov/>

Table 2.4: MBNQA - Scoring Criteria

Criteria	Scoring is done based on % Maturity level of following four parameters
Enablers (Criteria 1 to 6)	<ol style="list-style-type: none"> 1. An Effective, Systematic Approach, fully responsive to multiple requirements of item 2. The Approach is fully Deployed without significant weaknesses or gaps in any areas 3. Fact-based, Systematic evaluation and improvement and organizational Learning, refinement and Innovation, backed by Analysis and sharing throughout the organization. 4. The Approach is well Integrated with organizational needs of the other Criteria items.
Results Criteria 7	<ol style="list-style-type: none"> 1. Current Performance is excellent in most areas of importance to the item requirements 2. Excellent improvement Trends and sustained excellent Performance Levels in most areas 3. Evidence of industry and Benchmark leadership is demonstrated in many areas 4. Organizational Performance Results fully address Key Customer, Market, Process, and Action Plan requirements.

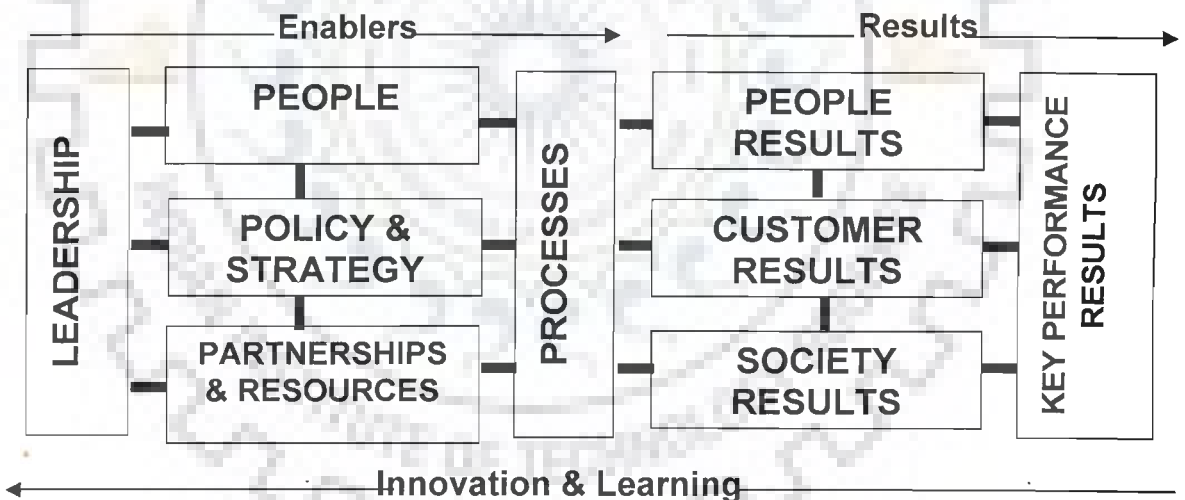
Source: NIST (2006), Malcolm Baldrige National Quality Award, <http://baldrige.nist.gov/>

The scoring guidelines of the Baldrige Model are described in Table 2.4. The maturity level is checked with reference to the four maturity levels namely, Reaction to the problems; Early Systematic Approach; Aligned Approaches; and Integrated Approaches.

2.6.1.3 EFQM Excellence Model / European Excellence Award

EFQM Excellence Model was introduced in 1991 as the framework for assessing organizations for the European Quality Award (known as European Excellence Award since 2004). It is now the most widely used organisational framework in Europe and has become the basis for the majority of national and regional Quality Awards and is being used in a number of different ways, e.g., a tool for Self-Assessment and guide for improvements; a way to benchmark etc.

Figure 2.6: EFQM Excellence Model and Criteria for Performance Excellence



EFQM Model or EEA is based on the eight fundamental concepts of excellence namely: Results Orientation; Customer Focus; Leadership and Constancy of Purpose; Management by Processes and Facts; People Development and Involvement; Continuous Learning, Innovation and Improvement; Partnership Development; and Corporate Social Responsibility. It consists of a non-prescriptive framework of 9 criteria as shown in Figure 2.6.



Table 2.5: EFQM Excellence Model: Criteria, Sub Criteria and their Points

Criteria	Points	Sub-Criteria	Points
Leadership	100	1a. Leaders develop the mission, vision and values and are role models of a culture of Excellence	20
		1b. Leaders are personally involved in ensuring the organisation's management system is developed, implemented and continuously improved	20
		1c. Leaders are involved with customers, partners and representatives of society	20
		1d. Leaders reinforce a culture of excellence with the organisation's people	20
		1e. Leaders identify and champion organisational change	20
Policy and Strategy	80	2a. Policy and Strategy are based on the present and future needs and expectations of stakeholders	20
		2b. Policy and Strategy are based on information from performance measurement, research, learning and creativity related activities	20
		2c. Policy and Strategy are developed, reviewed and updated	20
		2d. Policy and Strategy are deployed through a framework of key processes and communicated	20
People	90	3a. People resources are planned, managed and improved	18
		3b. People's knowledge and competencies are identified, developed and sustained	18
		3c. People are involved and empowered	18
		3d. People and the organisation have a dialogue	18
		3e. People are rewarded, recognised and cared for	18
Partnership & Resources	90	4a. External partnerships are managed	18
		4b. Finances are managed	18
		4c. Buildings, equipment and materials are managed	18
		4d. Technology is managed	18
		4e. Information and knowledge are managed	18
Processes	140	5a. Processes are systematically designed and managed	28
		5b. Processes are improved, as needed, using innovation in order to fully satisfy and generate increasing value for customers and other stakeholders	28
		5c. Products and Services are designed and developed based on customer needs and expectations	28
		5d. Products and Services are produced, delivered and serviced	28
		5e. Customer relationships are managed and enhanced	28
Customer Results	200	6a. Perception Measures	150
		6b. Performance Indicators	50
People Results	90	7a. Perception Measures	67.5
		7b. Performance Indicators	22.5
Society Results	60	8a. Perception Measures	15
		8b. Performance Indicators	45
Key Performance Results	150	9a. Key Performance Outcomes	75
		9b. Key Performance Indicators	75
TOTAL	1000		1000

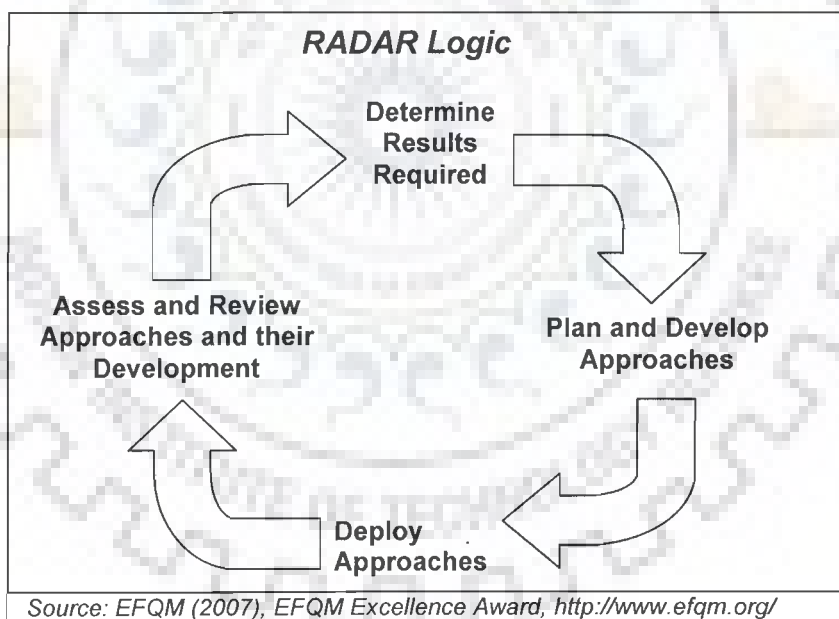
Source: EFQM (2007), EFQM Excellence Award, <http://www.efqm.org/>

Five criteria are 'Enablers' namely Leadership; Policy and Strategy; People; Partnership and Resources; and Processes. Four criteria are 'Results'

namely Customer Results; People Results; Society Results; and Key Performance Results. The 'Enabler' criteria cover what an organization does. The 'Results' criteria cover what an organization achieves. The 'Results' are caused by 'Enablers'. 'Enablers' improve using feedback from 'Results'. The arrows in Figure 2.6 show that innovation and learning helping to improve enablers that in turn lead to improved results. The evaluation criteria and its details are given in Table 2.5.

The heart of EFQM Excellence Model is RADAR Logic (Figure 2.7). It is similar to the P-D-C-A approach of Deming. The Criteria for Performance Excellence in this model are evaluated based on RADAR Logic.

Figure 2.7: RADAR Logic of EFQM Model



2.6.1.4 Comparative Study of Deming Prize, MBNQA and EFQM

Models

Deming Prize was established to ensure that good results are achieved through successful implementation of quality initiatives. It serves as a symbol for company-wide quality efforts, the pursuit of continuous improvement, and the extension of quality management to the suppliers of the firm. Its framework

is focused on the implementation of a set of principles and techniques, such as process analysis, statistical methods and quality circles. Therefore, most of its criteria are confined to the application of these principles and techniques. Even criteria such as management policies and their deployment, human resource development, management systems, information analysis and utilization of Information Technology, which are considered in a broader text in both MBNQA and EFQM model, are primarily concerned with quality assurance activities and quality results, especially the elimination of defects. Its evaluation dimensions such as cost, productivity, delivery, safety and environment, are not as explicitly measured as in the MBNQA and EFQM models.

MBNQA was established to promote quality awareness, enhance excellence, and share the information on successful quality strategies and benefits. The overall approach of MBNQA places emphasis on customer satisfaction to achieve competitiveness. The principle behind its award criteria is that leadership drives the activities (such as people, strategic planning, processes, and information and analysis) towards excellence in business results and customers' satisfaction. These results need to be quantifiable, measurable and benchmarked.

EFQM model was developed to enhance the position of Western European companies in the world market through accelerating the acceptance of quality as a strategy for global competitive advantage, and stimulating and assisting the development of quality improvement activities. It was also developed for the purpose of supporting the evolution of the European Common Market and the emergence of a new Western European management identity. That is why this model includes dimensions such as the community's

perception of the company and employees' satisfaction as measures of quality performance. The rationale for the EFQM model is that the results including customers, employees and society satisfaction are achieved through leadership driving the enablers, such as policy and strategy, people, partnership & resources, and processes, leading to excellence in business results (both financial and non-financial). Some of these parameters are broadly defined and are difficult to assess objectively. Nevertheless, EFQM model provides a new perspective to address total quality issues e.g. describing the approach to implement TQM in dental practice, Dr. Harr (2001), prize winner of EQA 2000, illustrated that EFQM model is well suited for healthcare.

According to MBNQA model quality is customer-driven and therefore it focuses on customer satisfaction, benchmarking, comparisons with the industry average, the industry leader, and the principal competitors in the company's key markets. EFQM focuses on benchmarking the satisfaction levels of the customers, employees and the community. Deming Prize focuses on the dissemination of company-wide quality control, continuous improvement and relations with suppliers. The most important aspect is the thorough application of statistical QC techniques. While the guiding factor for MBNQA and EFQM is western culture, for Deming Prize it is the Japanese culture. Khoo and Tan (2003) observed that Japanese and the US organizations significantly differ in various aspects of management and work culture as summarized in Table 2.6. Spiritual teachings, such as Shintoism and Buddhism, have shaped the Japanese people's concept of human relations and management philosophy. The West, on the other hand, highly advocates freedom and creative thinking,

and has created competitiveness through fostering a culture of entrepreneurship.

Table 2.6: Western Culture vs. Japanese Culture

Western Culture	Overlapping Factors of Western & Japanese Culture	Japanese Culture
<ul style="list-style-type: none"> ▪ Breakthrough Improvements ▪ Autonomy ▪ Workforce Diversity ▪ Employee Empowerment ▪ Leaders driving creativity / Innovation 	<ul style="list-style-type: none"> ▪ Employee Development ▪ Customer Focus ▪ Social Responsibility ▪ High emphasis on Leadership 	<ul style="list-style-type: none"> ▪ Kaizen ▪ Keiretsu ▪ Group Learning ▪ Harmony & Respect ▪ Leadership by example/ Ethics ▪ Shintoism / Buddhism

The comparative statement of the three major Business Excellence Models is presented in Table 2.7 to give a summarized view of these models.

Table 2.7: Comparative Statement of Deming Prize; MBNQA; and EFQM

Name	Deming Prize	MBNQA	EFQM
Establish Year	1951	1987	1991
Purpose	Commemorated for Dr. Deming & development of QC in Japan	Revitalization of US economy & Global competitiveness	Global competitiveness
Responsible Organization	JUSE	NIST	EFQM
Specific Feature	Continuous Promotion & Revolutionary Innovation of TQM	Management Quality focus Corporate Citizenship, CSR	Enterprise Quality as the Citizen
Recognition & Report Assembly	Deming Prize Ceremony & Recipient Report Conference	Quest for Excellence	EFQM Forum
Social Influence	Quality improvements in the Japanese products and enhanced global competitiveness for the award winners.	Improved global competitiveness of American enterprise, leading to revitalization of US economy in 1990s	Sharing best practice in amongst countries in Europe and led to introduction of NQAs to bring TQM culture.
Evaluation Feedback	Prescriptive and hand holding approach	Mostly Non Prescriptive	Mostly Non Prescriptive

2.6.2 Comparative Study of three Major BEMs vis-à-vis Other BEMs

Having completed comparative study of three major BEMs, it is necessary to review the status of other important and unique BEMs/NQAs vis-à-vis these BEMs. Thus an attempt was made to collect the data on various

aspects e.g. the framework, criteria, objectives, core values of as many BEMs/NQAs as possible, using Internet and the previous studies conducted by researchers as prime source. The features of 73 BEMs/NQAs being followed in 70 countries are summarized in Table 2.8. It clearly spells out that, while most of the BEMs/NQAs have been influenced by or have adopted MBNQA and EFQM as their basis, few have adopted the Deming Prize as the basis. Further, out of the 73 BEMs/NQAs studied 26 (including the three major BEMs namely MBNQA, Deming Prize and EFQM) have their unique framework. However, these models too have adopted several features of major BEMs.

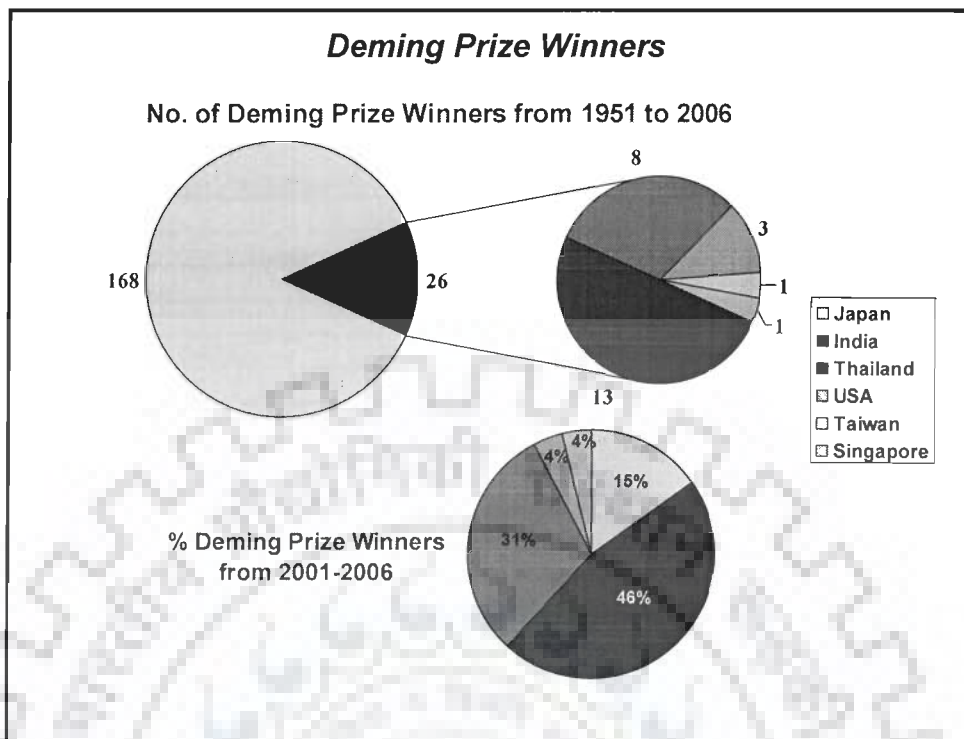
Table 2.8: The Basis of the BEM /NQA in different countries of the world

SN	Country	BEM / NQA	Derived From			
			Deming Prize	MBNQA	EFQM	Own Framework
1.	Argentina	<i>Premio Nacional a la Calidad</i>	Features	Features	Features	
2.	Aruba	Aruba QA		Basic		
3.	Austria	Austrian QA			Basic	
4.	Australia	ABEA		Features		Unique
5.	Belarus	Belarus QA			Features	Unique
6.	Belgium	Belgium QA			Basic	
7.	Brazil	Brazil NQA		Features	Features	Unique
8.	Canada	CAE				Unique
9.	Chile	CNQA	Features	Features	Features	
10.	Colombia	Colombia NQP				Unique
11.	Costa Rica	Costa Rica EA				Unique
12.	Cuba	Cuban NQA				Unique
13.	Croatia	Croatian QA			Basic	
14.	Czech Republic	Czech QA			Basic	
15.	Denmark	Danish QA			Basic	
16.	Dubai (UAE)	Dubai QA			Full	
17.	Estonia	Estonian QA			Basic	
18.	Egypt	EgyQA			Basic	
19.	Fiji	Fiji NQA	Features	Features		Unique
20.	Finland	Finnish QA			Basic	
21.	France	Prix Francais de la Qualite			Full	
22.	Germany	Ludwig Erhard Preis			Full	
23.	Greece	Greek Quality Award			Full	
24.	Hong Kong	HKMAQA		Basic		
25.	Hungary	Hungarian QA			Basic	
26.	Iceland	Icelandic QA		Features	Features	
27.	India	CII-EXIM Bank Award			Full	
28.	India	Golden Peacock NQA		Features	Features	Unique
29.	India	Rajiv Gandhi NQA				Unique
30.	Iran	Iran NQA			Full	

31.	Ireland	Irish Q-Mark		Basic		
32.	Israel	Israel National Industrial QA				Unique
33.	Italy	<i>Premio Qualita Italia</i>			Full	
34.	Japan	Deming Prize	Full			Unique
35.	Japan	Japan QA	Features	Features	Features	Unique
36.	Jorden	King Abdullah II Award				Unique
37.	Republic of Korea	Korean Quality Grand Award		Features		Unique
38.	Latvia	Latvian QA			Basic	
39.	Macedonia	Macedonia QA			Basic	
40.	Malaysia	Prime Minister's QA				Unique
41.	Mongolia	National Productivity Award				Unique
42.	Mauritius	Mauritius NQA		Basic		
43.	Mexico	Mexican NQA				Unique
44.	Morocco	Moroccan NQP				Unique
45.	New Zealand	New Zealand BEA		Full		
46.	Netherlands	Dutch Quality Prize & QA			Basic	
47.	Northern Ireland	Northern Ireland QA			Full	
48.	Norway	Norwegian QA			Basic	
49.	Philippines	Philippines NQA		Full		
50.	Poland	Polish QA			Full	
51.	Portugal	Portuguese QA			Full	
52.	Romania	"Joseph M. Juran" Romanian QA			Basic	
53.	Russia	Russian NQA			Full	
54.	Scotland	Scottish BEA			Full	
55.	Shanghai (China)	Shanghai Quality Mgmt Award				Unique
56.	Singapore	Singapore QA for BE	Features	Features	Features	Unique
57.	Slovakia	Slovak Republic NQP			Full	
58.	Slovenia	Slovenia BE Prize			Basic	
59.	Spain	Prince Felipe Industrial QA			Basic	
60.	South Africa	SABEA		Features	Basic	Unique
61.	Sri Lanka	SLNQA		Full		
62.	Sweden	Swedish QA			Basic	
63.	Switzerland	Swiss Quality Award for BE			Full	
64.	Taiwan	Taiwan NQA				Unique
65.	Thailand	Thailand NQA		Basic		
66.	Turkey	Kalder QA			Basic	
67.	Ukraine	Ukrainian QA			Full	
68.	United Kingdom	UK BEA			Full	
69.	Uruguay	Uruguay NQA				Unique
70.	USA	MBNQA		Full		Unique
71.	Vietnam	Vietnam NQA		Full		
72.	Wales	Wales QA			Full	
73.	Yugoslavia				Features	Unique

Legend: Basic: Basic Model of similar construction and concepts, Full: Full adoption; Features: Only Select Features; Unique: Own Framework

Figure 2.8: Country-wise No. of Deming Prize Winners



Source: Evolved based on the Deming Prize winners data of JUSE (2007)

One unique feature of Deming Prize is that it is the oldest (established in 1951) and was opened for overseas companies in 1984 (Other BEMs/NQAs are region/country specific). In 1989, Florida Power & Light, USA became the first company outside Japan to win the Deming Prize. Till 2006, 194 companies (168 Japanese and 26 Overseas) have won this prestigious award as shown in Figure 2.8. Interestingly, in past 6 years (from 2001 to 2006), only 4 Japanese companies (15%) have won Deming Prize whereas 20 companies (77%) from India and Thailand have won this prestigious honour, clearly indicating that it is becoming more popular in the fast growing economies.

2.6.3 Dynamic Nature of BEMs/NQAs – A Limiting Factor for Study

BEMs/NQAs are dynamic in nature and undergo regular cycles of review and modifications based on the learning and mutual benchmarking. As a result, their criteria, key values etc. have also changed over the years. Most of the times the changes are minor and require in-depth study of the previous and the

revised model to identify the changes made. However, sometimes these changes are major and easily identifiable, e.g., Tan et al. (2003) reports the changes in Key Values in MBNQA Criteria as indicated in Table 2.9.

Table 2.9: Changes in MBNQA Key Values over the years

MBNQA Key Values (1991 – 1995)	MBNQA Key Values (2000)
❖ Leadership	❖ Visionary Leadership
❖ Customer driven quality	❖ Customer driven
❖ Continuous improvement & learning	❖ Organizational and personal learning
❖ Valuing employees	❖ Valuing employees and partners
❖ Fast response	❖ Agility
❖ Design quality and prevention	❖ Focus on the future
❖ Long range view of the future	❖ Managing for innovation
❖ Management by facts	❖ Public responsibility and citizenship
❖ Partnership development	❖ Focus on results and creating value
❖ Results focus	❖ System perspective

Source: Tan et al. (2003)

Similarly, Deming Prize Criteria has also changed over the years as shown in Table 2.10. Keeping this in view, an attempt has been made to consolidate latest data as far as possible. However, adequate weightage has been given to the studies conducted by other researchers, which are very limited due to the fact that most of the BEMs/NQAs have evolved during 1990s.

Table 2.10: Changes in the Criteria of Deming Prize over the years

Deming Prize Criteria (2000)	Deming Prize Criteria (2005)
<ol style="list-style-type: none"> 1. Top Management Leadership, Vision, Strategies 2. TQM Frameworks 3. Quality Assurance System 4. Management Systems for Business Elements 5. Human Resources Development 6. Effective Utilization of Information 7. TQM Concepts and Values 8. Scientific Methods 9. Organizational Powers (Core Technology, Speed, Vitality) 10. Contribution to Realization of Corporate Objectives 	<p>A. Basic Categories</p> <ol style="list-style-type: none"> 1. Mgmt Policies & their Deployment 2. New Product Development, Work process innovation 3. Maintenance & Improvement 4. Management System 5. Information analysis & utilization of IT 6. HR Development <p>B. Unique Activities</p> <p>C. Role of Top Management</p>

Sources: JUSE (2000), Deming Prize Criteria and accompanying Viewpoints (As on Oct.2000)
JUSE (2005), The Guide for Deming Application Prize 2005

2.6.4 Setting the Boundaries for Comparative Study of BEMs/NQAs

The comparative study of BEMs/NQAs may be carried out considering several parameters as the basis. Some of these parameters could be:

1. *The Objective, Core Values, Framework and Criteria for evaluation:*

- Objectives of the BEMs/NQAs
- Core Values of the BEMs/NQAs
- Framework displaying linkage amongst various Criteria of BEMs/NQAs
- Criteria and the relative Criteria weightage in the BEMs/NQAs
- Scoring and evaluation mechanism e.g. using PDCA cycle as yard stick
- Review of the effectiveness of BEMs/NQAs e.g. impact of winning the awards on the financial performance / sustainable growth of the winners

2. *Logistics & Administration of the BEMs/NQAs*

3. *Assessment Process of the BEMs/NQAs*

Since objective of the present study is to evolve “Universal Business Excellence Model”, key focus has been kept on the Objectives, Core Values, and the Evaluation Criteria and their relative score in BEMs/NQAs. These have been analyzed in details in Chapter 4, Results and Interpretations. Frameworks of BEMs/NQAs, their logistics, administration and the assessment process of BEMs/NQAs have been covered in brief in this Chapter. Further, in addition to the three major BEMs discussed in previous section, an adequate focus has been kept on unique BEMs/NQAs being used practiced in different continents of the world to make it a comprehensive global study.

2.6.5 Comparative Study of Frameworks and inter-linkage amongst Criteria of BEMs/NQAs

The Comparative study of BEMs/NQAs presented so far indicates that three major BEMs namely Deming Prize, MBNQA and EFQM are the basis of most of the NQAs across the world as indicated in the study of 73 BEMs/NQAs presented in Table 2.8. In addition, there are some BEMs/NQAs, though

contain some of the features of three major BEMs, are still unique in certain features. It is necessary to review the framework and criteria linkage of these BEMs/NQAs. Thus, frameworks of some of these important and unique BEMs/NQAs are presented below:

2.6.5.1 Canada Award for Excellence (CAE)

The 'Canada Award for Excellence' was established in the year 1984. It became the second well-known BEM after Deming Prize. So far, over three hundred Canadian organizations have been awarded with CAE for their outstanding achievements (NQI, 2007). The framework of the model is shown in Fig. 2.9 below:

Figure 2.9: Framework of Canadian Award for Excellence



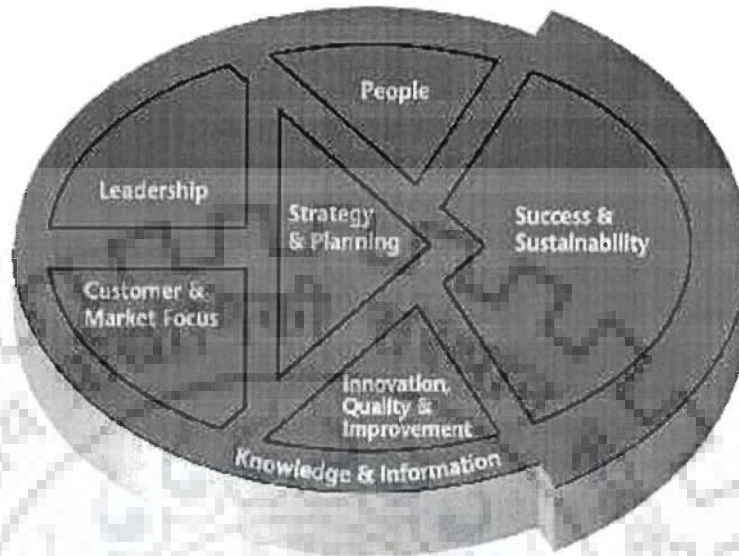
Source: NQI (2007), <http://www.nqi.ca/caeawards/>

2.6.5.2 Australian Business Excellence Award (ABEA)

After BEMs of Japan, Canada and USA, Australia became the fourth country to have adopted the National Excellence Framework in 1988. ABEA framework is annually reviewed and complement other management systems such as ISO 9001:2000, Investors in People, Balanced Scorecards, Business Process Re-Engineering and Organisational Performance Measurement, thereby providing an umbrella under which any or all of these programs can be

brought together to form one coherent, cohesive whole. The ABEA framework is shown in Fig. 2.10.

Figure 2.10: Framework of Australian Business Excellence Award

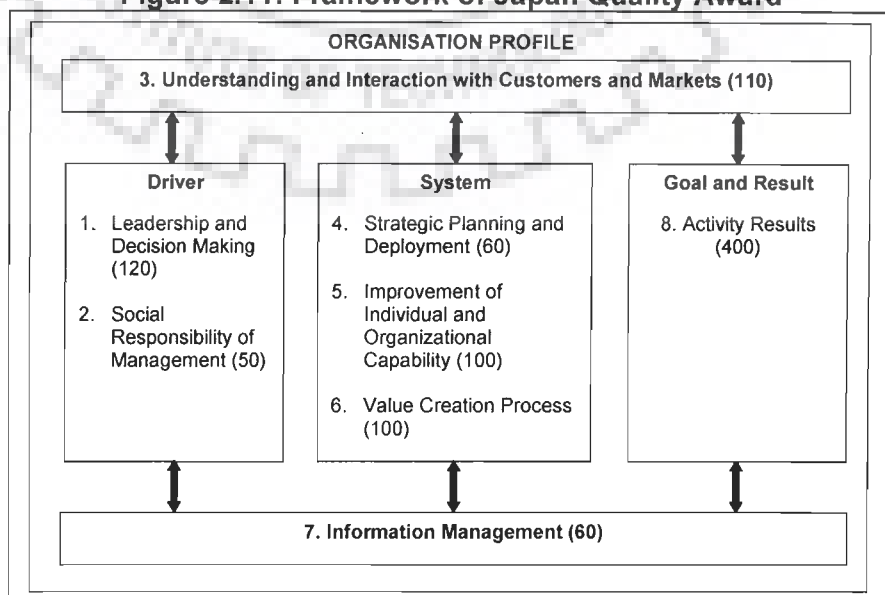


Source: SAIGLOBAL (2005)

2.6.5.3 Japan Quality Award (JQA)

Japan Quality Award was established in year 1995. Koura et. al. (2005) explain that while the trigger for MBNQA was Deming Prize of Japan, MBNQA became the trigger for Japan Quality Award (Refer Figure 2.3). The framework of JQA is shown in Figure 2.11.

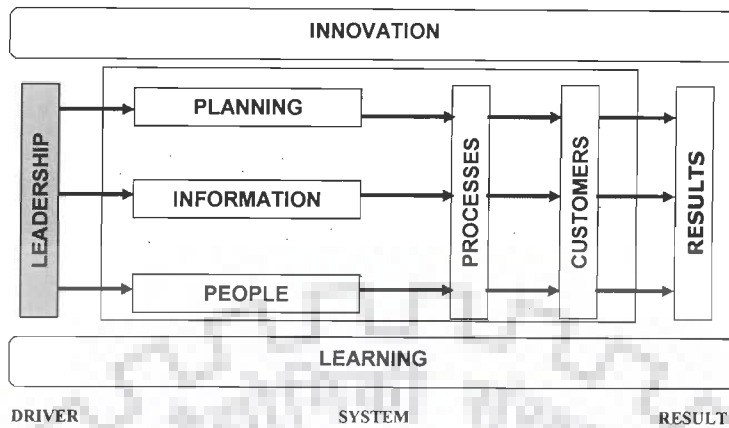
Figure 2.11: Framework of Japan Quality Award



Source: JQA (2005)

2.6.5.4 Singapore Quality Award (SQA)

Figure 2.12: Framework of Singapore Quality Award for Business Excellence



Source: SPRING (2007)

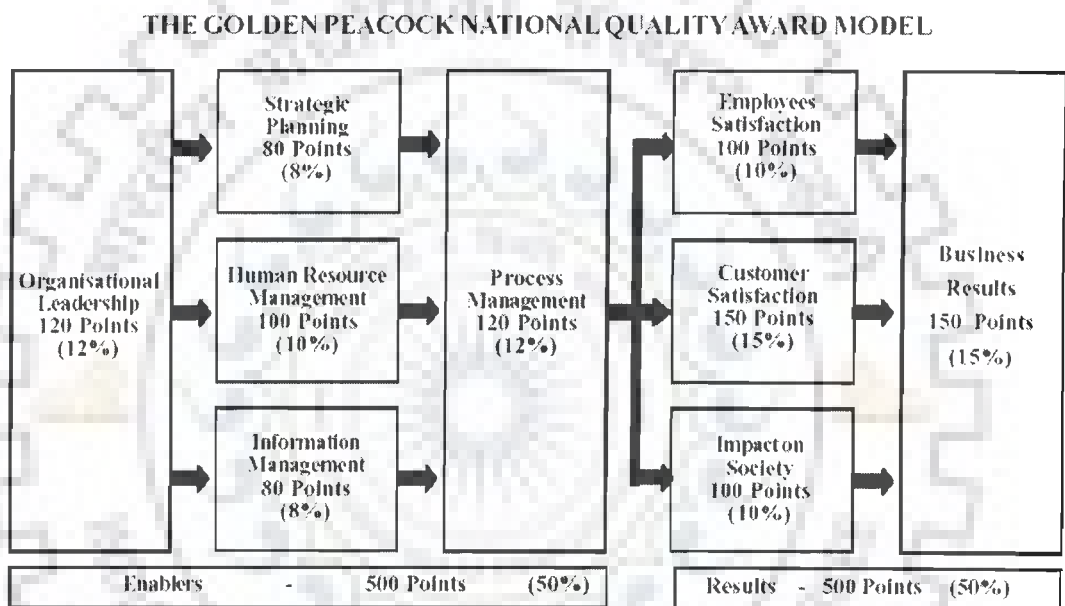
Followed by the constitution of the major quality awards, the Singapore Quality Award (SQA) was constituted in year 1995 using the important features of the Australian Business Excellence Award, EFQM and MBNQA. Its framework is comprehensive and facilitates the business organisations in Singapore to attain excellence. The SQA framework is shown in Figure 2.12.

2.6.5.5 National Quality Awards in India

India is a country with lot of diversities. It is perhaps the only country in the world where all the three major BEMs are being used in their original form in addition to two independent National Quality Awards of its own. Bureau of Indian Standards instituted 'Rajiv Gandhi National Quality Award' in 1991, with a view to encourage Indian manufacturing and service organizations to strive for excellence. Tan and Khoo (2002) argue that in India, religious beliefs and social values play an important role in the workforce's perception of work, learning, and human relations and affect the TQM implementation process. The Rajiv Gandhi National Quality Award (RGNQA) covers some of these factors in its criteria. For instance leaders should exert authority with kindness;

careful/calculated planning and ethical practices; cultural background for human resource management, team building, and employee training; Gandhi's teachings; selfless service to customers; harmony and respect for nature are the integral part of RGNQA. The Golden Peacock National Quality Award (GPNQA) is another independent BEM of India instituted by Institute of Directors and shown in Figure 2.13.

Figure 2.13: Framework of Golden Peacock National Quality Award in India

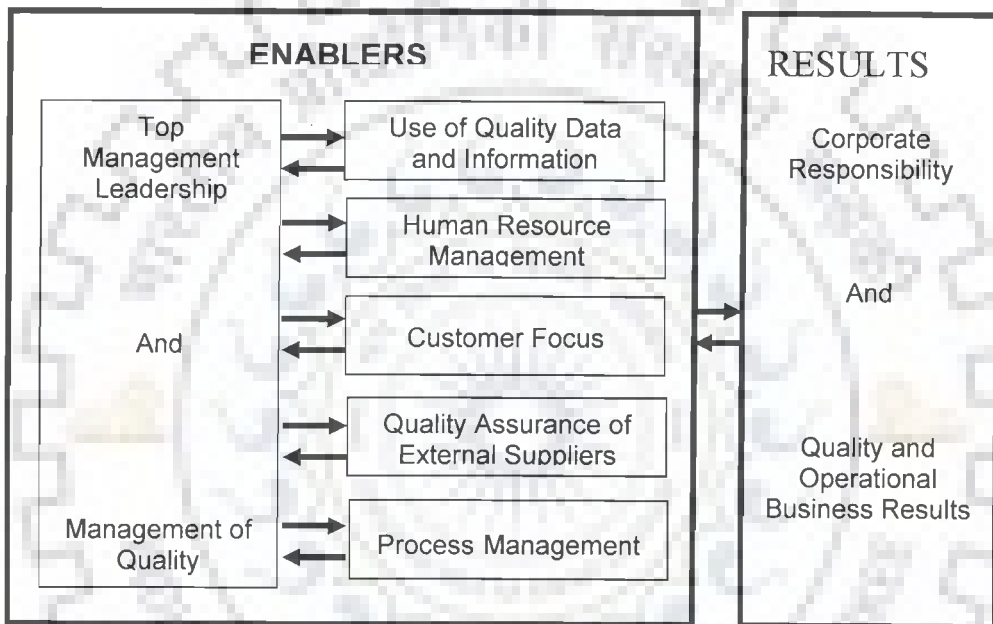


Besides, 'CII-EXIM Bank Award for Business Excellence' (CII, 2004) was introduced in 1994 based on EFQM. It is the most popular and coveted award amongst Indian Industry. Also, led by the auto industry, India has the maximum number of Deming Prize winners outside Japan (Refer Figure 2.4). Interestingly, out of 24 companies, which won Deming Prize since year 2000, 50% (12 numbers) are Indian. Some of the leading Indian companies are using MBNQA as the basis for measuring business excellence e.g. TBEM (Tata Business Excellence Model) used for measuring excellence in Tata group companies is based on MBNQA.

2.6.5.6 Prime Minister’s Quality Award, Malaysia

Followed by development of BEMs/NQAs in developed countries, it was now the turn of developing and emerging economies to evolve the framework of their Business Excellence Models and awards. Malaysia evolved its own framework for excellence known as “Prime Minister Quality Award” of Malaysia (NPC, 2005) as shown in Figure 2.14.

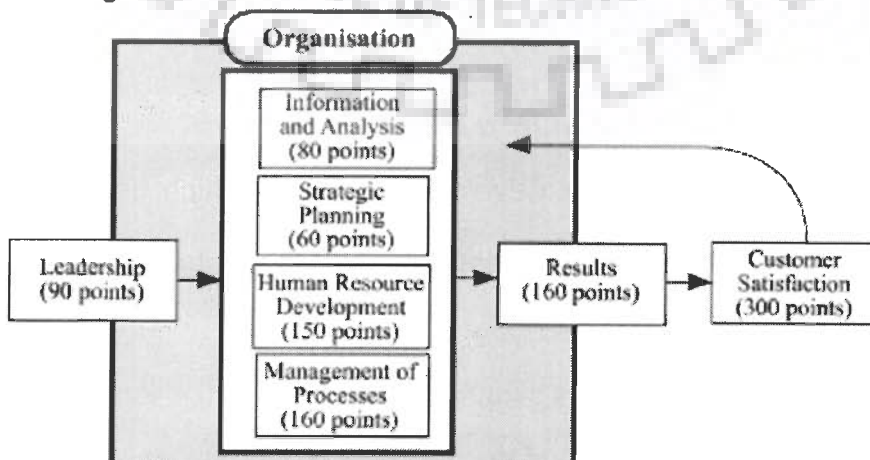
Figure 2.14: Framework of Prime Minister Quality Award of Malaysia



Source: Award Secretariat and Publication Unit. N.P.C..

2.6.5.7 Swedish Model for Performance Excellence (SIQMPE)

Figure 2.15: The SIQ Model for Performance Excellence



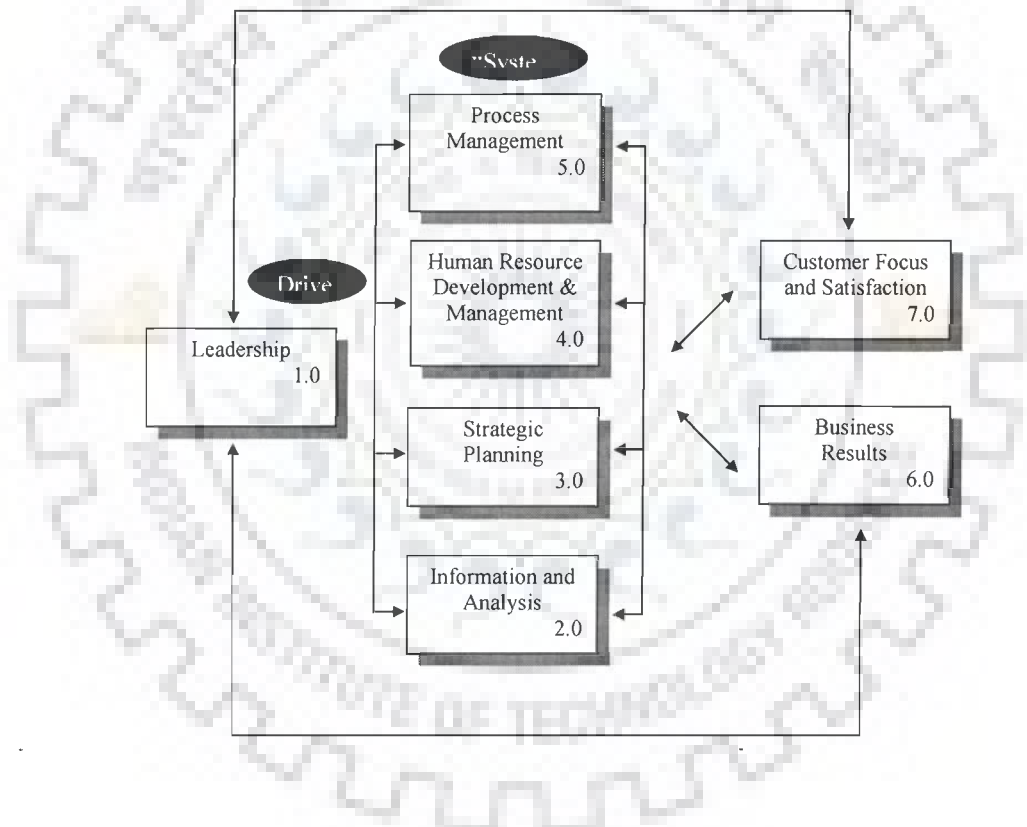
Source: (Erikson, 2004)

The Swedish Quality Award is organised by the Swedish Institute for Quality (SIQ). SIQ has developed a model, called the SIQ Model for Performance Excellence (Figure 2.15) based on 13 core values, 7 criteria and 27 sub-criteria (Erikson, 2004).

2.6.5.8 National Productivity Award, Mongolia

Framework of National Productivity Award of Mongolia is based on MBNQA, EFQM, Deming Prize and ABEA as shown in Figure 2.16.

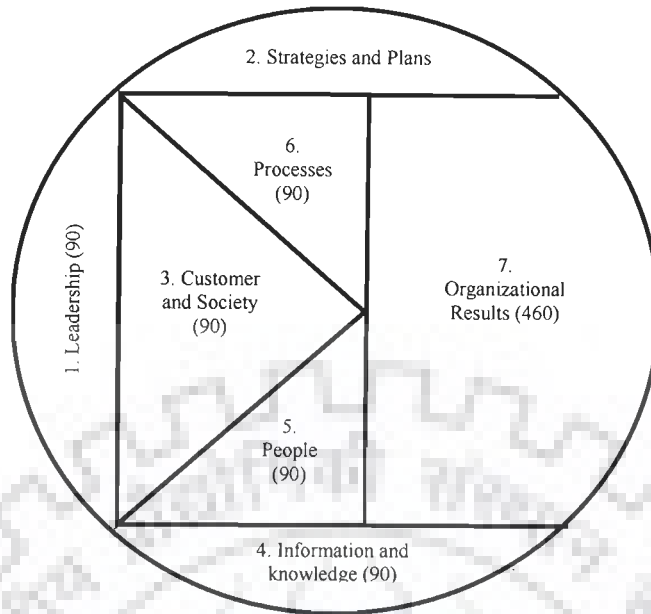
Figure 2.16: Framework of National Productivity Award of Mongolia



2.6.5.9 Brazil National Quality Award

Brazil is the yet another developing country, which developed its own criteria for measuring business excellence and NQA as shown in Fig. 2.17.

Figure 2.17: Evaluation Criteria Framework of the 2002 Quality Award on Brazil

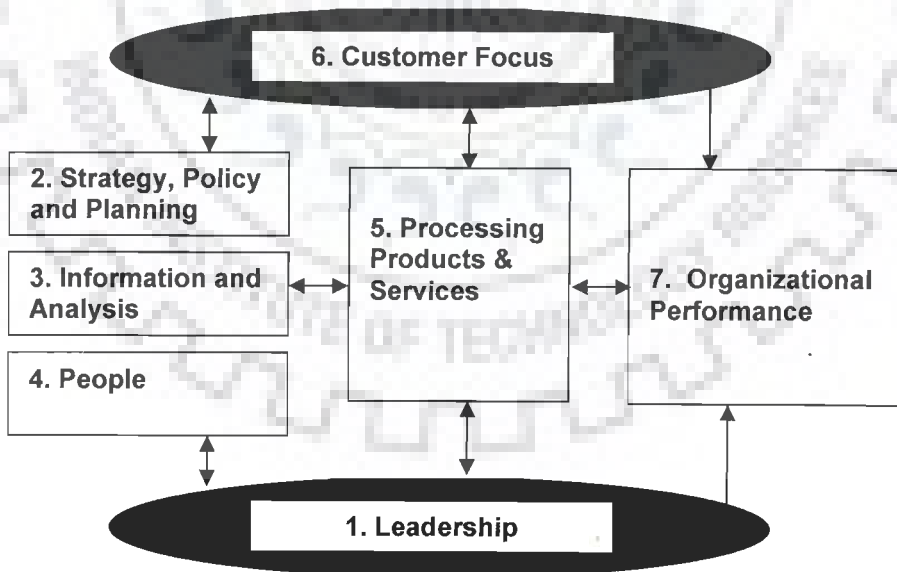


FPNQ (2002), Excellence Criteria, National Quality Award Foundation, Sa˜o Paulo (in Portuguese).

2.6.5.10 Fiji Quality Award

Framework of Fiji National Quality Award is shown in Figure 2.18.

Figure 2.18: Framework of Fiji National Quality Award



Source: Djerdjouri (2004)

To sum up, we may observe that the frameworks of the BEMs/NQAs described above indicate that most of them begin with the criterion of

leadership and end with the business results. Though, these models have their unique shape & criteria linkages, in essence their evaluation criteria are similar.

2.6.6 Study of Logistics & Administration of the BEMs/NQAs

The logistics and administration of the BEMs/NQAs may be reviewed in different ways. Some of these could be:

- The governing / administration organization for BEMs/NQAs e.g. government / NGO / Independent committee or council.
- The governing body may be evaluated in terms of funding, human resources, and operations. The funding mechanisms may be the seed money from the government or international funding agencies e.g. World Bank; the application fees; membership and sponsorship; products and services; contribution from alumni of award recipients etc.
- Promotion strategies e.g. patronage by head of state; website and press media; distance learning for award framework; education programs for award users and applicants (criteria, procedures, and best practices) etc.
- Process of Partnership programs like network of assessors and ambassadors (including chambers of industry and commerce).
- Methods for ensuring the integrity of award process so that it may not become a commercial venture e.g. code of conduct for assessors, judges, and award administrators to maintain the impartiality, objectivity, and confidentiality.
- Selection criteria for assessors and judges like their management experience; qualifications; number of members and composition of assessor team; the process of harnessing assessment skills etc.
- The numbers and levels of awards in the BEMs/NQAs etc.

Most of the BEMs/NQAs have their own way of logistics and administration. As explained earlier the objective of this study is to evolve Universal Business Excellence Model incorporating Vedic philosophy. Thus administration of the award process does not come under the scope of this study. Further, it is observed that with the formation of Global Excellence Models Council (GEM, 2007), the award administrators have got a common platform to review the logistics, administration and other issues related to assessment process. As a result, the differences between various BEM/NQA have started narrowing down. A number of studies and reports (Anon 2001; Booz-Allen-Hamilton 2003; Hermel and Ramis-Pujol 2003, Ronalds 2004) have identified the following issues pertaining to logistics in BEMs/NQAs:

- Some BEM custodians do not have the resources to effectively promote and support the framework
- Plethoras of regional and national awards that are not aligned to BEM confuse businesses about its importance and impact.
- Lack of a unified approach by government, public institutions, and management / trade associations to promote the BEMs
- Lack of comparative studies on how BEMs are positioned against competing improvement methods.
- Awareness and use of BEMs in industry sectors outside large business are likely to be modest without targeted criteria and specific support.
- Lack of local (country specific) success stories from which peer advocacy can be leveraged.
- BEMs/NQAs of various countries have 1 to 4 levels of awards to recognize the winners as shown in Table 2.11 below:

Table 2.11: Levels of Awards in different BEMs/NQAs

Award	Number of Levels	Scores Corresponding to Level			
		1	2	3	4
Australian Business Excellence Award	4	300	450	300	450
Malcom Baldrige National Quality Award	1	No cut off, but generally ≥ 700			
European Quality Award	3	?	≥ 400	≥ 550	
Japan Quality Award	3	Local awards		≥ 500	≥ 650
Singapore Quality Award	1	SQ Class ≥ 400 : SQ Award ≥ 700			
Malaysia Prime Minister's Quality Award	1	Generally ≥ 900 : "feeder" program is the Quality Management Excellence Award			
Fiji Quality Award	4	250-350	351-450	451-550	> 550
Philippine Quality Award	4	200-400	400-600	≥ 600	≥ 700
Thailand Quality Award	3	≥ 400		≥ 550	≥ 700
Source: Anon (2001)					

2.6.7 Study of Assessment and Learning Process of BEMs/NQAs

The literature review on the assessment and learning process has also been done briefly. Tan et al. (2003) identified the assessment stages of six Asian National Quality Awards as shown in Table 2.12. As evident from the table and also reported by Mann et. al. (2006), the assessment method of Singapore Quality Award is most comprehensive.

The various BEMs/NQAs pass through the regular minor and major review processes to build-in the learning accrued. The examples of major reviews of BEMs/NQAs are 'Above the Clouds' project of European Excellence Award (EFQM, 2006); identification of ethics, agility (innovation and creativity) and partnerships for inclusion in the principle statements of Australian Business Excellence Framework in 2005 (SAIGLOBAL, 2005); JQAC 2004 review of the Japan Quality Program; Mexico's 2004/5 review of the Mexican National Quality Award (Mann et. al., 2006); and NIST's 2003 review of Baldrige National Quality Program (NIST, 2004). Through sharing this information

Business Excellence Framework (BEF) custodians keep up-to-date with worldwide initiatives and improve their systems. This also helps the custodians to bring a greater standardisation in awards. At this stage, it is necessary to review the literature on the effectiveness of BEMs/NQAs in attaining sustainable growth.

Table 2.12: Summary of Assessment Stages of Six Asian NQAs

Stages	Singapore Quality Award	Philippine Quality Award	Malaysian Prime Minister Quality Award	Sri Lanka Quality Award	Rajiv Gandhi National Quality Award	Hong Kong Management Application Quality Award
Stage 1	Application received	Application for eligibility	Application received	Application received	Application received	Application received
Stage 2	Preliminary screening	Eligibility examination	Pre audit visit	Application review	Screening	Screening, evaluation and short listing
Stage 3	Assessment	Application received	Screening	Evaluation by consensus	Fact finding and site visit	Presentation and site visit
Stage 4	Consensus review	Review and examination	Audit visit	Two rounds of site visit.	Approval by judges	Approval by judges
Stage 5	Site visit	Consensus review and evaluation	Approval by judges	Review of site visit report	Award presentation	Award presentation
Stage 6	Review	Site visit	Award presentation	Award presentation		
Stage 7	Approval by Governing council	Approval by judges				
Stage 8	Award presentation	Award presentation				

Source: Tan et al. (2003)

2.7 Effectiveness of BEMs in attaining Sustainable Growth

The ultimate goal of any CEO /Top management team is “how to sustain competitiveness”. The Global Excellence Model Council plays an important role in sharing worldwide trends, which influence the design of business excellence models. Besides, the custodians of the BEM regularly assess the effectiveness of their respective models and share the key learning with the corporate. For example, 194 companies have been awarded the Deming Application Prize

since its inception in 1951 and have reported a quantum leap in the quality of their products and services as summarised in Table 2.13 (JUSE, 2006).

Table 2.13: Benefits accrued by Deming Prize Winners & reported by JUSE

- World-class reputation in quality, improved their day-to-day operations, reliability and safety.
- Improved production control systems. Reduced man-hour also enhanced productivity.
- Significant reduction in design and development cost, reduction of rework cost.
- Captured new customers or markets and prevented the out of stock problems
- Increased Profits
- Through systematic approaches like Policy Management, many companies have been efficiently achieving their management plans/business plans.
- Realization of Top Management's Dreams
- Improvement in Interdepartmental communications and cross-functional management
- High Motivation & Morale: dramatic increase in the number of Kaizens per employee.
- Establishing TQM as continuous journey
- Improvement in performance, product quality, productivity and reducing cost through achieving 100-ppm quality, implementing lean manufacturing systems and Total Productive Maintenance

Source: JUSE (2006), <http://www.juse.or.jp/e/deming/index.html>

Similarly, NIST keeps a track of the impact on the performance of the MBNQA (Baldrige award) winners in US. The Baldrige award winners report that they have been able to create a balance in value for the key stakeholders i.e. customers, stockholders, employees, suppliers and partners, and the public and community. NIST (2007) website illustrates several examples (Refer Table 2.14) of success stories of the award winners vis-à-vis others. Hendricks & Singhal (1997) studied the long-term effects of implementing effective business excellence (BE) programs. Using data of select MBNQA award winning organisations as the criterion, their research shows a strong link between BE and financial performance. The study found that US BE award winners experienced increased income, sales and total assets during their respective post-implementation periods as compared with their competitors.

In a similar study sponsored by the European Foundation for Quality Management (EFQM) and British Quality Foundation (BQF) on 120 award winners, it was observed that the winners outperformed other companies

similar in size and operating in the same industries over 11 years period (BQF, 2003, 2007).

Table 2.14: Benefits accrued by the MBNQA Winners and reported by NIST Web Site

- *Quality Stabilization and Improvement* - world-class reputation in quality, improved their day-to-day operations which improved the reliability, safety
- Boeing Aerospace Support (now known as Logistics Support Systems; 2003 Award Recipient in Service) has reported that since 1999, on-time delivery of maintenance and modification products and services, significant hardware, and other products has been between 95 and 99 percent.
- Technology and training have led to dramatic improvements in production for Texas Nameplate Company, Inc., (1998 and 2004 Award Recipient in Small Business). Between 1998 and 2004, the company's incidence of product nonconformity to specifications, as a percentage of sales, dropped from 1.4 percent to about 0.5 percent, significantly lower than the Industry Week median (2 percent).
- Since 2001, Bama Companies, Inc., (2004 Award Recipient in Manufacturing) has achieved 98% on-time delivery and 99% of orders completely filled on initial shipment. Customer satisfaction has increased from 75% in 2001 to 100% in 2004, considerably higher than the manufacturing industry benchmark of 85%.
- From 1998 to mid-2003, Caterpillar Financial Services Corporation U.S. (CFSC; 2003 Award Recipient in Service) increased assets by 34% and profit by 54% while industry performance has declined 21% and 35% respectively.

Source: NIST (2006), Malcolm Baldrige National Quality Award, <http://baldrige.nist.gov/>

In a PhD study on ABEM at University of Wollongong, Hausner (1999) examined the performance of 15 manufacturing firms that had participated in the Australian Quality Awards (now known as Australian Business Excellence Award) between 1992 and 1997 and demonstrated improvements against a range of KPIs. Hausner requested them to list 10 most important KPIs for their success e.g. sales, market share, profit margin, share price, tenders won, decreases in sick leave usage, lost time injuries, product defect rates and production faults etc. and provide quantitative data in respect of those KPIs over an 8 year period (1991 to 1998). The results led to two conclusions. First, organizations with high scores when measured against the Framework are much more likely to belong to the best performing organizations. Second, an increase in the evaluation score is strongly associated with improvement in the organization's most important business measures.

Mann and Saunders (2005) identified a strong correlation between “Enablers” and “Business Results” when studying MBNQA self-assessment results. They argued that organisations with excellent approaches to leadership, strategic planning, customer and market focus, information and analysis, human resource focus and process management are more likely to achieve excellent Business Results (composed of customer satisfaction results, financial and market results, human resource results, and organisational effectiveness results).

The research conducted by Centre of Quality Excellence (2005), University of Leicester jointly sponsored by EFQM and BQF provides independent objective evidence that the effective implementation of the principles of the EFQM Excellence Model impacts bottom-line business results. The study found that amongst similar companies, award winning companies experience higher increases in share value, sales, capital expenditure over assets and capital expenditure over sales, higher growth in assets and further reduction in costs over sales within a short period of time after having received a first award. Centre of Quality Excellence (2005) research reports that, “three years after receiving an award, the award winning companies outperform similar companies by an average of 36% for share value, 17% for sales, 5% for sales over assets, 4% for capital expenditure over sales, 20% in assets and a better reduction in costs by 1.4%”.

Literature review in this section was focused on studies relating to achieving excellence by winning BEMs/NQAs awards and respective parameters attached to these awards. Undoubtedly any organisation aspiring to win any award and achieve excellence has to follow the criteria suggested in

various models / awards, but, at the same time, the firms have to care for other dimensions of excellence. Simply by improving the financial / economic performance and winning any award on the basis of that will not suffice for any firm to be called as excellent. Thus the literature pertaining to limitations of the BEMs/NQAs in ensuring sustainable growth is also relevant and has been presented in the following part.

2.8 Limitations of BEMs in ensuring Sustainable Growth

Like any other man made device or system, BEMs/NQAs too have certain limitations. In BEMs/NQAs the ultimate objective of business has been seen as financial performance of the company, whereas Vedic philosophy emphasizes that the purpose of business is the well-being of society. Despite the fact that award-winning companies have shown excellent financial results, their financial performance was not always the best in industry.

NIST (2004) had evolved Baldrige Index to keep a track of the impact on the share prices of the Baldrige award winners in US. However, it has been discontinued in 2004 because it no longer accurately reflects results, accomplishments, and diversity of the Baldrige Award recipients and site-visited organizations (Short-listed organisation for the award). In a study, 10-Year Common Stock Comparison of the results of 1994–2003 Baldrige Award Recipients vis-à-vis S&P 500 value as on December 1, 2004 was calculated. NIST (2004) reports that, 17 publicly traded Baldrige Award recipients, as a group under performed the S&P 500, and generated a return of 18.15% as compared to the return of 35.58% for S&P 500.

Similar to the Baldrige Index of US, SAIGLOBAL also evolved Australian Business Excellence Index. SAIGLOBAL (2005) reports that, in a 13 years

(1990–2003) stock comparison of the results of Australian Business Excellence Award Recipients vis-à-vis S&P XAO, it is seen that Australian Business Excellence Award recipients generated 263% return against the return of 75% generated by S&P XAO.

Both NIST as well as SAIGLOBAL felt that financial performance alone is not the final indicator of the excellence and discontinued their respective 'Index' in the year 2003. We may observe that there exists the 'gaps' and the custodians of BEMs/NQAs have not yet evolved any other excellence index, indicating that there is a long way to go to fill these gaps. Thus, the fact, that, the awards are not evidence of "Perfect" organisations, is gradually being acknowledged. Acknowledging the dynamics of excellence, Tom Peters (1987) says, "There are no excellent companies. There are only companies striving to attain excellence." On the contrary, Vedic philosophy guides the mankind to attain perfection or '*Moksha*'. Since it is believed in Hindu mythology that the revelation of Vedic hymns was made during deep mediation, *Vedas* are considered as divine creation. The present study is an attempt to understand the gaps between the 'excellence derived from BEMs/NQAs' vis-à-vis the 'excellence or perfection described in Vedic philosophy'. The limitations of BEMs/NQAs bring these gaps more clearly to the light. Some of the other limitations of BEMs/NQAs are as under:

- a) While it is believed that BEMs focus to balance needs and expectations of all stakeholders of the organisation, most of the studies on effectiveness and benefits of BEMs focus only on benefits accrued to stockholders in general and impact on bottom line in particular. Thus in absence of adequate data, it is difficult to comment on benefits accrued to stakeholders.

- b) While BEMs are being more effectively used in many manufacturing organisations in developed economies, its impact in the developing countries like India and China is very limited. Still, India and China are emerging as global manufacturing hub. Why?
- c) Kume (2005) points out that Deming Prize is losing its popularity in Japan due to economic slow down and becoming more popular in the third world countries especially in India. Why? The reasons need to be explored.
- d) Despite the fact that the developed world has effectively implemented excellence models, they are facing the problems of economic slow down leading to issues like “Sustainable growth” and “Corporate Governance” becoming key focal areas in the International conferences. Why?
- e) There is danger that the organisations focus on winning the award rather than focusing on the opportunities and learning such assessment provides for making improvements (Ghobadian and Hong, 1996)
- f) Most award criteria are static rather being dynamic. Also the structure of award is too rigid and does not provide much flexibility (Lee, 2002)

Thus we may say that despite many advantages of BEM they are still not able to meet the aspirations of all stakeholders. It is important to first find out what is missing and also what needs to be done to overcome these limitations. While explaining the various dimensions of quality, Garvin (1987) suggested that a company can create a niche in the marketplace by focusing only on a few of the quality dimensions that competitors ignore. Very few products excel in all the dimensions. This is true for BEMs too. BEMs have provided this niche to the award winning companies in the past, but as time passes; their competitors have overcome some of their shortcomings. It has

led to reduction in quantum of the benefits that award winning companies had over their competitors. Since awareness of BEMs is still limited in the developing world, companies using BEMs are getting competitive advantages over their competitors, leading to BEMs becoming more popular in these countries. For developed world, BEM is a norm rather than a competitive advantage. Thus new dimensions of quality are unfurling. BEMs need to keep on improving their criteria to include newer dimensions of excellence into them.

In BEMs/NQAs, the ultimate goal is the “Business Results” for stockholders. It gives rise to the risk of use of unethical means and practices to maximise the short-term gains for the organisation. In an extreme case, an organisation indulging in unsocial activities, having its purpose against the welfare of mankind, but having exceptionally good financial results and systems may become the BEM award winner, e.g. Cigarette and alcohol manufacturing companies. Thus the social aspect of excellence needs to be explored further.

The BEMs/NQAs assessment procedure seem to be the only comprehensive means available till date by which TQM initiatives can be thoroughly monitored and assessed. They provide a competitive internal mechanism necessary to face the imposition of future new barriers to trade in the form of technical or quality standards requirements. Nevertheless we need to review the other factors and practices which impact on business excellence.

2.9 Literature Review on Other Factors for Business Excellence

Besides BEMs/NQAs, some other factors also exist that need to be explored to achieve business excellence. In this part, an attempt has been made to explore these factors through literature review.

- a) TQM factors and practices impacting business excellence
- b) Impact of cross country cultural practices on business excellence
- c) Impact of Corporate Values (ethics) and CSR on business excellence
- d) The observations of academicians on integration of ancient wisdom and business excellence
- e) Transformational leadership to attain business excellence
- f) Integrating economic and societal growth
- g) Role of religion and spirituality at workplace for sustainable growth and business excellence

2.9.1 TQM Factors and Practices impacting Business Excellence

TQM is much more than merely a number of critical factors; it also includes other components, such as tools and techniques for quality improvement. As per the available literature, these elements may be grouped into two dimensions: the management system - leadership, planning, human resources, etc. and the technical system (Evans and Lindsay, 1999) or into the “soft” and “hard” parts (Wilkinson et al., 1994).

Contributions of quality gurus like Deming (1982), Juran (1986), Crosby (1979), Feigenbaum (1983), Ishikawa (1985) and Garvin (1984) led to the evolutionary development of Strategic Quality Management (SQM). Rao and Tang (1996) have identified the seven core concepts of SQM namely, customer focus, leadership, strategic quality planning, design quality, speed and prevention, people participation and partnership, fact-based management and continuous improvement.

Motwani (2001) identifies seven TQM factors to attain excellence. He describes, ‘Top management commitment’ as the foundation followed by

'employee training and empowerment', 'quality measurement and benchmarking', 'process management', and 'customer involvement and satisfaction' as the four pillars of TQM house. The remaining two factors namely 'quality management' and 'product design' are the final elements to achieve TQM.

Sila and Ebrahimpour (2002) reviewed the objectives of the 347 TQM studies published between 1989 and 2000 and observed that very few studies focus on cataloguing critical factors of TQM. An examination of 76 surveys that used an integrated approach to TQM showed that the TQM factors could be grouped under 25 categories. Subsequently, they empirically investigated the relationships among critical TQM factors and business results (Sila & Ebrahimpour, 2005) using multiple, distinct indicators for each TQM factor namely leadership, strategic planning, information & analysis, customer focus, human resource management, process management, suppliers management and business results. The study established that TQM factors are holistic and that synergies created among them leads to favourable business results. They concluded that 'leadership' and 'information & analysis' are the two factors that act as foundation of these synergies. The positive currents generated through the synergies amongst stakeholders motivate them for collective ownership.

Expressing similar views, Walker *et. al.* (2002) differentiate between project partnering and project alliancing. In partnering, partners may reap rewards at the expense of other partners, whereas in alliancing each alliance member places their profit margin and reward structure "at risk". Thus the entire alliance entity either benefits together or not all. This fundamentally changes

the motivation and builds positive synergy and collective leadership between alliance members.

Parallel action learning structure (PALS) model, for senior academic and administrative staff at University of Queensland, developed by Passfield (2002) is yet another example to prove above notion. The PALS model links the program design elements with personal and organisational outcomes and shows how these contribute to synergy and ongoing organisational energy and innovation and has become one of the best practices for other universities throughout Australia.

In researching on theoretical frameworks for performance measurement to test different business policies and strategies as well as measuring their performance, Ahmed (2002) observed that none of the existing frameworks could be considered generic that makes the integration of performance measurement virtually impossible. He proposed a computer-based framework for performance measurement implementation process.

Naser *et. al.* (2004) developed a performance evaluation model on the basis of four predictor variables that include return on sales, lender security, free cash flow and economic value added (EVA) and tested it on a few ISO 9000 certified companies in Malaysia. They concluded that ISO 9000 certification has a positive impact on financial performance in their study.

Curry and Kadasah (2002b) highlight need for an integrated, more innovative approach for evaluation of quality management systems to focus on future business improvements in a somewhat restrictive business environment of Saudi Arabia.

Castka et. al. (2003), discuss teamwork, development of a team-based organisation and performance measurement issues to formulate a methodology to measure the team-based organisational paradigm. They suggested a self-assessment model for measurement of teamwork culture in organisations. The model helps in reducing the resistance to change efforts while supporting the knowledge exchange through continuous self-assessment of teams.

The effectiveness of benchmarking depends on the use of tools for collecting and analysing information on best practices and deriving subsequent improvement strategies. Akao and Mazur (2003) describe one of the current best practices, Quality Function Deployment (QFD), that is being used to properly deploy the customer needs throughout the design, development and manufacturing process of a new product. Dey (2002) demonstrates how analytic hierarchy process (AHP), a multiple attribute decision-making technique, can be used for benchmarking project management practices and applied in Caribbean public sector organizations. Chung (2001) identified the best practices of Singapore's productivity leaders, their strengths and weaknesses, disparities in maturity of practices, areas with high priority for improvement, and association between TQM maturity and business performance. Business process re-engineering (BPR) is yet another management technique, which helps to achieve dramatic improvements, through radical rethinking and redesigning business processes. Khong and Richardson (2003) empirically investigated the effectiveness of the Critical Success Factors (CSFs) of BPR implementation process in the Malaysian banks and finance companies for customer service and business performance and reported its high level of acceptance.

Angeli et. al. (1998) identify the management commitment to recognize that the customer is paramount and appreciating his value to the company as “number one” CSF for success of any change process.

Dahlgaard et. al. (2006) observe that the lean production philosophy and the Six- Sigma are essentially the same and examples of new alternative TQM roadmaps developed from the same root – the Japanese TQM practices. They argue that Six-Sigma DMAIC (define, measure, analyse, improve, control) process, for making improvements, can be regarded as a short version of the Quality Story developed in Japan in the 1960s as a standard for QC-circle presentations. Dahlgaard et. al. (2006) also observe that, there seems to be too much focus on training people in tools and techniques in ‘lean production’ and ‘Six Sigma’ whereas little focus has been given on understanding the human factor to build the right company culture.

Expressing the importance of human factor, Beerel (1997) illustrates how future strategic planning skills lie in prophetic leadership, whereby the many facets of reality are seen and dealt within a manner that reflects the complex dynamics of human behaviour.

McAdam et. al. (1998), investigate the possibility of combining the fields of organisational learning and TQM to produce combined concepts, methodologies, tools and techniques, which will give increased business benefits and also reduce the employee fatigue. They conclude that incorporating the more people-related assumptions in the organisational strategies lead to building a learning organisation.

The above observations by experts (Dahlgaard et. al., 2006; Beerel, 1997; McAdam et. al., 1998) reflect an emerging paradigm shift towards

“*KANSEI engineering*” (managing emotion and feelings). It is also reflected by the increasing number of research papers on it in international conferences and research journals.

The word of *KANSEI engineering* was used for the first time in America by Mazda motor company. *KANSEI* is the integrated functions of the mind. According to Japan Society of *KANSEI engineering* (JSKE, 2007), filtering, acquiring information, estimating, recognizing, modeling, making relationship, producing, giving information, presenting and etc. are the contents of *KANSEI*. The *KANSEI engineering* began with sensory or sensitivity engineering at the starting point. However, current *KANSEI engineering* is the trans-disciplinary engineering that extends over the humanities, social science and natural science.

Thus, integration of various TQM factors, concepts, philosophies and tools are the key to success. Failed quality initiatives too provide valuable concepts, useful insights and tools. Besides several ancient practices provides insights for business growth. For example Ng (2002) reports the ‘SAE 8C Corporate Culture Model’ of his organisation, SAE Magnetics (HK) Ltd., Hong Kong, which has a strong base of Chinese wisdom of ‘The Analects of Confucius’. In this model ‘8C’ are concern, communication, consensus, commitment, control, creativity, contribution and cooperation. The model influences the employees step-by-step in progressive way on a self-initiated continuous benchmarking process to attain self-actualisation.

Atkinson (1990) says, “there is no quick-fix, easy solution, universal panacea, (single) quality management tool or technique, system or assessment method which will provide all the answers; there are no-ready-

made packages which can be plugged in and will generate success.” Kruger (1999) qualifies this statement and argues that while the basic concept of TQM is universal and equally applicable in any country, the fine modelling in actual practice must incorporate the quality heritage of the national business cultures.

Thus, several researchers have identified the TQM factors and the best practices of various organisations. The essence of these TQM factors, best practices and their outcome needs to be considered by the policy makers in light of the external environment and cross country cultural practices before their blind application to attain “excellence”.

2.9.2 Impact of Cultural Practices on Business Excellence

The study of cross-country cultural practices provides crucial knowledge in facilitating the movement for business excellence in an organisation / region / country and also helps in the deployment of learning in other organisations / regions / countries. The rapid expansion in use of geographically dispersed teams playing pivotal organizational and inter-organizational roles makes this study more purposeful as Lord Dholakia (2007) observes, *‘There is no cause in Hindu culture more noble than the pursuit of knowledge. By facilitating the gifted youth within our community we establish the foundation for the preservation and promotion of our essential values and principles for the benefit of all.’*

Multinational Alliance for the Advancement of Organizational Excellence (MAAOE) brings together leaders from many disciplines & cultures to share, investigate, create, disseminate and apply the knowledge and assist their organizations in the quest for excellence (Dalrymple et. al., 1999). Fontaine (2002) examines the conceptual issues associated with the impact of culture,

geography and technology in teams working in select MNCs in Asia Pacific and reported that “a sense of presence” (the feeling of “being there” with team members in different places) is a key factor in ensuring effectiveness of teams.

Susan Tai (2004) argues that the differences in cultural values may result in perceptual differences and thus necessitate the use of different advertising message strategies in different cultures. When societies are more materialistic, advertisers are more likely to use transformational messages due to the high correlation between materialism and brand image. Several researchers have reported the cultural differences between the practices of East and the West as described in the forthcoming paragraphs.

Wimalasiri et. al., (2000) report that as compared to USA, the rate of adoption of Employee involvement (EI) initiatives in Hong Kong is slow and most organizations use it only as morale-booster and motivational tool. The major obstacles to its adoption include short-term performance pressure, resistant culture and indifferent middle management.

Cheng and Wong (1996), identify that several features of East Asian cultural dimensions coincide with commonly recognized characteristics of effective schools in the Western literature viz. Community support, teacher professionalism, attention to quality and high expectations. The three major dimensions of the East Asian culture are individual-community dimension, the effort-ability dichotomy and the holistic-analytic tendency. These dimensions have then traces of origin in the ancient literature.

Fisher et. al. (2001) studied the managerial values of Indian and UK managers towards ethical issues at work. Indian managers’ ethical stances were similar to those of Western managers but they were more likely to

experience ethical tension between their personal, espoused, stances and those they took at work as compared to UK managers. The preference for a pragmatic, ethical puzzle, approach to issues, reported by both Indian and UK samples, is seen as a problem in developing good corporate citizenship.

Comparative study on the ethical decision-making processes shows that American organizations have higher corporate ethical values than Thai organizations (Marta and Singhapakdi, 2005).

Chen (2005), establishes an organizational learning system model based on both western and Chinese management thoughts consisting of nine interrelated organizational learning sub-systems including “discovering”, “innovating”, “selecting”, “executing”, “transferring”, “reflecting”, “acquiring knowledge from environment”, “contributing knowledge to environment”, and “building organizational memory”. The evidences in some famous Chinese traditional cultural classics (including Great Learning, Doctrine of the Mean, The Analects of Confucius, Book of Change, Tao-Te-Ching, The Art of War and Chuan-Xi-Lu) that support the rationale of the model are described and analyzed. Several propositions are developed which may be applicable in both eastern and western business environments.

Liu (2004) develops a theoretical model of the cross-national transfer of Human Resource Management (HRM) practices in Multi-national corporations using a three-fold analysis of transferability at national, company and HRM practice level.

Moattar et.al. (2004) studied the manufacturing strategies and practices in newly industrialized countries and concluded that environmental features need to be thoroughly analysed and included in strategy formulation process.

Papalexandris and Panayotopoulou (2004), interpret the HRM practices in light of the general societal culture tendencies. The analysis of the nine dimensions of societal culture, using data from 19 countries (Australia, Austria, Denmark, Finland, France, Germany (former East and West), Greece, Ireland, Israel, Italy, Japan, The Netherlands, Portugal, Spain, Sweden, Switzerland, Turkey and UK) revealed significant correlations between societal culture and HRM. They concluded that internal communication is most related to the culture, while rewards and benefits are least related to it.

Lagrosen (2002) explored the influence of some national cultures (UK, Germany, France and Italy) on how quality management is practiced and found some cultural differences. Hofstede's dimensions of power distance and uncertainty avoidance are relevant for understanding the variation.

As discussed in the literature review above, the cultural practices of the region/ country have a significant impact on the HRM practices and the internal working environment of the organisations. In the forthcoming part an attempt has been made to review the literature on the impact of cultural practices on the external environment and strategies. Garg et. al. (2005) report that the foreign-owned and operated (FOOs) companies performed significantly better in China than their joint venture (JV) and Chinese-owned organizations when measured on financial perspective, customer perspective, internal business perspective, innovation and learning perspective and technological assessment. This helped the Chinese-owned organizations to benchmark practices based on learning from JVs and FOOs. Holden (2004) argues that culture is the knowledge resource waiting to be discovered in marketing relationships and clusters of affinity. Khanna et. al. (2004), argue that for the

survival and growth of an organization, it is important to understand the transition phases of different market scenarios. During transition from one market scenario to another, effective strategic planning is needed to manage the performance of the organizations and there is no quick-fix to sustain TQM maturity level.

Harland et. al. (2005) suggest that a more holistic view of outsourcing is needed, linking local, organisational issues with sector and national level actions and outcomes. In this way, aggregate risks and benefits can be assessed at different systems levels.

Biberman et.al. (1999), describe how the 1899 book and the 1939 film 'The Wizard of Oz' influenced US culture, as a metaphor for balancing energies and organizational transformation at all levels. Just as the spiritual transformation of a person must be initiated from within, so organizations must discover the inner power to balance energies and transform themselves into more humane systems.

Davison and Hyland (2002), examine the management of innovation by cross-functional, multi-disciplinary patient care teams. The singular focus on relieving the suffering of patients enables and encourages palliative care practitioners to break through and diminish or accommodate professionally-based paradigm conflicts. While many businesses have struggled to implement self-regulating teams and have invested considerable resources in attempting to gain some advantage from teamwork, palliative care professionals have adopted self-regulating work teams in a highly uncertain environment as most suitable human resource structure and practice.

Dahlgaard-Park (2006) explore some critical aspects of learning, root thinking, meaning of learning, nature, processes and outcomes of learning in order to identify possible common ground(s) in between various schools of thought including the ideas and philosophies of John Dewey (1859-1952) and Confucius (551-479, BC). This all has been explored in order to identify possible root thinking in the West and in the East. It is found that not much new knowledge has been accumulated after Confucius despite the existence of multiple schools of thoughts in the current research.

To sum up, external environment and culture make a big difference. A successful practice of the east may not give similar results when implemented in the west and vice versa. The culture not only impacts the HRM practices, quality initiatives and internal working environment, but also has an influence on the external environment, e.g., marketing and outsourcing strategies of a company. With rapid globalisation of the markets, this aspect becomes more significant while evaluating the performance of the business firms in the different parts of the world. It will be interesting to study the factors or Corporate Values that not only influence the organisational culture, but also lead to attain 'excellence'.

2.9.3 Impact of Corporate Values & CSR on Business Excellence

Business ethics has the potential to become a significant aspect of corporate strategy and culture. In this section an attempt has been made to briefly review the literature on Corporate Values (Ethics), Corporate Social Responsibility and Corporate Governance and its impact to attain sustainable growth. Gerald (1998) argues that there is scant evidence in the 'Awards' that ethical aspects have achieved high materiality.

Andrews (1987) of Harvard, regarded as the founder of the subject of corporate strategy, placed business ethics at the forefront. He suggested four components of strategy: (1) market opportunity; (2) corporate competence and resources; (3) personal values and aspirations; (4) acknowledged obligations to people in society other than shareholders. The last two have a distinctive ethical flavour.

In research on status of business ethics and CSR, Kilcullen and Kooistra (1999), conclude that, although some corporations are still practicing unethical behaviour, many more indicated that they have a social responsibility to their stakeholders. Effectiveness of CSR determines organisation's influence in social cohesion issues, e.g., make profits, create jobs, hire, promote and fire employees, returns on investment for shareholders, run their boards, and services provided to the communities in which they function. Most of these functions depend on the quality of corporate governance, which in turn has implications for social cohesion. A successful business strategy for social cohesion is to foster integrity in internal governance while promoting positive engagement in communities in which company operates (Oketch, 2004).

The founders of modern quality concepts, Crosby, Deming and Juran and many others consider 'ethics' as the foundation of quality. For example, Corsby (1984) stated that, "the company will prosper only when all employees feel the same way and when neither customers nor employees will be hassled." Deming's (1986) 14 points highlighted the "driving out of fear". Juran (1993) spoke of a system of values, beliefs and behaviours, individual and team, created within the organisations which are necessary for organisational success. On the contrary, currently ethics training tends to be rule-oriented,

legalistic and superficial, and thus produces cynicism, boredom and passivity. Garofalo (2003) proposes an ethics training initiative to advance global democratic deliberation and decision-making in both private and public organizations. It consists of a two-stage program based on clarification of universal values and justification of organizational policies and practices in light of those values. The philosophical framework is grounded in the unified ethic, which combines deontology, teleology, and virtue, while the institutional framework is grounded in the United Nations Declaration of Human Rights and the work of Caux Roundtable.

Verreault and Hyland (2005), focus to bridge the gap between human resource management literature and the internal auditing literature and suggest that both “high performance work systems” and “strategic fit” should guide internal audit in planning, designing audit programs, and executing strategic audits of human resources consistent with risk management paradigm.

Osuagwu (2002) empirically investigated TQM strategies of Nigerian companies with regard to dimensions, impact of environmental factors and measures of organizational performance and statistically established relationships between most dimensions of TQM strategies and measures of performance.

CSR has parallels to sustainable development, environmental protection, social equity and economic growth. Quality management can act as a foundation and key catalyst for developing corporate social responsibility (CSR) within the organizations. Although some organizations consider CSR to be a peripheral and sector specific issue, it is coming in the mainstream with support of legislations (McAdam and Leonard, 2003).

Gerald (1998) says the ethical organisation (company, central or local government department, voluntary body or whatever) is the only viable form of organisation in the long run. Any organisation that wishes to survive and flourish needs to be in constant and dynamic interaction with the wider environment. An organisation having negative ethical impact may benefit in the short term, but will find the withdrawal of public approval and of the market for its product or services in the long run.

This view, which may seem to be little more than a conventional wisdom, does not go unchallenged. To Friedman (1962) the only social responsibility of a corporation is to make a profit – the business of business is business, and return to investors is paramount. Anything beyond this represents a dereliction of duty, a sick perversion that ultimately will undermine stability of economy and society as a whole.

Gerald (1998) adds that the *5Es of audit are: economy, efficiency, effectiveness, environment and ethics*. The ethical audit is an activity strongly advocated by pressure groups external to organizations. With an increasing emphasis on the wider corporate and social responsibilities of organizations, this external only approach is less than adequate. Organizations, which take their stakeholders for granted and abuse their wider responsibilities, including environment, may find that their continued viability is in doubt. The internalisation of the concern for ethical matters within the company and the appointment of a consumer advocate with access to the board is one way to achieve that (Gerald, 1998). Ethical audit is an extension of existing legal and regulatory requirements.

Russell (2001) reviews the issues relating to both personal values of leaders and organizational values. Literature indicates that values affect leader behaviour, as well as organizational performance. The three aspects of servant leadership are: trust; appreciation of others; and empowerment. Values constitute the foundation of servant leadership. Fundamentally, leader values may be the underlying factors that separate servant leaders from all other leadership types.

Sharma and Talwar (2005), highlight that CSR encompasses a wide variety of concerns such as ethical values in business, welfare of society, awareness, respect and protection of the natural and built environment. CSR attend to the regular action that business can take to solve the problems being faced by the Society.

Amaeshi (2004) highlights the place of *intention* in organizational stakeholder management practice in the form of corporate ethical orientation. He stresses on the need to develop instruments to measure corporate ethical orientation based on existing theories of organizational morality.

Duignan and Bhindi (1997), present a conceptual framework for authenticity in leadership in organizations. Elements of the framework include: the need to identify “authentic self” in terms of significant values and relationships; the centrality of authentic relationships to effective leadership; the need in organizations for conditions for authentic learning; the way in which governance and organization can facilitate or inhibit authentic relationships and learning. Duignan and Bhindi (1997) also proposed a leadership praxis which links the theory, practice and ethics of leadership, to address many of concerns about the lack of honesty and integrity in leadership, and acts as a

counterbalance to the artifice and deception prevalent in leadership in many contemporary organizations.

Leadership focus on practicing of the organisational Values helps in sustaining excellence. It is the way of working in Toyota Motors, which focuses on long-term results even at the cost of short-term profits as a guiding principle (Liker, 2004).

Klenke (2005) argues that leadership is a purposive process, which is value-transcendent, and suggests that organizations, and leadership systems within organizations, are governed as much by beliefs as by rationality and outcomes. He provides a model which incorporates three sets of value-anchored antecedents as predictors of leader behaviour namely: work values including the Protestant work ethic and work involvement, leadership values including corporate stewardship, accountability and spiritual values including trust, humility, stewardship and community. By including spiritual values as a domain of corporate values and predictors of leader behaviour, Klenke (2005) expands existing value typologies and brings a new insight towards a values-based, spiritually anchored paradigm of leadership.

Cowan and Todorovic (2000) add another dimension to above discussion through their psychological theory that describes three levels of values: surface values, hidden values, and deep values, and explain how these values affect an organization's leaders and followers. Ethical decisions and actions are based on values. No matter how brilliant the analysis that underlies a strategy, it is the people -- from board room to the factory floor -- who must understand and implement the strategy. That only happens when the strategy fits their values. 'Ethics of community' play a major role in success or failure of

an initiative or strategy. The 'ethics of community' is concerned with duty, perceived social roles, traditions, mutual respect, and what is appropriate for maintaining social order. Furman (2004) argues that the 'ethic of community' is a vehicle that can synthesize much of the current work on leadership practices related to social justice. He illustrates usefulness of 'ethic of community' to achieve moral purposes with examples of social justice.

Thus, values driven leadership is the key to long-term success and sustainability of any organisation. Though BEMs/NQAs identify similar core values to be observed in the organisations, practice of the same has not been given adequate focus in their evaluation criteria. Emerging role of CSR covers multifaceted areas like employee welfare, environmental issues and corporate sustainability. CSR may be seen as legitimate ethics (acceptable ethical behaviour) and in the perspective of corporate image (McAdam et. al., 2003). We may conclude that most organisations, which follow ethical practices in letter and spirit, are more successful and are able to sustain excellence.

2.9.4 The Observations of Academicians on Integration of Ancient Wisdom and Business Excellence

For a broader and deeper understanding of various facets of business excellence, it is imperative to review the observations of academicians and experts on integration of learning from ancient wisdom to attain excellence. In forthcoming paragraphs an attempt has been made in this direction.

The Rule of Benedict is over 1,500 years old. When Benedict compiled the rule he envisaged a 'spiritual global community', cut off from the world, that would pray, work and be economically sustainable. This 'little rule for

beginners' has become the foundation of the today's multi-national corporations (Tredget, 2002).

Pheng (1997) argues that the management of quality in the construction industry is often flawed by people-related problems. He suggests that there is a tremendous scope for applying Miyamoto Musashi's lessons of "A Book of Five Rings" for overcoming some of these problems. Just as the Samurai strives to perfect his killer instinct, the application of the Samurai way can serve to achieve getting the quality right first time, every time. Musashi's lessons repeatedly illustrate that all techniques are simply a method of cutting down one's opponent. And these techniques can be applied at any scale, whether a one-on-one duel or a massive battle. Musashi's lessons stress on the concept of "investigate this thoroughly" through practice, rather than try to learn by merely reading.

Carson et. al. (2000), show that the Shakers' nineteenth century management principles had many similarities to Deming's tenets. Shakers were committed to perfection in work, taking their time in pursuit of quality. Training was accomplished through sharing community expertise, apprenticing, and rotating jobs. Also, equality and cooperation were encouraged among the "brothers" and "sisters." This example of management history research provides a baseline from which management concepts can be understood and potential mistakes avoided.

Frost and Egri (1994) argue that there are parallels between the roles of shamans (an English term used to describe Native American spiritual doctors) in their communities and roles which organizational change and development consultants can play in guiding organizational transformations. The shamanic

perspective helps in adopting an integrative holistic approach to enhance the long-term viability and success of any organizational change and development intervention.

Bierly et. al. (2000), propose a framework to show that the constructs of data, information, knowledge, and wisdom improve the impact of organizational learning and knowledge on competitive advantage. Each of these constructs is associated with a different type of learning. Wisdom is an important albeit missing construct in most organisations. Three important drivers for the development of organizational wisdom are experience, a passion to learn, and spirituality. The important processes for acquiring organizational wisdom are transformational leadership, organizational culture and knowledge transfer (Bierly et. al., 2000).

Wiersma (2003) emphasizes the need to study the ways in which assumptions, feelings, biases, and anticipated outcomes might influence the research questions, interpretation and representation of the experiences. While factors like identity, race, gender, and class are extensively researched; little work has been done on how spiritual and religious identity might influence research. Using several literature-based examples, he evolved the “holistic development model” to show how spirituality and religion influence various research choices and practices.

Kanji (1998) presents a structural model for the measurement of business excellence where 14 interrelated latent variables are introduced to calculate the business excellence index for a company using statistical methods. Later Kanji (2003) linked his model with Vedanta (the ancient Indian scripture) philosophy. He concluded that Vedanta Model for Business and its

incorporation into the Kanji Business Excellence Model has universal application in every sector of business. Vedanta philosophy of business culture helps leadership to develop an organization's values (Karma), improve the core concepts of commitment (Bhakti), and embed business knowledge (Janana) thus achieving the best business results.

The observations of academicians and experts summarised above, indicates that ancient wisdom help in the deeper understanding of multifarious approaches to attain business excellence. The application of ancient wisdom provides several insights to the organisational leadership in formulation of right strategies to win over the competition and attain business growth.

2.9.5 Transformational Leadership to attain Business Excellence

The behaviour of the leaders creates a clarity and unity of purpose within the organisation and an environment in which the organisation and its people can excel. Most business excellence models put leadership as the first step towards excellence. *Manu Smiriti* is full of hymns, which guides how 'good governance' can be achieved. As discussed in the previous sections 2.9.3 and 2.9.4, practice of role model ethics by top management, plays a key role in building improvements focused work culture.

Employees will tend to follow the *Swa-Dharma* or Organisation's Values System only if the Chief Executive and his top team set example before them as a Role Model. This principle has been endorsed by eminent international quality experts like Deming, Juran, Claus Molar and Harry Roberts who deliberately identify 'Personal Quality of Chief Executive' as the starting point for the organisational excellence. Deming (1982) has given special focus on various aspects of leadership in the point no. 6, 7, 8, 9 and 10 in the 14

principles discovered by him. The search of Personal Quality starts from Self-analysis or Self-Assessment (Talwar, 2002).

In the last three decades, some work has been done over application of Indian Wisdom to modern Industry and Commerce. It seeks to explore, formulate and systematise the principles, processes and techniques of effective management leadership as given in Bhagavad Gita. It develops an Indian model of management leadership through critical and comparative evaluation of the Gita text and comparable Indian and Western ideas. Arun Kumar (2000) has evolved the “*Bhagavad Gita Model of Management Leadership*” consisting of the following fourteen points:

1. Leader is a *Sthita Prajna (Self-actualised)*, established in *Sattva Guna (Pure hearted)*, self controlled, unattached, a *Karma Yogi*.
2. In inter-personal relationship he follows giving model, practicing leadership through renunciation rather than appropriation
3. His decisions are based on values rather than other considerations. *Nishkama Karma (Selfless action without a desire for its results)* is spontaneous to him, in sense of performance rather than result orientation.
4. He enjoys Mentor – protégé relationship with his employees / subordinates. He acts as an interpreter, teacher, counsellor, integrator and exemplar to them. This is a paternalistic model of leadership.
5. He enjoys managerial effectiveness through *Nishkama Karma* and a team builder through personal virtues, moral and spiritual values.
6. His philosophy is based on *Atman–Brahman nexus, Varnashram system, purusharthas (Action oriented), Rinas and Rebirth*.
7. He performs *Nishkama Karma* for *Loka-Sangraha (universal well-being)*.

8. To him work is a sacrament; Self-ethics is the ultimate duty.
9. Self is the criteria of decision making. This 'Self' is Supreme Existence, Supreme Intelligence and Supreme Happiness. He develops better decision making through spiritual *Sanskaras*, *Yoga*, *De-Egoisation* and *De-personification* and enjoys perfect mental health.
10. Leader shows divine traits and follows the law of sacrifice and service; enjoy bliss, with *Nishkama Karma* as central motive.
11. He practices effective inspirational communication through *Swa-dharma*.
12. Knowing dynamics of quality improvement, he improves quality of work life by practicing *Lok-Sangraha* as Business Policy.
13. In employer-employee relationships he pursues spiritual direction, coordination and control.
14. To him *Artha* (*Money*) and *Kama* (*Urges*) are based on *Dharma* (*Values*) with the *Moksha* (*Salvation*) as the ultimate goal in the personal, corporate and social life.

Kakabadse et. al. (1997) overview the leadership arena and examine the lesser explored concept of discretionary leadership. They test the togetherness concept of co-operation, sharing and working together through a benchmarking survey of the Australian Public Service and emphasize the point of creeping fragmentation in organizations and highlight that the capabilities of cohesion, quality dialogue and cabinet responsibility will be demanded even more from the leadership of today's organization. Kakabadse et.al. (2002) further review the leadership praxis from the frames of wider spiritualities and link the spirituality search with contemporary managerial practices. They argue that the spirituality, traditionally rooted in religion, is a long-neglected dimension in the

leadership issue as it is in the psychological contract implicit in work organizations. Spirituality leads towards transformational leadership.

In continuation of the above, Kakabadse et. al. (2005), examine existing concepts of the leadership development of high potential managers through the Integrated Leadership Development Program study. The experience of 216 study participants and the leadership traits revealed by the participants are reined in on the Leadership Discretion model to assess the similarities and differences between four defined categories of leader. The majority of participants reported an increased self-awareness, particularly in terms of being more conscious of and thoughtful regarding their impact on others.

Fairholm (1996) argues that we are coming to our work - where we spend most of our time - to satisfy our needs for wholeness and support our aspirations for personal as well as economic growth. Need for wholeness refers to enlightenment of the vital, energizing force or spirit, the core of self. The spiritual leadership is founded on morality, stewardship and community.

Washbush and Clements (1999) describe that many years ago, the psychologist David McClelland identified two types of power: egoistic (using others for personal gain) and social (facilitating group cooperation and effort for the achievement of the general good). On the contrary, over the last two or three decades, a school of thought equates leadership with "doing the right thing". Leadership, as influence skill, possesses the ability to induce both positive and negative results. A failure to examine the "dark side" of leadership can distort efforts to learn about leadership and may encourage development of a blind-eye approach for examining results.

Angeli et. al. (1998) investigate the quality parameters that are necessary to bring about change in senior management culture for improved leadership quality, as well as factors of “how” to succeed in its implementation. They develop an analytic model based on quantitative and qualitative results.

Chakraborty and Chakraborty (2004), present both conceptual insights and practical examples about spiritually transformed leadership based on Yoga-Vedanta spiritual model. Some Western thinkers, besides Indian sages, have provided clues relevant to it. Transformed leaders are the cause, transformation of followers effect.

Pauchant (2005) studied process of integral leadership exemplified by leaders known for their ethical and spiritual maturity, such as Nelson Mandela, Dalai Lama, Mother Teresa, Eleanor Roosevelt, Martin Luther King, Mahatma Gandhi and Rachel Carson, among others, and by many men and women who have not achieved fame. Pauchant articulated a developmental theory of leadership based on analysis of leadership pattern and collective analysis of these cases. He concluded that with the cooperation of their associates, these leaders were able to address some of the deepest scars of our societies and to implement effective solutions in order to decrease poverty, address breaches of human dignity and social justice, the propensity for war and violence, pollution and environmental decay etc. Nixon (1994) takes a broad look at the major global trends affecting businesses and people who work in them and proposes as to how leaders need to respond to flourish and grow.

We may observe that while most of the BEMs/NQAs have given prime importance to leadership criteria to attain ‘excellence’, various aspects of ‘transformational leadership’ described above may further add value to their

leadership criteria. Transformational leaders offer a purpose that transcends short-term goals and focuses on higher order intrinsic needs. The four dimensions of transformational leadership are i) Charisma or having a clear set of values and demonstrating them in every action ii) Inspirational motivation iii) Intellectual stimulation to encourage creativity amongst followers and iv) Individualized consideration or Individualized attention. A key advantage of transformational leadership is the long term focus leading to sustenance.

2.9.6 Integrating Economic and Societal Growth

Just a few decades ago, rapid economic growth was the main objective in most parts of the world. Natural resources were in abundance. Thus air, water and land were often treated as dumping grounds for all types of pollution. However, increase in the environmental problems has changed our ideas about development.

Stone et. al. (2004), stresses that the need for sustained economic growth has enforced the need for a paradigm in which environmental considerations are included as a prerequisite for sustained operations. Corporate recognition that many consumers now routinely make themselves aware of the ecological reputation of the firm led researchers to examine the effects of external environmental turbulence and internal organizational factors on the organization's ability to create an eco-oriented corporate culture.

Hervani et. al. (2005), integrate works in supply chain management, environmental management, and performance management into one framework and developed a green supply chain management performance measurement system by considering inter-organizational and environmental issues within a business context.

Thomas (2004) argues, that global outsourcing is a direct challenge to corporate citizenship (the new corporate governance model) and human capital theory (which recognizes the value of the knowledge worker to the success of the firm) now recognized by many US corporations. The corporations and industry associations need to evolve a human capital strategy, which balances the negative consequences of global outsourcing with corporate citizenship responsibilities to employee and community stakeholders.

Chatterjee and Pearson (2000), explore the relationship between societal priorities of the new reform context and espouse work goal priorities of 421 senior Indian managers in key economic sectors. The analysis points to an increasing convergence in reform values amongst senior managers, on the one hand, while demonstrating an absence of wider social vision, on the other.

Carrillo (2002) explores ways to enrich Knowledge Management (KM) with social-level knowledge-based development (KBD) by establishing continuity between personal, organizational and social-level KM. Social-level KBD provides a complete, consistent, systematic economic growth with inclusive framework for global development. He explored the structural constraints in current financing and KBD strategies and suggested alternative strategies to systematically identify and develop individual, organizational and capital systems.

Halachmi (2005) advocates that civil society based organizations need to play the role of a watchdog to substitute “management by exception” with “management by risk” approach and help government in fostering of an administrative culture that is more focused to address public risks.

Clark (2002) argues that although ingredients of well-being can be traced back to Greek antiquity, most development economists have avoided reflecting sufficiently on the concept and meaning of “development”. Similarly, philosophers have not tested their theories of well-being in the public domain with the values of ordinary people.

Kakabadse et. al. (2003), explores the effects of free-market economics, globalisation and western capitalist practices in terms of their consequences for the planet, people, profit and posterity (the four Ps). A case is developed outlining the need for an advanced corporate governance model that integrates the four Ps by seeking inspiration from the ancient philosophy of Buddhism and, in conclusion, examines the role of the Business School in developing future, reflexive practitioners, equipped to effectively provide the necessary balance between shareholder expectations and stakeholder needs within a new paradigm of a balanced society.

Thus, we observe that the increasing level of environmental awareness has changed the global mindset to focus on integration of the economic and ecologic requirements to preserve Nature. More and more people are realising virtue in the philosophy that do not harm others for narrow economic gains. It is a paradigm shift towards the universal well being enshrined in the Vedic philosophy to attain the sustainable growth.

2.9.7 Role of Religion & Spirituality at Work Place for Sustainable Growth

Rai (2004) takes a deeper look at the various studies conducted on the business ethics and other aspects of the world religions. He reviewed various studies on *Christianity* (Bennion, 1992; Kennedy, 1968; Nash and McLennan,

2001; Shapiro, 1988), *Islam* (Khan and Aftab, 2000; Schaub, 1998; Jamaluddin, 2003; Wilkins, 2001), *Confucianism* (Bjorkman and Lu, 1999; Chao, 1990; Hwang, 1990; Jou and Sung 1990; Redding and Hsiao, 1990), *Shintoism* (El Kahal, 2001; Maher and Wong, 1994; Misumi, 1990), *Judaism* (Dorff, 1997; Tamari, 1997) and *Hinduism* (Bennion, 1992; Iyer, 1999; Riehm, 2000). He argues that, “religion and business have co-existed since time immemorial and while it would be short-sightedness to associate religion merely with the way to worship, there is little empirical evidence to show the effect of religion on business. Religion is a way of life and it is likely that with its cumulated experience (Culliton, 1949) and pervasiveness, it would affect men, life and the world including business and its various aspects. While religion and religious texts may not directly address the issue of business and commerce (Vinten, 2000), they have been an important force in shaping of business related values and ethics (Williams, 1983)”.

Rao (2000) argues that Hinduism is as ancient as human civilization itself in origin, but it is also very contemporary. It is not founded by a single person, nor is it based on a single historic event. It has evolved from the profound experiences of great seers and saints. Traditionally, it is called *Sanatana Dharma* (eternal religion). In our age, it is widely known as Hinduism or Vedic philosophy. This long, rich, uninterrupted, living tradition has made significant contributions to human civilization and culture. Whatever sphere of human mind and spirit one selects to study, whether it be language, customs, art, ancient sciences, mathematics, polity, literature, philosophy, agriculture, architecture, painting or music, one has to look to this heritage because some of the most insightful material in the history of the human mind are treasured in

this tradition. Further, astronomy, astrology, *dhyana*, *yoga*, reincarnation and spiritual disciplines have all been of continuous interest to and much sought after by people cutting across national and religious borders.

Mahabharata, the largest Hindu epic consisting of over 100000 Sanskrit verses organized in 18 chapters, describes the war of Mahabharata. This war was occurred at Kurukshetra over 5000 years ago between the families of Kauravas and Pandavas. Mahabharata war was a result of the breakdown of moral values in leadership and society. It led to immense loss to Vedic knowledge. Science and technology were quite advanced in the *Mahabharata* period. Shukla (2000) says that the Mahabharata period has seen a peak of advanced civilization in India. He provides insights to the high technology and scientific advancement from the *Mahabharata* that parallel armaments like nuclear weapons, much advanced genetics and highway systems connecting main cities.

Gupta and Airen (2000) highlight the excellence enshrined in the *Ramayana*. Emphasizing role model values of Lord Rama, they argue that, "Rama ruled his kingdom with his singular, benevolent will and with democratic considerations. He was a keen observer of public consensus and opinion and suffered personally to establish the highest standards of practicing values."

Arbogast (2004) investigates disconnects between the Bishop's letter on 'Economic Justice for All' by focusing on the Church-Business dialogue on social justice. Business traditionally looks to economics for guidance on explaining what makes money over time, but it must look outside of economics for guidance on legal rights, the provision of 'public goods', acceptable income distribution, limitations on concentrations of economic power and a host of

other issues. Society provides this guidance through its political, legal and regulatory systems. Business, in turn, provides feedback on the resulting economic costs/benefits. Tradeoffs between economic results and other goals are then adjusted and readjusted through time.

While reacting to a statement by Prof. Richard De George in 1986 when he said "If the theologians contribute to business ethics, then they cease to be theologians; if they want to produce good theology, then they can contribute nothing to business ethics", Boileau (2004), attempts to sketch out a few general characteristics of moral relativism. He concludes that, in ethical and moral matters, a scientific objectivity is possible, and that hierarchy of values can be determined which is totally independent from traditions.

Burke (2004) focuses on the question "What can religion contribute to ethics?" and answers it by stating that the religion can greatly augment the authority and force of conscience in asserting itself against weakness of will.

Campbell (2004) argues that monastic vows of poverty, chastity, and obedience were voluntary and not compulsory. The secular Christian intellectuals like Brunni, Palmieri, and Alberti support the proper use of wealth, marriage, and freedom. In our modern age, which needs to find the proper balance between material wealth and spiritual growth, the example of Renaissance Florence (Campbell, 2004) has much to offer us.

Edwards (2004) argues that Christianity in the West is shown as foundation of the free enterprise economic system, with the profit motive optimally tempered by higher Christian motives. The commandments to love God with all one's heart, soul, strength, and mind; and to love one's neighbour as one loves oneself may be applied in contemporary business as well. These

include fiduciary responsibility to investors, profit-making, treatment of employees, outsourcing jobs, and importation of foreign workers. He concludes that a Christian business ethic is superior because its practitioner is principally concerned with the eternal and with glorifying God through his conduct in all areas of life, including commerce.

Johnston, Jr. (2004) argues that what we now call "corporate governance" is the application of the fiduciary principle to the management of corporations. Sensitivity to social and environmental concerns is good business judgment. But it would be unfair and unwise to demand that business enterprises cure unemployment, clean up the world's pollution or provide relief for poor and other "public goods" at the expense of their shareholders. A better solution is for shareholders themselves - and especially institutional shareholders - to insist that their business managers adhere to longstanding fiduciary standards of conduct, and that these standards be enforced by courts in accordance with established procedures.

Keckeissen (2004) identifies some of the common principles advocated by Church and the Free Market e.g. human person must be respected; the government has limited authority and responsibilities; all persons must be able to live in a climate of sound liberty; the right to private property is inviolable and that the use of private property (capital) should benefit the economy; that free enterprise is the best form of economic organization; free commerce benefits all; and the secret of world prosperity is solidarity (the Church) and cooperation (free market).

Khawaja (2004) argues that Islam is neither overtly hostile, nor friendly toward capitalism, but curiously ambivalent instead - a business-friendly moral

psychology combined with a rights-hostile jurisprudence. This ambivalence offers important lessons both to Muslim defenders of capitalism and to secular critics of Islam.

Alvin Toffler foretold the technological “third wave”, in 1980 and suggested that there is an organizational fourth wave, the spiritually-based firm. The movement toward spiritualising organization has apparently caught on and a number of highly diverse firms are attempting to install a spiritual corporate culture. Marsh and Conley (1999) identify six key concepts: honesty with self, articulation of the corporation’s spiritually-based philosophy, mutual trust and honesty with others, commitment to quality and service, commitment to employees, and selection of personnel to match the corporation’s spiritually-based philosophy.

Neal et. al. (1999) explore issues of what matters most in individual organizational and societal transformation – economic issues or spirit? They look at the standard arguments that economics are the driving force in transformation and then postulate that spirituality may be as much – if not more – of a driving force. Evidence is provided on the growth of interest in spirituality. Then theories for societal transformation are offered. Each of these theories incorporates elements of spirituality in order to understand the prerequisites of transformation.

Burack (1999) argues that spirituality in the workplace is a critical factor for organisation’s success. He illustrates the richness and potency of applications of spirituality in organizations and identifies the dynamic factors including key behavioural aspects for fast growth of “workplace spirituality”.

Butts (1999) argues that spirituality at work is an idea of revolutionary potential. Several dimensions of spirituality, when integrated into the workplace, can greatly enhance personal well-being and creativity, organizational harmony, and long-term business success. These are ultimate values, optimal human development, the art of transcendence, and spiritual psychologies, both ancient and modern.

Konz and Ryan (1999) argue that spirituality in the workplace is changing the fundamental nature of work and motivate employees to think about meanings in their work that transcend mere economic gain. They keenly observe how the organizational leaders behave to maintain the organisational spirituality. A study of the mission statements of the 28 US Jesuit Universities reveal that maintaining an organizational spirituality is no easy task.

"Spirituality in the workplace" is receiving growing attention in practitioner as well as academic circles. Realizing that a spiritual workplace is not just a more harmonious workplace but a more profitable workplace as well, Kale and Shrivastava (2003) observed that companies are looking at means and methods to fulfil spiritual needs of their workforce.

Milliman et.al. (2003) provide some of the first empirical support that there is a positive association between spirituality at work and employee job outcomes. They conclude with a number of implications and research directions for both academics and business managers. There is a need to investigate the comprehensive impact of spirituality at work on individuals and organizations.

Neck and Milliman (1994), observe that employees can gain greater spirituality and purpose in their work through self-leadership. It helps

employees in influencing or leading themselves towards experiencing more spirituality in their organizational life.

Tischler (1999), links organisational spirituality with application of 'Maslow's hierarchy of needs' at social level. As the industrial revolution evolved, economic prosperity and stability spread to a majority of people in developed countries. These societies as a whole were then able to shift from concerns primarily about survival and security to concerns of higher order needs, such as social, esteem, and self-actualization needs. As people throughout a society are increasingly able to meet their lower need, they will increasingly and naturally begin to explore their higher order needs. This can explain many recent phenomena in business, such as workers seeking increasing empowerment and participation besides money from their work.

Sarojini Pritam (2000) argues that, the crisis facing us is not a material or economic crisis, it is not an intellectual crisis, it is a moral and spiritual crisis. We have to create a new human being who is relevant to the new world. It is that discipline which asks us to look within ourselves to cleanse ourselves of all evil tendencies and raise ourselves to a higher plane.

Xavier and Ramachander (2000), discuss the death of inter-firm and intra-firm competition and propose an approach beyond competition – “the pursuit of immortality”. Our digital age offers immense and unprecedented opportunities to bring forth the latent potential of organizations, by allowing individual employees scope for the expression of their capacity for learning and creativity. They recommend that companies revive and imbibe pre-industrial society value systems that allowed the free expression of what we call the “divinery” instincts in individuals while maintaining focus and coordination

through the use of information technology. They also propose a 3ems path to immortality: embarkation, emulation and emancipation. Companies and individuals should quickly get over the first two phases and get on to the emancipation phase where they concentrate on setting their own standards rather than frittering away their energy in outsmarting competition.

Pre industrial society value systems always propounded the attainment of ideal shape by all entities, whether individuals or organisations, by observing spiritual and ethical way of working. Reviewing the essence of major religious philosophies one may be compelled to conclude that all religions and their philosophies advocate the spiritual way of working. Vedic philosophy, the mother of all ancient religions, guides mankind to follow the Values enshrined in the laws of Nature. The growing popularity of its teachings is exemplified by the fact that many universities in the developed world are adopting the Hinduism and Vedic philosophy as one of the core area of philosophical studies.

2.10 The Vedic Philosophy – An Introduction

The word Veda is derived from the Sanskrit root word "Vid" meaning "to know". Vedas are regarded as the supreme authority, the scripture that forms the core and foundation of Hinduism. It is believed that about 1.97 billion years ago, when the present cosmos came to existence (*Atharva Veda 8-2-21; Yajur Veda 30-18; Bhagavad Gita 8-17 to 19*), four ancient sages (rishis) namely *Agni, Vayu, Aditya and Angira* received the cosmic knowledge transmitted in waveforms (chhanda) as four 'Vedas', namely Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda respectively (*Shatpat Brahmin 11-4-2-3; Atharva Veda 10-7-20*). Since the recitation of Vedas was done during deep mediation, they

are considered as divine creation and referred to as 'apaurushea' (meaning not authored by purusha, or human being) and 'anadi' (meaning without beginning in terms of time). Vedic philosophy evolved along with the creation of the universe with energy explosion - the 'big-bang' - which ultimately led to the formation of various elementary particles, nebulae, stars, planets, galaxies etc. and spread out with expanding universe. Rig-Vedic hymns portray the world as a place where human beings are expected to enjoy life. Rig-Veda explains the 'cosmic order' (*rit*) stating that physical as well as moral laws govern the entire universe and that no transgression of these laws is allowed. Vedic philosophy derives infinite creativity, actions and power from these laws.

Vedic philosophy emphasizes that a transcendent unified field of pure potentiality exists throughout the entire cosmos that itself is non-changing, but from which all force and matter fields emerge. This unified field is the field of all possibilities because all the laws of nature reside within it. It contains the complete knowledge and information of and about God, Soul, and Nature (physical universe) in the waveform. This field is also said to be pure creative intelligence, pure consciousness (Rig Veda 10-130-4 to 7; 8-100-10, 11). This transcendent unified field of consciousness is our inner nature as well – it is our inner being - It is from here that all impulses of creativity and productivity emerge as the hymn says:

“He the Self-luminous, Subtler than the subtle, in whom rests all the worlds and their inhabitants – He is the Imperishable Infinite Energy. He is the principle of life. He is the world and He is the mind (Mukunda Upanishad, 2.2.2)”.

Originally, the Vedic truths were orally passed down by the rishis for thousands of years until Sage Vyasa compiled them for the benefit of future generations. The Vedas promulgate a tradition that accepts all valid approaches to truth and embodies the principles of universality and diversity. Thus, no attempt is made to limit truth to a particular form, approach, or belief (there are many paths to the Supreme Being). Sages over the ages - Lord Rama, Lord Krishna, Lord Buddha, Jesus Christ, Pegumber Muhammad, Swami Dayananda, Swami Vivekananda etc. accessed cosmic knowledge and heard eternal truths of the Vedas during deep mediations and shared it for the benefit of humanity (Talwar, 2005). They are role models for entire humanity. Our thoughts get stored in the unified field at a place where these are conceived repeatedly. It is thus, when we go to a temple we get holy thoughts and when we go to a stock market we start thinking accordingly. It's like the search engine of internet that whatever we search for, we get. The clarity and intensity of our desire to get the right information decides what exactly we get from the internet in the information age or from the unified field as thoughts. In this manner, ancient sages received the complete knowledge in the form of four Vedas during meditation from the unified field and gave the same for the welfare of mankind. Any human being can get the creative intuition and knowledge on any subject under the state of deep concentration. This is how most scientist and thinkers become able to evolve new theories/concepts and discoveries consciously or sub-consciously.

2.11 The Contents of Vedic Philosophy

The four Vedas are the basis of entire Vedic philosophy and contains the complete knowledge of and about God, Soul (*Atman*), and the physical

universe (*Prakriti*). Swami Dayananda has classified the knowledge contained in Vedas (Rig-Veda 10-90-9) into four classes:

1. Transcendental Knowledge (*GYAN*): Transcendental knowledge is the knowledge of ultimate realities i.e. God, Soul and physical universe. Precise knowledge of God; obedience of His instructions and knowledge of matter (knowing the qualities and uses of material objects) form part of transcendental knowledge.
2. Action (*KARMA*): It is set of those actions and rituals, which lead to the attainment of spiritual and social welfare.
3. Worship (*UPASANA*): Relates to all measures adopted for realisation of God or knowing the truth
4. Science (*VIGYAN*): Addition, deletion, modification while using existing knowledge

Though, each *Veda* is complete in itself, the Vedas can be broadly classified based on key areas of focus e.g. *Rig Veda* focuses on *Gyan* or Knowledge; *Yajur Veda* on *Karma* or action; *Sama Veda* on *Upasna* or Worship and finally *Atharva Veda* on *Vigyan* or Science.

Each of four Vedas is divided into four main sections, namely: '*Samhitas*' or '*mantras*', '*Brahmanas*', '*Aranyakas*' and '*Upanishadas*'. The '*Samhitas*' are basic texts containing hymns of prayer and worship and were put together and sung at times of worship and sacrifice, thereby initiating ritualism. The '*Brahmanas*' basically explain and discuss the sacrificial rituals and techniques of performing the *Yajna*. They also reveal the mystical power of the *Yajna*. The '*Aranyakas*' commonly referred to as the "forest books" because they were meditated upon in the seclusion of the forests, represent the transition of the

'*Brahmanas*' sacrificial rituals to philosophical and metaphysical ideas, which eventually culminated into '*Upanishadas*'. Vedic preaching reaches its summit in '*Upanishadas*', which tells the essence of Vedic philosophy.

In other words, one can get only one quarter of knowledge from the teacher (*Samhitas*); another quarter by analyzing self (*Brahmanas*); one quarter by discussing with others (*Aranyakas*); and the last quarter during the process of living by method addition, deletion, correction, and modification of existing knowledge (*Upanishadas*).

To simplify the context, we may say '*Samhitas*' contains '*Gyan*' or Knowledge; '*Brahmanas*' contains the 'techniques to use the knowledge' and performing '*Yajna*' or 'actions'; '*Aranyakas*' are the R&D labs or the institutions to understand the truth for the well-being of mankind; and finally '*Upanishadas*' contains practical knowledge with use of science for mass production or commercialization of the new ideas.

The *Upanishadas* are the divine revelations received by the ancient saints and seers, and represent the essence of the Vedas or the eternal truth. They focus on ageless philosophical questions, such as the purpose of life; the origin of the universe; concepts of time, space, and matter; concepts of Atman (soul), Brahman (the Divine Spirit) and Maya (illusion), immortality, reincarnation, karma, and the world at large. Their main conclusion is that, in both the universe at large, and in the individual human being, there is a ground of pure Being, which is impervious to change.

Besides, *Vedangas*, *Upa-Vedas*, *Puranas*, Epics - *Ramayana*, *Mahabharata* *Bhagavad Gita*, are some other ancient scriptures of Vedic philosophy.

Table 2.15: A glimpse of ancient scriptures on Vedic Philosophy

Scripture	Description of Contents
VEDA	<ul style="list-style-type: none"> ▪ Four Vedas are Rig Veda, Yajur Veda, Sama Veda, Atharva Veda. ▪ Four Vedas consists of about 20400 hymns with approx. 768000 words. ▪ Rig-Veda is the biggest and contains 10 Mandals (Sections) and 1028 Suktas (Sub-Sections) having 10552 hymns. ▪ Yajur-Veda has 40 Adhyaya (Chapters) and 1976 hymns ▪ Sama-Veda contains 1875 hymns ▪ Atharva-Veda consists of 20 Kandas (Chapters), having 760 Suktas (Sub-Sections) and 5977 hymns
BRAHMANAS	Brahmanas explains the techniques to perform rituals or Yajna or how to act (Karma) and its likely results. Many sages have explained this knowledge of Vedas since ages and all these explanations were compiled during Mahabharata period (3000 BC) in the Brahmanas. Exact number of Brahmanas is not known and a very few of these are currently available to the mankind e.g. Shatpatha Brahmana
UPANISHADAS	Upnishadas explain the essence of Vedic philosophy. Although the exact dates when these books were written, by whom they were written, and how many Upanishadas originally existed remain uncertain, 108 of them have been preserved, and published. Twelve Upanishadas are considered of greater importance, namely: Katha, Eesaavaasya, Kena, Prasna, Mundaka, Mandukya (the shortest yet probably most important), Taittiriya (a primary source of inspiration for youth), Attareya, Chhandogya, Brihadaranyaka, Kaivalya and Svetasvatara Upanishad.
BRANCHES OF VEDA	There are 1131 branches of Vedas consisting of 21 branches of Rig Veda; 101 branches of Yajur Veda; 1000 branches of Sama Veda; 9 branches of Atharva Veda. Study of these branches help in proper understanding of Vedas. However only 12 branches (2 of Rig Veda; 6 of Yajur Veda; 2 of Sama Veda and 2 of Atharva Veda) out of 1131 are available in the present era. These branches explain the different ways of recitation of Vedic hymns, their resulting actions and subsequent results. Thus, Vedic philosophy accommodates different methods of performing rituals.
VEDANG	There are six Vedang namely 1. Shiksha; 2. Kalp; 3. Nirukta; 4. Vyakarana; 5. Jyotish; and 6. Chanda. Their knowledge is essential to understand Vedic hymns.
UPANGA OF VEDA	Six Darshnas Shastras (Philosophies) are known as UPANGA of Vedas, namely: 1. 'Sankhya' of Kapil; 2. Nayaya of Gautama; 3. Yoga of Patanjali; 4. Vaisheshik of Kanad; 5. Vedanta of Vyasa; and 6. Memansa of Gemini. The knowledge of these help in interpreting the meaning of Vedic hymns.
SMIRITI GRANTHA	Smiriti is Sanskrit word for that which is remembered. Smiriti scriptures are derived from the Vedas and were written to explain and clarify the Vedas. There are about 80 Smiriti Granthas. Manu Smiriti is most popular amongst these.
PURANAS	Puranas are also Smiriti scripture or that which is remembered. It is thus a secondary scripture of Hinduism. Developed in the question and answer form, Puranas explain the subtle teachings of the Vedas, through success stories and legends of ancient kings, heroes, sages and divine personalities. There are 18 major Puranas - six devoted to Lord Vishnu; six to Lord Brahma; and the remaining six to Lord Shiva. The Bhagwata Purana, devoted to Lord Vishnu, is most popular. Each Purana deals with five topics namely creation of universe, the destruction and re-creation of universe; the history of mankind; the genealogy of the gods and holy sages; the reigns of the Manus; and the history of the lunar and solar dynasties.

SHRUTI	Shruti is Sanskrit word for that which is remembered through listening. Shruti scriptures are derived from Vedas and were learned in the eight ways known as 'Vikrati'. The eight Vikratas helped to preserve the Vedic knowledge for thousands of years. These eight ways are <i>Jata, Mala, Shikha, Rekha, Dhawaja, Dhanda, Ratha and Ghana</i> . Saints knowing eight Vikratas are very rare and difficult to find. (Source: Kalyan, Veda Khathanka, 1999)
SUTRA GRANTHA	Sutra Grantha explains the Vedic Ritual System. Most important amongst these are Gobhil Grah Sutra; Paraskar Grah Sutra; Ashavalayan Grah Sutra; Katyayan Grah Sutra etc.
THE EPICS: Bhagavad-Gita Ramayana Mahabharata	<p>Bhagavad-Gita, the essence of the Upanishadas, though not in the sense that it is condensed in terse form, but rather, that the Vedanta philosophy is made easy to understand. Bhagavad-Gita may be said to contain the cardinal teachings of the Upanishadas. Lord Krishna beautifully illustrates in eighteen ways that while offering immediate solutions to problems is one kind of enlightenment, all problems are solved forever when ignorance has been rooted out.</p> <p>Ramayana celebrates the life and exploits of Rama, the seventh incarnation of Vishnu, composed by sage Valmiki. In the 17th Century, Tulsid Das composed his version, in Hindi - the Sri Ramcharitamanasa. The concept of Ramrajya (Rama's rule over Ayodhya) is centred on a society based upon justice, truthfulness, equality of men, chastity of men and women, righteousness, morality, nobility, goodness, humility and valour. Ramayana illustrates the ultimate triumph of good over evil.</p> <p>Mahabharata, the largest Hindu epic consisting of over 100000 Sanskrit verses organized in 18 chapters, describes the war of Mahabharata. This war was occurred at Kurukshetra over 5000 years ago between the families of Kauravas and Pandavas. Mahabharata war was a result of the breakdown of moral values in leadership and society. It led to immense loss to Vedic knowledge.</p>

Table 2.15 provides a glimpse of ancient scriptures out of the vast reservoir of Vedic knowledge. A large part of this knowledge is currently not available to us. In addition several sages have written thousands of books deliberating on the various aspects of Vedic preaching to attain ever-lasting happiness or salvation which, provide triggers to use Vedic knowledge for scientific and management research. Endorsing the above, Rai (2004) says that Hinduism is built on the pillars of Dharma (way of life), Artha (wealth and prosperity), Kaam (desires) and Moksha (nirvana) and is based on the teachings of Vedas, Smriti (especially Manusmriti), the two epics, Ramayana and Mahabharata, and other religious literature.

Describing the concept of life in Veda, Sarojini Pritam (2000) says, Veda is an inspired wisdom and deep inner experience. Rao (2000) adds that Vedic

heritage has the *Upanishadas*, the *Bhagavad Gita*, *Yogasutras*, *Ramayana* and *Mahabharata*, the *Darshnas*, the *Puranas* and others. These books are for life; they give guidance in the art of life for realizing the highest human goals. The values and insights of Hindu tradition have contributed to the enrichment of human fulfilment, culture and civilisation.

2.12 The Essence of Vedic Philosophy and its Application

As mentioned earlier, Vedic philosophy consists of vast reservoir of knowledge stored in cosmos. Any one can access this knowledge under deep meditation. The essence of Vedas lies not in rituals, but in leading a spiritual way of life. Essence of Vedic philosophy lies in Vedanta or Upanishdas. Vedic philosophy says, God is the infinite, impersonal being, ever existent, unchanging, immortal, fearless, and we are all His incarnations, His embodiments. Dharma means, the way of life, which is the 'total of all sages, saints, customs and rituals'. Swami Yatishwarananda (1935) explains, "The goal of both (Hindu) religion and philosophy is Self-realisation, and the aspirant should strive to attain it in this very life."

Explaining the teachings of Vedanta, Swami Vivekananda explains, "Not by the reading of books can we realise the self. Vedanta formulates universal oneness. The whole universe is one existence....Unity is knowledge, diversity is ignorance." Expressing it in different words Christ said, "I and my father are one." A hymn from Atharva Veda says "Samana Sadeva" which means, "People with same divine thoughts grow together". Thus, to attain the excellence we need to have common vision, common thinking, common food and water, united hearts, united minds and all actions leading towards universal oneness to attain excellence in the life for all.

For an organisation, excellence lies in common vision with all stakeholders leading towards attainment of Self-actualisation for all stakeholders. One need not blindly follow a consultant or a management philosophy, but it should be followed based on its merits to attain the unified Vision to get sustainability. The foundation of religion lies in the search for the eternal truth or scientific spirituality. Some of the fundamental beliefs of Vedic philosophy and their likely applications for the business firms visualised by in the present study are summarised below:

2.12.1 The Scientific Spiritualism and Vedic Vision

The 40th chapter of the *Yajur-Veda*, also known as *Eesaavaasya Upanishada*, focuses on the use of scientific knowledge for solving problems in our life and uses the spiritual knowledge for attaining immortality through philosophical outlook. Spiritual knowledge is to be followed for the psychological and physiological health and long life; for prosperity and wealth; for strong family and social bondage; and to get a fine personality, practical outlook and vision. It is the right and responsibility of every one to understand these teachings scientifically, rationally and logically follow them.

‘Happiness of the man depends upon both maintenance of the body and upliftment of the soul. The maintenance of the body is the subject of science and the upliftment of the soul that of worship. Science deals with the inanimate matter; worship deals with God and soul. Science provides us bread and butter, worship provides us love and peace; science gives us livelihood and treasure, worship gives us manhood and pleasure. Worship analyses life in terms of truth and love, justice and duty, service and sacrifice, contentment and the like. However, there are hundreds of superstitions prevailing in every religion and

each continent. This is because of the neglect of science in worship. Since man needs both these sets of things, his culture should be a combination of science and worship. This is the Vedic view of Science and religion' (Deepak, 2000).

Vedic management derives its actions from universal laws of Nature. Vedic management is scientific management because whatever is Vedic is scientific. Anything that is Vedic supports the unified field of laws of Nature. Anything that is Vedic is upheld by theories of different discipline of modern science. Vedic Management has that broad base of the organising power of natural laws from where it draws upon creativity of the organising power of holistic value of natural laws. In Vedic mythology, business has been seen as a legitimate, integral part of the society. Its core function is to create wealth for society through manufacturing, domestic distribution, foreign trade, financing and other such related activities. It emphasises to work for an economic structure based on 'Well being of all Stakeholders' (*'Sarva loka hitam'*). Adopting Value based governance and meeting expectations of the community at large; best serve the long-term interest of the organisation and its people. If an organisation sacrifices its profits for the sake of welfare of the society in the right manner, it is destined to gain profits (Sharma & Talwar, 2004).

Contrary to the BEMs/NQAs which have the key focus on Customers, Employees and Shareholders; Vedic vision gives importance to universal well-being. It focuses on the needs & expectations of all stakeholders with equal vigil. It emphasizes on 'Values based governance' to attain longevity and sustainable growth for any organisation irrespective of its size, sector or maturity in excellence journey.

Sangathan Sukta, the concluding hymns of Rig Veda, presents a perspective of excellence for society, where every member is willing to sacrifice his gains for the well being of others. Thus every member of society gets his lower level needs fulfilled, which leads to building of higher moral values for one and all. Thus slowly we attain a level of excellence where all people remain happy & healthy. The Vedic concepts of growth are based on Self-management and Self-discipline. Accordingly every one is expected to follow his *Swadharma* and make sustained efforts for self-growth as well as for the growth of society. For this, we need to have Common Vision, Universal Brotherhood and Equitable Prosperity for all. It focuses on building the strategic alliances between the organization and its stakeholders to work more effectively based on mutually beneficial relationships, common vision, trust, sharing of knowledge and integrated approach for universal prosperity now and in future.

If an organisation sacrifices its profits for the sake of welfare of the society in the right manner, it is destined to gain profits. The expenditure done in the publicity campaign gives momentary benefits; whereas the same expenditure done for society's welfare gives long term gains. It creates goodwill for organisation amongst people benefited in particular and the society in general. This goodwill pays its dividends especially in the time of crisis, when the organisation is in real need of help. Excellence is dependent on balancing and satisfying the needs of all stakeholders including employees, customers, suppliers, shareholders and society in general. Development & implementation of the improvement plans by organisations is an integral part of TQM implementation under various models. It is in line with following Vedic hymn, *"Effort is the hall mark of a human being"* (*Udyogam Purushah Lakshnam*).

2.12.2 Benchmarking Vedic Cultural Practices from the Epics

The epics Ramayana and Bhagavad-Gita help in deeper understanding for leading a spiritual way of life to attain excellence. Thus, while old ladies in Indian joint families explain the essence of the epics to their grand children at home, public lectures of the teachings of these scriptures are organized by social & religious organizations at various places (e.g. temples, community halls etc.) mostly through collection of donations. Taking a clue from the above, business organizations may take the services of their older or retired employees to cultivate the habit of improvement culture. These employees have a long-term association and loyalty for the organization. By sharing their experiences with younger generation they may help to strengthen the organizational culture.

Gupta and Airen (2000) argue that *Ramayana* gives a sound basis for a practical, positive outlook and progressive polity. It will be worthwhile to pursue this thinking and chalk out some sustainable, sound and modern public policy, instead of money-blind and moribund 'dollar democracy'. The definition of 'modern' must be extended to encompass ultimate public good and not merely the temporary gratification of the senses. They conclude that *Ramayana* can very well act as a beacon for humanity, anywhere in the world.

Lord Krishna professes in the Bhagavad-Gita that one is supposed to enter life as a sportsman enters his game. To such a person, this earth is a mansion of merriment, laughter, joy and happiness. But to him who plays his part with reluctance, this earthly career is a painful burden. He who does not learn to wage the war of life does not inherit anything here or hereafter. The application of these values in the organizational culture will help the employees

to lead a happy and joyful life. While explaining *Bhagavad Gita* (Chapter 16, hymn 1-3), Sri Sri Parmahansa Yogananda (2002), the founder of 'Yogda Satsang Society', has identified twenty-six soul qualifications that make man God like (Table 2.16). He explains that these twenty-six qualities are all divine attributes of God and constitute man's spiritual wealth. The more one expresses these virtues, the more he expresses the image of God. These virtues of God can also be seen in point no. 2 in Table 2.17.

Table 2.16: Twenty Six soul qualifications or Human Values in Bhagavad-Gita

1. Fearlessness	11. Truth (Satya)	19. Modesty (Hri)
2. Purity of heart	12. Absence of wrath (Akrodha)	20. Absence of restlessness (Achapalam)
3. Steadfastness	13. Renunciation (Tyaga)	21. Radiance of Character (Tejas)
4. Almsgiving (Deva)	14. Peace (Shanti)	22. Forgiveness (Kshama)
5. Self-restraint (Dama)	15. Absence of fault finding and calumny (Apaishunam)	23. Patience on fortitude (Dhriti)
6. Religious rites (Yajna)	16. Compassion towards all beings (Daya)	24. Cleanness by body and purity of mind (Shaucha)
7. Right study of scriptures (Svadhya)	17. Non-covetousness (absence of greed)	25. Non hatred (Adroha)
8. Self discipline (Tapas)	18. Gentleness (Mavdavam)	26. Lack of conceit (Naatimaniti)
9. Straightforwardness (Arjavam)		
10. Non injury (Ahimsa)		

Source: Sri Sri Parmahansa Yogananda (2002); Bhagavad Gita (Chapter 16 /1 to 3)

The epic Mahabharata (Refer Shanti and Anusasana parvas) explains two aspects of Dharma namely: '*Sanatan Dharma*' and its application in human life. '*Sanatan Dharma*' or 'The Eternal Law' is believed to be the basic law of manifestation and holds good for all times and the entire universe. The twenty-six soul qualifications are part of the Eternal laws. The application of the Eternal Law in human life varies with individuals, their avocations, their stages and evolutions, the epoch in which they live; their races, their nationality and so on. Thus, while organisational Core Values and Vision should be aligned to the Eternal Laws; the strategies to implement them may change from time to time based on internal and external environment drivers.

2.12.3 The Fundamental Principles for Sustainable Growth

Swami Dayananda Saraswati, a yogi, Vedic scholar, founder of the *Arya Samaj*, was also a social reformer of the nineteenth century. He devoted his life in the search of eternal truth and its dissemination to the mankind. Some of his key contributions are promotion of women education, widow marriage, elimination of child marriage, removal of misconceptions in certain religious beliefs, education of *Vedas* for all and propagating the right way of performing *Vedic* rituals and *Yajna* etc.

Table 2.17: Fundamental Principles of the Arya Samaj

1. God is the primary cause of all true knowledge and of all that can be known through it.
2. God is Existent, Intelligent and Blissful. He is Formless, Almighty, Just, Merciful, Unborn, Infinite, Unchallengeable, Beginning-less, Incomparable, the Support and Lord of all, Omniscient, Imperishable, Immortal, Fearless, Eternal, Holy and the Maker of the universe. To Him alone worship is due.
3. The *Vedas* are scriptures of all true knowledge. It is the paramount duty of all *Aryas* to read them, teach them, hear them being read and recite them to others.
4. One should always be ready to accept truth and to renounce untruth.
5. All acts should be performed in conformity with *Dharma* that is, after due consideration of the right and wrong.
6. The primary aim of the *Arya Samaj* is to do good to the world, that is, to promote physical, spiritual and social well-being.
7. Our conduct towards all should be guided by love, righteousness and justice.
8. We should dispel *Avidya* (ignorance) and promote *Vidya* (knowledge).
9. One should not only be content with one's own welfare, but should look for it in the welfare for others also.
10. One should regard oneself under restriction to follow the rules of society calculated to promote the well being of all, while in following the rules of individual welfare all should be free.

Source: Dayananda Saraswati (1997)

One of the contributions of *Swami Dayananda* is practical interpretation of *Vedic* scriptures. The ten basic principles of *Arya Samaj* (Table 2.17) not only simplify the life of a common man but also gave a realistic view of life. These principles seem to be universally applicable and provide a glimpse of the *Vedic* way to lead a spiritual life. While fundamental principles No. 1 & 2 deliberate on the scope of *Vedic* knowledge; No. 3, 4, 5 & 8 focus to evolve a

learning organisation; and No. 6, 7, 9 & 10 are focused towards shared success and universal well-being and attaining of sustainable growth.

In the current business scenario, people feel that it is difficult to sacrifice individual gains for the sake of larger interest of society. However, it is the key to transformation of corporate World and will provide a better quality of life to global society. '*Chankya Niti*', also endorses this concept. *Chankya* emphasizes that even at the cost of loss to the organisation, the larger interest of society should prevail in decision making as explained in the following hymn: "One should sacrifice the individual for the sake of family interest, family for the sake of village, and village for the sake of Nation and abandon everything for defending higher values of life." ("Tyajedesham kulsyartho gramasyartho kurja tyajet; *Gramam jamanadayadhe prithvi tyejam*" - *Chankya Niti*).

Upanishadas also endorse the above principles of sustainable growth in a classic way while presenting the doctrine of Karma. According to this teaching, each individual human soul lives countless lives. It is born and reborn again and again until it reaches liberation and is born no more. In life, the individual suffers and enjoys the results of immoral or moral deeds done in existing & previous lives. In turn the individual performs deeds whose fruits he will reap in existing and succeeding lives. This doctrine is a consequence of a belief in the moral law, the conviction that the universe is just. Every moral act must lead to its appropriate reward: if not in this life, then in a future one.

Inference of the above doctrine in relation to an organisation is that perceptions of customers, employees, shareholders, suppliers and society about the organisation are formed based on its past performance and current deeds. Every positive action taken by the organisation for well-being of its

stakeholders will fetch good results now or in future. It emphasizes the Vedic Vision described earlier. Thus an organisation should continuously focus on improvements as per Deming's PDCA (Plan-Do-Check-Act) Circle or the RADAR (Results, Approach, Deployment, Assessment and Review) logic of EFQM Model.

2.12.4 Yoga – The Path of Excellence

According to Patanjali, an ancient sage, Yoga is a methodical effort to attain excellence. This is achieved through the control of different elements of the human nature, both physical and psychological. In *yoga*, a person is regarded as a *purusha* (*Atma*) associated with a body. The subtlest element of the body is called *Chitta* or *buddhi*. All mental states are modifications of *Chitta*. Ordinary human life is afflicted by the belief that the mind cannot fathom ultimate reality due to its afflictions like egoism, attachment to pleasure, aversion to pain, and love of life etc. These afflictions are responsible for turbulence in *Chitta*. So long as there is unrest in *Chitta*, *purusha* is reflected in them, and identifies itself with them. As a consequence, the *purusha* feels itself bound. In the state of *Samadhi*, all disturbances and unrest of *Chitta* cease, and the soul regains its eternal truth and attains a perfect placid state and becomes free, self-illuminated consciousness. Patanjali says:

“Ending the functions of chitta is Yoga”

(‘Yogah Chittavritti Nirodhah’)

Yoga includes the control of thought process. We may say ‘Organisational Yoga’ is control of every activity (explicit as well as implicit) in the organisation through practice of Values (Table 2.16) based decision-making. In an organisation, there are distractions due to the clash of interests

amongst stakeholders for their apparently conflicting demands leading to day-to-day problems and fire fighting by one and all. Evolving a unified purpose to meet the needs of all stakeholders leads to end these afflictions and helps an organisation to become an excellent or ideal organisation that believes in prosperity for all stakeholders.

Yoga gives a new outlook for the business by defining the Value system consisting of *Yama* (Self-Ethics or Restraint) and *Niyama* (Group Ethics or Observance). *Yama* includes those Values, which are to be followed by individuals and Business Leaders. *Niyama* deals with organisational systems and culture. *Niyama* emphasizes that, systems should be such that while everyone should be free in making decisions in all those actions, which have no adverse impact on others, but every action which may adversely impact on the interests of others should be based on a Value based system. This principle is to be followed by everyone including CEO. Yoga seeks to transform the role of management by addressing the needs and expectations of all stakeholders to provide a win-win situation for everyone in the competitive environment. That is why, while explaining the essence of National Policy to Maurya King Chandragupta his teacher Acharya Chankya said, "*Root of the empire is to practice restraint*" (*Rajāsya Mulam Indriyanigrah*).

Yama (Restraint or Self-Ethics) consists of following five values for individuals:

1. *Non-violence (Ahimsa)*: Don't harm anyone (physically, mentally, emotionally or spiritually). It means protecting the interests of every living-being and physical environment. Thus, boundaries of non-violence are much wider than mere fulfillment of statutory/contractual responsibilities

towards employees, customers, suppliers, society and shareholders. It also covers mental attitude towards them.

2. *Truthfulness (Satya)*: Timely compliance of commitments made to all stakeholders
3. *Non-stealing (Asteya)*: Giving due credit of the task performed by the individuals or teams of the employees as well as other stakeholders.
4. *Control of bodily desires (Brahmacharya)*: Control of materialistic desires by following business ethics
5. *Non-avariciousness (Aparigraha)*: Maintaining a continuous and steady flow of money, materials, finished goods, information, knowledge, awards, recognition etc. to minimize the inventory, wastes and inefficiencies.

The onus to lead an ethical life or practice Self-ethics or restraints in business lies on the CEO and his team as explained by Lord Krishna in Bhagavad Gita (3-21) stating, “*As the king behaves, so the kingdom does. Whatever he practices, whole community starts following same path.*”

Niyama (Observance or Group Ethics) inculcate a culture for practice of systems and procedure in letter and spirit for making improvements and consists of the following:

1. *Inner & External Cleanliness (Shouch)*: Visual Management and implementation of the 5-S practices i.e. Sorting, Systematic Arrangement, Spic & Span or Serene Atmosphere, Standardization and Self-discipline.
2. *Contentment (Santosh)*: Self-contentment or satisfaction with whatever we get after putting in the best efforts. Often lack of contentment leads to high blood pressure and other health problems to the individual and stress in the organization.

3. *Penance (Tapah)*: Focus on Enablers or continuous efforts, with detachment for results. Lord Krishna has explained this concept of Karma Yoga in Bhagavad-Gita.
4. *Self-Assessment and Continuous Learning (Swadhyaya)*: Creating a learning environment, where every member of the organization is devoted to enhance his knowledge level in his area of interest to facilitate the improvement process.
5. *Making God motive of all actions (Ishwar Pranidhan)*: Vedic Vision preaches that the real happiness lies in Self-realization. At this stage, people work not for the money or hefty rewards but because the working gives them inherent happiness.

The practice of universal Values leads to alignment of the individual goals with that of organisational goals.

2.12.5 Yajna – The Path for Universal Harmony, Immortality & Bliss

According to Bhagavad Gita, consciously or sub-consciously, every living being seeks bliss. Man is Existence-Knowledge-Bliss. Therefore, Bliss is the highest and most dominant motivation in all-human affairs. Man is continuously prone to seek infinite, stable, independent bliss (*Anand*) within himself. Infinite bliss cannot accumulate through possessions (*Pravratti*). This requires renunciation (*Nivratti*), renunciation of selfish interests and only working for the sake of corporation, society, and mankind. From Rigveda to Bhagavad Gita, the Indian concept of sacrifice for the Bliss has undergone a radical transformation from ritualistic external sacrifices for the sake of mundane goals to that of intrinsic inner psychological offerings of one's being through work to supreme power and God. Lord Krishna praises 'Yajna' as the

best action (*Sarvottam Karma*) and insists upon the purity of motive even in the sacrifice. The sacrifice performed as duty, with no desire for its fruits (*Nishkama Karma*) is highest sacrifice and is *Yajna*.

Contrary to common belief that *Yajna* is performing prayers to the sacred fire, the meaning of *Yajna* is much wider. '*Yajna*' is derived from the Sanskrit word 'Yaj' which means '*Deva Puja*' (Prayer of deity); Sangti-Karan (Unification with God); and Sacrifice. *Yajna* is offering every action of ten human senses (five sensory instruments and five instruments of action) and life force for ecstasy or God Oneness. It can be performed by an individual as well as collectively by the society. Swami Dayananda stresses that five *Yajna*, as below, should be performed by every household daily:

- *Brahma Yajna* - Purification of thoughts through Meditation, chanting hymns and studying the holy books
- *Deva Yajna (Agnihotra)* - While chanting hymns, Samagri (consists of aromatic, energetic, sweet and therapeutic material) offered to sacred fire in *Havan Kunda* (Pot having overturn pyramid shape). *Yajna* Fire creates vacant space by heating the air around and makes a space for fresh air to come inside. *Samagri* is broken into over 1700 particles and produces Formaldehyde and other gases, which kills the germs and purifies environment. Sound waves generated through recitation of hymns are believed to produce special impact on mind, soul and body.
- *Pitri Yajna* - Daily service (providing energetic food, clothes and physical comforts) to living parents, elders in the family, teachers, knowledgeable and spiritual people by heart, mind and soul and seeking knowledge and guidance from them.

- *Atithi Yajna* - Selfless service of the guests and any one coming to home any time without prior intimation by energetic food, gifts and physical comforts etc.
- *Balivashya Dev Yajna* - Protecting Nature, taking care of the needy, poor or ill people, animals, birds and all creatures.

In essence, Organisational *Yajna* comprises of those actions for earning money (*Artha*) and fulfilling desires (*Kama*), which are based on values (*Dharma*) with the salvation (*Moksha*) as the ultimate goal in personal, corporate and social life.

2.12.6 The Four Universal Objectives: Dharma – Artha – Kama – Moksha

Vedic philosophy identifies four universal objectives to be sought in the human life namely, Value system (*Dharma*), Money (*Artha*), Urges (*Kama*) and Salvation (*Moksha*). These should be followed in such a way that Value system (*Dharma*) should lead to achievement of money (*Artha*); money (*Artha*) should lead to achievement of Urges (*Kama*); and finally Urges (*Kama*) leading to attainment of Salvation (*Moksha*). Swami Vivekananda says, “The basis of all systems social or political rests upon the goodness of man.” Thus Value system (*Dharma*) is the first pillar in attainment of prosperity and happiness. The Values from material to moral are approved by Vedas. Value system (*Dharma*) is superior to Urges (*Kama*) as Lord Krishna says; ‘Value System protects you if you follow it’ (*Dharmo Rasshati Raksshata*). Values driven Leaders empower every member of the organisation to take decisions as long as it doesn’t harm others. However, every action, which may adversely impact

others, should be based on Values (Talwar, 2005; Talwar, 2002). The essence of these universal objectives is described below:

2.12.6.1 DHARMA (VALUES)

Value System (*Dharma*) defines our way of life. Vedic philosophical teachings emphasize, '*Moral Values or Ethics is the basis of entire universe*' (*Dharmo Vishwasya Jagatah Prathista - Mahanam Upanishada 17.6*). Another teaching says, "*Practice of Moral Values is the ultimate Dharma*" ('*Aacharah Parmo Dharmah*' - *Manu Smriti, 1-108*).

Veda Vyasa, author of epic *Mahabharata* explains essence of *Dharma* stating:

"O men! Essence of Ethics (Dharma) lies in living together on the earth like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all." (*Shrutyam Dharmasvarsvam Shrutva Cheevavdhayertam, Prithva Bhratarbhavena Bhujyatam Vijvaro Bhava – Mahabharata*)

Stating benefits of following Values or ethics, Veda Vyasa wonders,

"By following ethical practices human gets lot of money and all his desires get fulfilled, still why people don't lead an ethical way of life?" ("*Dharmadarthasch Kamasya Sa Dharmah Kim Na Sevyate*" - *Mahabharata, Swargarohan Parva 4.11*).

Values based governance provides longevity and sustainable growth. It enhances the profitability, employees' pride in the enterprise, customers' confidence and leads to prosperity for all stakeholders as the hymn says:

"Organisations which behave in a friendly manner with everyone and work for welfare of all stake-holders through its culture, organisational policies, systems and actions; follow the ethical way of governance. Those, which

move against it, are following unethical practices.” (“Sarveshanam Yah Suhirdyan Nityam, Sarveshanam Cha Hite Ratah; Karmana Manasa Vacha, Sa Dharmam Veda Netarachah”)

Vedanta recognizes the desires and urges of man on the scale of Values. Vedas teach to give up wealth and those urges, which are opposed to the value system. In Bhagavad Gita Lord Krishna says,

“I am that action in all beings that is unopposed to Values” (Dharma Viruddo Bhuthesu, Kamosm Bharat Srabha”)

2.12.6.2 ARTHA (MONEY)

The principal role of money (Artha) is to serve the needs of the society. Several hymns preach us to earn more and more following the Values (Dharma) e.g.:

- *God give us lot of wealth (Yajur-Veda 10-20)*
- *Lord! Fill our hands with lot of riches (Yajur-Veda 5-19)*
- *Lord! Shower all the riches on us (Yajur-Veda 34-38)*
- *O knowledgeable Agene! Show us the right path to earn great wealth and riches (Yajur-Veda 7-43)*

There are three ways to use the money – Spending money on self, Donation and Commotion of money. The best use of the money is donation for the welfare of others. Many hymns explain that whatever is given to the society, it returns several times. For example, atmospheric pollution may get back as acid rain while clean atmosphere through *Yajna*, plantation etc., provides clean air and good health.

Manu-Smriti says, “Among all purity, purity of the money is supreme.”

The five governing principles for purity of money are:

- It should not cause any adverse impact on any living being
- It should not cause any kind of physical harm
- Money should be earned through own efforts & not fetched from efforts of others
- Money should be earned through legitimate virtuous means only
- The earning process should not be an impediment to learning process

Higher level of performance can be attained through practice of self-ethics by leaders and creation of learning environment. Long-term interests of the organisation and its people are best served by adopting an integrated approach to maximize the Global Product and moving towards the prosperity of the 'Global Society' (Talwar and Sharma, 2005).

2.12.6.3 KAMA (URGES)

Fulfilment of the urges (*KAMA*) of the stakeholders enhances their satisfaction. Vedic philosophy emphasizes that when an organisation takes care of the society (*Organisational Yajna*), in return the society also protects its interests. The hymn of Rig-Veda (1-8) explains the advantage of the society focus by stating, "*Sun takes water from the earth to distribute it after making it thousand times, and we should also perform our business in the same way*".

Veda advocates minimum consumption and accumulation, mutual co-operation, with focus on natural harmony. It reiterates non-centrality of money in human life, but for corporations of present era, money is the real nerve of business systems.

Fulfilment of the urges (*KAMA*) of the society may be linked to the concept of Corporate Social Responsibility (CSR). CSR is fundamentally an ethical concept. The Strategic Advisory Group on CSR of International

Organization for Standardisation (ISO), describes it as “a balanced approach for organisations to address economic, social and environmental issues in a way that aims to benefit people, community and society”. According to Narayana Murthy, Chairman of ‘INFOSYS’, “CSR is to create maximum shareholder value working under the circumstances where it is fair to all the stake holders, workers, consumers, the community, Government, and the environment”.

Being major users of nature, society and environment, business enterprises could play an important role in the protection of nature and environment and promote the social objectives. As per Goyder, “Industry in the coming time can no longer be regarded as a private arrangement for enriching shareholders. It has become a joint enterprise in which workers, management, consumers, the locality, Government and trade union officials all play a part..... Some way must be found to embrace many interests which go to make up industry in a common purpose”.

2.12.6.4 MOKSHA (SALVATION)

Moksha or Salvation is the state of ever lasting bliss. *Bhagavad Gita* (XV-5) explains, “Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely put away, liberated from the pairs of opposites known as pleasure and pain, the undiluted reach the eternal goal.”

Describing the way to attain Moksha, Lord Krishna adds, “He attains the Supreme Effulgent Lord, O Partha (Arjuna)! Whose mind, stabilized by yoga, is immovably fixed on the thought of Him (*Bhagavad Gita*, XV-8).

Thus when all illusions (*Maya*) are removed, the *Atman* takes its seat in the Self -illuminated Supreme Being. Swami Yatiswaranda (1935) explains this concept quoting *Bhagavad Gita*, “He who closes the nine gates of the body, who cloisters the mind in the heart centre, who fixes the full life force in the cerebrum – he who thus engages in the steady practice of yoga, establishing himself in Aum, the holy word of Brahmin and remembering Me (Spirit) at the time of his final exit from the body, reaches the Highest Goal or Moksha”.

The three approaches for Self-realisation mentioned in the *Bhagavad Gita* (XIII–24), are 1) *Dhyana Yoga* (Meditation), the path taken by *Kriya Yogis* and by following the other sacrificial methods of inner awakening 2) *Gyana Yoga* – the path of discriminative wisdom and 3) *Karma Yoga* – the path of right actions in which the devotee dedicates all his works to God. The term ‘Yoga’ means dissociation of the Self from things physical and mental, and union with realisation of the Divine – the Supreme Being, the Self, Existence – Knowledge – Bliss Absolute. Supreme peace born of the highest spiritual experiences is the same for all aspirants following the apparently different paths. Lord Krishna points this out distinctly,

“The well-poised, forsaking the fruits of action, attain peace born of steadfastness” (Bhagavad Gita V-12).

He further adds,

“Take refuge in the Divine with all thy heart. By His grace shall you attain supreme peace and the eternal abode” (Bhagavad Gita XVIII-62).

And also,

“Having attained knowledge, one gains supreme peace at once” (Bhagavad Gita IV-39).

Lord Krishna again explains,

Always keeping the mind steadfast in Yoga, the yogi of subdued mind attains peace which abides in Me, the Divine – the peace which culminates in final emancipation” (Bhagavad GitaVI-15).

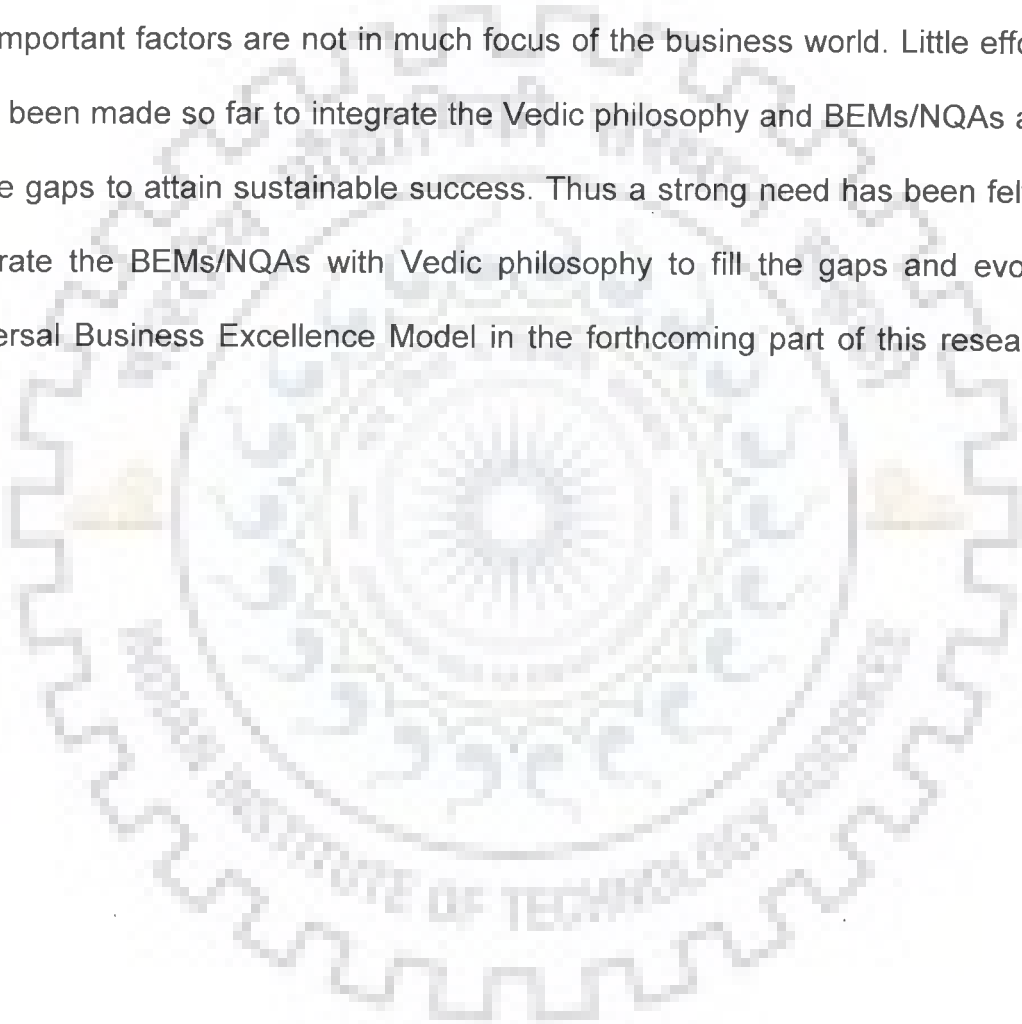
Bhagavad Gita places different Yoga or methods of spiritual culture before aspirants of different temperaments and tendencies. The above principles can be applied to the organisations as well. Several business organisations may choose to serve the society with their different products and services in different ways.

In essence, Vedic philosophy emphasizes that those actions, which are coming from the core of heart, will provide the long lasting results. Veda advocates minimum accumulation, mutual cooperation and maintenance of natural harmony. Veda reiterates non-centrality of money in human life, but for corporations money is the real nerve of business systems. Vedic economic philosophy is pure and focused on “Prosperity for all”.

In this Chapter we have reviewed the literature on how the concept of quality has gradually evolved during twentieth century with the significant contribution from Quality Gurus. Later on, their teachings became the foundation stone of the major BEMs/NQAs of various countries across the world most of which evolved during late 1980s and 1990s. The comprehensive comparative study of the BEMs/NQAs indicates that the objectives, core values and evaluation criteria of these models are similar. BEMs/NQAs have helped thousands of the organisations to enhance their performance. However, they are not cure for every problem and have certain limitations in providing the sustainable growth. Besides, BEMs/NQAs, other factors e.g. TQM factors,

cross country cultural implications, transformational leadership, integrating economic & societal growth, ethics and role of religion and spirituality at work place have also been reviewed to attain excellence.

The essence of Vedic philosophy and its application unfolds several universally applicable dimensions to attain sustainable growth. While some of these are already part of existing BEMs/NQAs, and other academic research, few important factors are not in much focus of the business world. Little efforts have been made so far to integrate the Vedic philosophy and BEMs/NQAs and fill the gaps to attain sustainable success. Thus a strong need has been felt to integrate the BEMs/NQAs with Vedic philosophy to fill the gaps and evolve Universal Business Excellence Model in the forthcoming part of this research work.





CHAPTER – 3

**RESEARCH METHODS
& METHODOLOGY**

PREVIEW

In this Chapter an introduction to the research design in general and the research design for the current study have been presented. This is followed by the rationale and scope of the study, research objectives and research hypothesis respectively. Then the sources of data collection are detailed. The development of questionnaire and its administration methodology including the selection of sample of respondents has been dealt in detail. Research methods and methodology have also been elaborated.

3.1 Research Design – An Introduction

Research design concerns the planning of scientific inquiry and the development of a strategy for finding out something new. It provides the glue that holds the research project together. Deflem (1998) describes it as a process consisting of theory; conceptualisation and operationalization of variables, preparations for observation (choice of methods, selection of units of observation and analysis), observation, data analysis, report and back to theory.

Theory is comprised of statements that indicate relationship between constructs, i.e. particular conceptions, which are labeled by a term. Under conceptualization, the meaning of the constructs is specified as a working agreement, into clearly defined concepts (which are still mental images). Conceptualisation is followed by operationalization of variables i.e. specific measures for the concepts in a research (the determination of indicators).

Most of the researches involve the 'exploration' - to investigate something new of which little is known; 'description' – the events or actions observed and reported; and 'explanation' - research into causation (why is something going on?). Causation helps to achieve comprehensibility and avoids logical inconsistencies.

While preparing for observations, the choice of method is crucial. The methods of observation include the experimental designs, survey research, field research, unobtrusive research and evaluation research. The research method is chosen based on i) what is to be researched, and how this connects to the already available body of literature; ii) the definition and identification of the variables under study including the limitations of the approach; iii) the

specification of the methods of observation as well as the way in which the data are to be analyzed; and iv) the research findings.

3.2 Research Design of Current Study

Business Excellence Models and their impact on business and Vedic philosophy are two well-known theories. However, little efforts so far have been made to integrate the two. One major limitation for the integration is that the experts of business have little knowledge of Vedic philosophy (mostly available in Sanskrit language) and the learned fellows of Vedic philosophy have little knowledge of business. Secondly, most of the Vedic knowledge that has been interpreted communicates the spiritual meaning and understanding only. The present study is an attempt, which synthesizes “business excellence” with “Vedic philosophy”. It may help us understand how business can obtain a direction from one of the oldest philosophies and its literature and move towards success that is sustainable. To conceptualise the research question, extensive literature review was carried out using research databases and print media. Guidance from learned experts was sought to visualise the gaps between the contemporary business practices and Vedic vision for excellence. This guidance helped in the conceptualisation of the research question. For operationalization of variables, it was felt that the survey based on a questionnaire highlighting the above gaps would be the most appropriate method of observation. Therefore, a questionnaire was evolved to empirically test the applicability of Vedic concepts in current business scenario. Details of the methods of data collection and its analysis are discussed in section 3.6 and 3.7 of this chapter.

The next step after conceptualisation and operationalization of the concepts was to establish a causal model based on the relationship between the variables, which has been performed through evolution of 'Universal Business Excellence Model' as detailed in chapter 4 - 'Results and Interpretation'.

3.3 Rationale & Scope of the Study

As discussed earlier, in the past century several management theories have been evolved and experimented. Such theories have also benefited numerous business organisations. However, these theories could not give similar results in a changed scenario. It led to their modification or emergence of new concepts. Dhalgaard et. al, (2005) point out that any management theory or the list of attributes is always simplification of realities in which companies are operating. Thus, any business model, how so ever complex it may be, can't give sustained results.

An Egyptian proverb says, *"Change is Lord of the Universe...Nothing rests, everything moves; everything vibrates"*. Heraclitus, the Greek Philosopher (c.540-c.480 BCE), says, *"There is nothing permanent except change."* Thus, change is a permanent feature and business organisations need to change their products, services and work culture in line with the changes in the needs and expectations of stakeholders. Though one can't avoid the impact of change on business, one can certainly use the process of change to support business growth.

Traditionally, business world has affected changes to mostly enhance their profitability. The BEMs/NQAs are considered as contemporary management mantra (hymn) and have given a wider focus to the business

results. Primarily BEMs/NQAs focus on key stakeholders e.g. customers, shareholders and employees and give a limited focus to other stakeholders e.g. suppliers/partners and society. On the contrary, Vedic philosophy emphasises that the role of business is primarily 'well-being of the society'.

The literature review on TQM factors and best practices impacting business excellence is also silent about well-being of society. Review of the cross country cultural practices reveals the different levels of maturity in different countries/regions in the ethical practices. Thus, various TQM factors or the criteria of BEMs need to be given different weightage in line with the cultural requirements of the country /region to enhance their effectiveness. Though several academicians and experts spell out the positive impacts of ancient wisdom in building the transformational leadership and business strategies, but application of ancient wisdom has not been given adequate focus in the BEMs.

The literature review on integrating economic and societal growth, impact of corporate Values and CSR on business excellence and the role of religion and spirituality at workplace for sustainable growth clearly indicate emergence of a paradigm shift towards 'universal well-being' to attain sustainable success. However these facets have got little focus in the BEMs/NQAs. Vedic philosophy emphasises on the righteous practices or Values or *Dharma* to attain excellence. The studies on the 'Spiritual way of working' too emphasises universal well-being. Though BEMs/NQAs represent the most comprehensive evaluation criteria and also identify their Core Values, but these Values at best may be explained as 'Business Values' and are much different than the 'Values' described in Vedic philosophy and also known as

'Human Values'. 'Human values' present the theistic view of Value system, which endorse the super conscious insights of sages contained in the sacred religious literature as basis of all ethical, social and other human values (Chakraborty, 1995a,b). Gustavsson et. al. (1996) argue that human values are necessary for managers because of their humanistic nature. The human values are postulated in 16th chapter of the Bhagavad-Gita (Radhakrishnan, 2001). Saraswat (2005) has identified fourteen principles of human values from Bhagavad-Gita namely Fearlessness, Purity of thoughts, Pursuit of knowledge, Charity, Self-control, Noble and Selfless work, Self-study, Disciplined living, Compassion, Non-violence, Truthfulness, Tranquillity, Friendliness and Humility.

Thus, an attempt has been made in the present study to integrate the BEMs with the essence of Vedic philosophy to evolve 'Universal Business Excellence Model' (UBEM). UBEM will help in effectively dealing with the changes in the external as well as internal environment to attain sustainable success for the firms. Rig Veda says that the universe is governed by the physical as well as moral laws and no transgression in these laws is possible. The evaluation criteria of UBEM have been aligned to these laws to create a path for sustainable success for the business firms. It is a new piece of contribution in existing knowledge and literature review reveals that little work has been done on it. The growing focus of the international conferences on subjects like sustainable & inclusive growth, corporate governance also proves this notion.

3.4 Research Objectives

The main objectives of this research are as below:

1. To understand common and unique features and contradictions amongst contemporary BEMs
2. To understand the relationship between stakeholder satisfaction and business excellence
3. To understand the essence of Vedic philosophy and its relevance to attain business excellence
4. To synthesize criteria of BEMs, best practices of organisations and the essence of Vedic philosophy
5. To establish an empirical relationship between Business Excellence Criteria and Vedic philosophy
6. To evolve Universal Business Excellence Model to attain sustainable success

3.5 Research Hypothesis

The hypotheses of this research are as below:

1. Contemporary Business Excellence Models are similar to each other and focus on continual improvement to attain excellence
2. There exists a significant and direct relationship between business excellence and ancient wisdom (Vedic philosophy)
3. Values based governance leads to attainment of overall business growth
4. Real business growth implies achieving satisfactory performance at multiple bottom-lines namely financial, physical, mental, spiritual and societal
5. Business excellence in real terms implies fulfilling the expectations of all stakeholders and not only the shareholders
6. Continuous improvement and building learning environment leads to sustainable growth

The above hypotheses have been tested through the review of literature as well as empirically by help of the survey questionnaire. The primary data collected through questionnaire survey has been statistically analysed using mean, standard deviation, factor analysis, reliability analysis, T-test and ANOVA test. The analysis of secondary data and primary data, presented in chapter 4 'Results and Interpretation', examines each hypothesis.

3.6 Sources of Data Collection

Both primary as well as secondary sources of data collection have been used in the present study as detailed below:

3.6.1 Secondary Data Collection

The secondary data was collected using on-line research databases like Emerald, EBSCO, Pro-Quest and Science Direct. Apart from the above, existing research studies, newspapers, business magazines, proceedings of National and International conferences and discussions with experts from the area were carried out from time to time. Besides, several Internet sites were visited to get the details of the contemporary Business Excellence Models and National Quality Awards. While adequate secondary data on BEMs/NQAs and their impact on business was available on-line; there was little data on Vedic philosophy on the Internet. Thus, the data available in the print media on Vedic philosophy was explored. Most of this information is available in Hindi and Sanskrit languages. However, a major limitation for the study of this data is that few people have in-depth knowledge of the Vedic literature. Though one may find several books in different languages on the interpretation of Vedic hymns by many authors, the proper interpretation of the hymns in the true context is not easily available. It has been reported by the Vedic scholars time and again

that several people have drawn the incorrect interpretation of hymns due to their limited knowledge about Vedic philosophy. To overcome this limitation, special care was taken to use the interpretations by the renowned scholars only. Besides, the essence of the teachings of the sages and saints was always kept in focus while interpreting the Vedic hymns. Since Vedas contain a vast reservoir of knowledge and it is not possible for human beings to study it completely, it was felt significant to sprinkle its essence in the present study, with key focus on its application in business to facilitate the firms to attain sustainable growth. This approach helped to interpret the Vedic hymns in the business context and led to visualisation of the several gaps between the contemporary business practices and Vedic vision for excellence.

3.6.2 Primary Data Collection

To ascertain the applicability of the findings of the analysis of secondary data, it was felt necessary that the survey based primary data may be collected. Survey research typically involves questionnaire development and administering it on a sample of respondents to draw conclusions on the population from which the sample is drawn. Thus, a questionnaire was formulated highlighting the gaps between the preaching of Vedic philosophy and current business practices. The survey respondents were carefully chosen and the responses were statistically analyzed using suitable statistical techniques facilitated by the SPSS software, which are detailed in section 3.7. The findings of the survey helped in testing the research hypotheses as well as evolving the Universal Business Excellence Model as detailed in Chapter 4.

3.6.2.1 Development of the Survey Questionnaire

Questionnaire development involves considerations of questionnaire construction, question framing, and the way in which the questionnaire is to be administered. A key requirement for the construction of questionnaire is to increase the respondents' cooperation and avoid misunderstanding of the questions. Thus initially a questionnaire was prepared and pre-tested by seeking the valuable inputs from eminent academicians and practitioners. Some of the significant suggestions received are summarized below:

- The language may be simplified and made user friendly while preserving essence of Vedic hymns in it.
- The model may comprise of Indian ethos of management as taught by many saints leading to profound wisdom as the starting point under heading 'Work culture and Values'. It may be followed by working efficiency and effectiveness. Next point may be leadership, strategy and societal focus followed by Results Criteria of EFQM Model. The ultimate goal of the model should be 'sustainable growth and a learning organisation'.
- Use five point Likert scale questions (variation from strongly disagree to strongly agree).
- While a practitioner suggested for adding open-ended questions to get comprehensive views of respondents, an academician cautioned that open-ended questions may pose problems during analysis.
- Keep research methods & methodology in focus while designing questionnaire.
- Vedic scholars helped in understanding the essence of Vedic hymns.

Based on the above views and guidance the questionnaire was prepared/ updated and its presentation was also improved. The questionnaire was segmented in accordance with the research hypothesis and each part proceeded with clear instructions on how to answer. Special care was taken to keep each statement short, positively phrased and neutral to avoid any bias. The essence of hymns was converted into simple language to develop the questionnaire for empirical study. Focus was placed on those issues, which have not been adequately addressed in the BEMs. The final Questionnaire had questions in the following seven sections:

- Part A.* Best Practices of various Organisations
- Part B.* Applicability of Ancient Wisdom for Business Excellence
- Part C.* Values, Work Culture & Long Term Philosophy
- Part D.* Measuring Multiple Bottom-Lines to enhance Business Growth
- Part E.* Fulfilling Desires of Stakeholders and Global Society
- Part F.* Sustainable Growth through Continuous Improvement & Learning
- Part G.* Vedic Model of Governance

While part A of the questionnaire was focused to capture the best practices of organizations, an attempt has been made in all the other parts to highlight the gaps between the Vedic philosophy and current management practices in a positive tone, so as to make it a thought provoking exercise and obtain valuable inputs from the respondents on their adaptability in business. For example Part B focused on studying the applicability of the ancient wisdom (Vedic philosophy) for business organizations to enhance their business growth. Some of the questions of this section were:

- B2** Ancient wisdom defines the Values to be followed by every one. These are simple, ethical and focused on well-being of the mankind.
- B3** Values define our way of life, business ethics, behavioural pattern, emotional control etc. and are universally applicable for all organisations irrespective of their products, services & geographical boundaries.
- B6** The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.
- B8** Management should focus on 'giving' rather than 'receiving', rather renounce than appropriate, to be accommodating to employees and other stakeholders.

Similarly Part C of the questionnaire focused on measuring the impact of practicing Values as a part of organisational culture and its impact on long-term results. Some of the questions from this section were:

- C2** Values based governance best serves the long-term interest of organisation, its people and enhances profitability.
- C7** Every decision, which may adversely affect the interests of any stakeholder, should be based on Values.
- C8** Going beyond fulfilment of statutory & contractual commitments, protection of the interests of every living-being and physical environment will enhance the image and provide sustainable growth.
- C12** Essence of Ethics lies in living together like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all.

Part D of the questionnaire focused on evaluating the impact of measuring multiple parameters to enhance the business growth. Ancient

literature on Vedic philosophy e.g. *Manu Smiriti* identifies some of the basic principles for earning profits. Essence of these is getting reflected in some of the questions like:

- D1** Earning money should not cause any adverse impact on any living being.
- D2** Earning money should not cause any physical harm to employees or other stakeholders.
- D3** Money should be earned through legitimate means & own efforts and not fetched from the efforts of others.
- D4** Earning process should not be an impediment to learning process.
- D8** Organisations should focus on measuring multiple bottom-lines viz. Physical, Financial, Mental, Spiritual and Societal bottom-lines in order to understand their real level of excellence and attain sustainable growth.

Part E focused on understanding the impact of fulfilling the desires of stakeholders and global society (which is preached by Vedic philosophy but ignored by business at large) on the business growth. Some of the questions of this part were:

- E3** Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.
- E5** Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise.
- E6** Like breath, continuous flow of products & services to everyone globally is essential for continual growth.

E10 Sacrificing the short-term gains for the sake of larger interest of global society leads to long-term gains for the organisation

Part F of the questionnaire focused on studying the impact of continuous improvement and learning environment on sustainable growth of firms. Some of the questions of this part were:

F1 Organisations should create a learning environment where people work not for the money or hefty rewards or material gains but to attain excellence or perfection in their work, which gives them inherent happiness

F3 Ignorance must be dispelled and continuous improvement and acquisition of knowledge should be promoted to create a learning environment.

F6 Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.

Part G of the questionnaire tested the applicability of the 'Vedic Model of Governance' in the current business environment qualitatively. The questionnaire was standardized to ensure that the same observation method is used on all respondents. The questionnaire used for the Pilot Study is appended as Appendix –I.

3.6.2.2 Administration of the Questionnaire

Besides questionnaire development, its administration is equally important to meet the objectives of the survey to get accurate research data for descriptive, explanatory, as well as exploratory purposes. While the standardization of questionnaire ensures reliability of the measurement instrument, the way it is administered and statistical techniques used for its analysis ensure accuracy of the findings. The questionnaire may be

administered in a variety of ways e.g. Self-administration by delivering it through e-mail or on the spot in a seminar; Interview survey by exploring the answers in a face-to-face interaction; Telephone survey etc. The selection of sample population is very crucial for the success of survey research. Sampling refers to the systematic selection of a limited number of respondents out of a theoretically specified population, to get the survey responses (Deflem, 1998).

The survey respondents were carefully chosen from the cluster of quality professionals preferably those who were directly involved in the TQ Assessment process or have long experience in quality. Several quality professionals, who have participated in the 'CII-EXIM Bank Award' assessment process as TQ Assessors were contacted using personal contacts. In addition, questionnaires were distributed on the spot amongst the delegates in International Conference on Quality held at Tokyo in Sept.' 2005. Later, reminders were also sent using e-mail to get the response.

Table 3.1: Descriptive Statistics on Age of 66 Respondents of Pilot Study

Description	Minimum	Maximum	Mean	Standard Deviation	Age: Segmented Data		
					Upto 40 Years	41-55 Years	> 55 Years
Age	23 Years	75 Years	49.2 Years	11.53	18 Nos.	26 Nos.	22 Nos.

Table 3.2: Descriptive Statistics on Experience of 66 Respondents of Pilot Study

Description	Minimum	Maximum	Mean	Standard Deviation	Experience: Segmented Data		
					Upto 20 Years	21-30 Years	> 30 Years
Experience	2 Years	50Years	25.8 Years	11.27	21 Nos.	22 Nos.	23 Nos.

During pilot study, 66 responses were received out of about 600 persons contacted with response rate of 11%. Out of the total 66 responses, 74.2% were from India (49 responses). The remaining responses were received from USA, UK, Japan, Sweden, Turkey, Belgium, Trinidad, Russia, Libya and Iran.

Among the total number of 66 respondents, 10 were academicians, 16 were consultants and 40 were business managers. Experience, maturity and understanding were serious considerations, while identifying the respondents for this study. The descriptive statistics on age and experience of the respondents of pilot study is given below in Table 3.1 and 3.2. In this survey 23 variables (questions) had very high mean score (> 4.2 on 5 point scale) and low standard deviation ($SD < 0.80$). These were considered as universally acceptable to all groups of respondents and removed from the main study.

On the other hand, in Part A of the questionnaire, which was designed to study the best practices of organisations, some respondents did not fill the quantitative responses (e.g. consultants felt that it may affect their business adversely and academicians considered it is out of the purview of their practices). The responses of the practitioners too reflected wide variation. As such it was felt that this may not fulfil the desired objective and hence were dropped from the main study. However, the qualitative response portion with open-ended questions on best practices was retained. In line with the above observations and deletion of the questions, size of the questionnaire for main study got reduced from 83 questions to 38 questions leading to significant reduction of the efforts for the respondents. The questionnaire used for main study is appended as Appendix –II.

Same criterion for selection of the respondents was kept in the main study as for the pilot study. However, this time the data bank of experienced TQ Assessors working for CII-EXIM Bank Award (based on EFQM model) was used and about 700 persons were contacted either personally or through e-mail. In all 151 responses (85 for main study and 66 for pilot study) were

collected with an overall response rate of 11.6%. A brief profile of the 151 respondents (including both the pilot & main study) consisting of their age, experience, profession and country is presented in Table 3.3 to 3.6. A quick look at the profile indicates that they represent a diversified cross section of quality professionals from across the world; however the majority belongs to business managers from India.

Table 3.3: Descriptive Statistics on Age of 151 Respondents of the Survey

Description	Minimum	Maximum	Mean	Standard Deviation	Segmented Data on Age		
					Upto 40 Years	41-55 Years	> 55 Years
Age	23 Years	75 Years	46.9 Years	10.74	55 Nos.	60 Nos.	36 Nos.

Table 3.4: Descriptive Statistics on Experience of 151 Respondents of the Survey

Description	Minimum	Maximum	Mean	Standard Deviation	Experience: Segmented Data		
					Upto 20 years	21-30 years	> 30 Years
Experience	2 Years	50 Years	23.7 Years	10.62	65 Nos.	44 Nos.	42 Nos.

Table 3.5: Descriptive Statistics on Profession of 151 Respondents of the Survey

Description	Academicians	Consultants	Business Managers	Total
Numbers	14	31	106	151
Percentage	9.3	20.5	70.2	100

Table 3.6: Descriptive Statistics on Country of 151 Respondents of the Survey

Description	India	Other Countries (25 respondents)											Total
		USA	Australia	Japan	Sweden	UK	Belgium	Iran	Russia	Trinidad	Libya	Turkey	
Numbers	126	6	6	3	2	2	1	1	1	1	1	1	151
Percentage	83.4	4.0	4.0	2.0	1.3	1.3	0.7	0.7	0.7	0.7	0.7	0.7	100

3.7 Research Methods & Methodology

The data for the current study has been gathered from secondary as well as primary sources as mentioned above. In literature review BEMs, best practices and essence of Vedic philosophy have been studied to identify the

common features and the gaps. To empirically test the practicability of incorporating Vedic thoughts in BEMs and to fill the gaps, the following statistical tools and techniques have been used:

Descriptive: It includes the mean and standard deviation.

Factor Analysis: Factor analysis attempts to identify underlying variables, or factors, that explain the pattern of correlations within a set of observed variables. Factor analysis has been used for data reduction to identify the factors that explain most of the variance observed. Factor analysis can also be used to generate hypotheses regarding causal mechanisms or to screen variables for subsequent analysis e.g. to identify co-linearity prior to performing a linear regression analysis. Using SPSS software for factor analysis initially *Correlation matrix* was drawn to check for multi-collinearity between the variables. The value of determinant should be greater than 0.00001. The lower value of determinant indicates multi-collinearity, which was removed by dropping some variables.

It was followed by *KMO and Bartlett's Test of Sphericity*, which is an essential requirement before performing the factor analysis. Kaiser-Meyer-Olkin (KMO) measures the sampling adequacy and tests whether the partial correlations among variables are small. Its value varies between 0 and 1. KMO value should be greater than 0.5 for a satisfactory factor analysis to proceed (University of New Castle upon Tyne, 2002). Bartlett's test identifies that the original correlation matrix is identity matrix. Significance value below 0.05 is must for factor analysis.

An exploratory factor analysis was carried out by first performing a *Principal Component Analysis* to obtain the initial factor solution. The number of

factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by the scree plot. The first component explains maximum variance and successive components explain progressively smaller portions of the variance and are all uncorrelated with each other. Principal components analysis can be used when a correlation matrix is singular.

Interpretability of the factors can be improved through rotation. Rotation maximises the loading of each factor on one of the extracted factor whilst minimising the loading on all other factors. The *Rotated Component Matrix* was drawn using Varimax method, which minimises the number of variables that have high loadings on each factor. A factor loading is the correlation of a variable with a factor. A loading of 0.3 or more is frequently taken as meaningful when interpreting a factor. In the present study we used a loading of 0.3 or more as significant cut-off value except for Pilot study where a factor loading of 0.2 was taken.

Reliability Analysis: Reliability analysis allows studying the properties of measurement scales and the items that make them up. The Reliability Analysis procedure calculates a number of commonly used measures of scale reliability and also provides information about the relationships between individual items in the scale. Nunnally (1978) has indicated Cronbach's alpha (α) value greater than 0.7 is acceptable for reliability but lower thresholds are sometimes used in the literature. In this study, alpha value greater than 0.7 is taken as acceptable. It describes the internal consistency based on the average inter-item correlation. The factors identified by Factor analysis are tested for their reliability through this method.

T Test (two-sample t test): The Independent-samples T Test procedure compares means for two groups of cases, so that any difference in response is due to the treatment (or lack of treatment) and not to other factors. The significant level ($p < 0.05$) has been taken for the analysis. It was used to reconfirm the applicability of the final results of the factor analysis and reliability analysis on various segments of the respondents (e.g. Business Managers Vs. Others, India Vs. other countries).

ANOVA: The One-Way ANOVA procedure produces a one-way analysis of variance for a quantitative dependent variable by a single factor (independent) variable. Analysis of variance is used to test the hypothesis that several means are equal. This technique is an extension of the two-sample *t* test. The significance level ($p < 0.05$) has been taken for the analysis. It was used to reconfirm the applicability of the final results of the factor analysis and reliability analysis on various segments of the respondents (e.g. different segments based on age as well as experience profile).

We may conclude that this research focuses to integrate Vedic philosophy and Business Excellence to attain sustainable growth using both primary as well as secondary data. It is an area of knowledge, which is still at its infancy for its business application and provides many opportunities for future learning.



CHAPTER – 4

**RESULTS &
INTERPRETATION**

PREVIEW

This chapter is broadly divided into the five parts. The first part covers the analysis and interpretation of secondary data comprising of two sections. First section covers the comparative analysis of the BEMs/NQAs and the second section consists of the synthesis of Vedic philosophy vis-à-vis business excellence. The second part of this chapter presents the analysis of primary data obtained through questionnaires to fill the gaps between Vedic philosophy and BEMs/NQAs. In the third part, outcome of the testing of the research hypothesis has been interpreted from the analysis of secondary as well as primary data presented in the first two parts. In the fourth part, 'Universal Business Excellence Model' (UBEM) has been evolved. The fifth and concluding part validates the UBEM vis-à-vis the best practices of select successful companies.

The results and interpretation of a research study should follow the four norms that are widely shared by both scientists and non-scientists alike. These are 'Universalism', which requires impersonal criteria for judgement, 'Communism' requires scientific information to be publicly shared, 'Disinterestedness', which cautions researcher to proceed objectively, putting aside personal biases and finally, 'Organized Scepticism', which requires the scientific community to hold new findings to strict levels of scrutiny, through peer review, replication, and the testing of rival hypotheses (Merton, 1973; Koehler, 1991). In this chapter, an attempt has been made to satisfy all the four norms.

In order to get new insights and evolve 'Universal Business Excellence Model', it is imperative to conduct in-depth analysis and interpretation of the secondary and primary data collected, using research methods and methodology described in a previous chapter. In the forthcoming parts, analysis and interpretation of the secondary data and primary data has been presented, beginning with secondary data.

4.1 Analysis and Interpretation of the Secondary Data

4.1.1 Comparative Analysis of Business Excellence Models

The details of BEMs/NQAs and their comparative study based on various parameters has been presented in the chapter on Literature review. Since Universal Business Excellence Model is being evolved by integration of BEMs/NQAs with Vedic philosophy in this research, the Objectives, Core Values, and Evaluation Criteria & their respective weightage in the BEMs/NQAs have been examined in detail.

As described in chapter 2 (Literature Review), in this work, 94 BEMs/NQAs (Refer Table 2.1) being practiced in the 77 countries have been studied. Out of these, an analysis of 73 BEMs/NQAs being practiced in 70 countries revealed that most of these models (Refer Table 2.8) are based on three major BEMs, i.e. MBNQA, EFQM and Deming Prize, though some of the models have their unique and distinct features as well. However, these models have adopted several features of the three major BEMs. In the current part, under the secondary data analysis, some of the important and widely accepted models have been further examined to know in detail about their objectives, core values and evaluation criteria and their respective weightage. While the objectives and core values of 16 models have been studied, the evaluation criteria and criteria weightage of 20 models are studied. The justification for studying the objectives and core values for lesser no. of models than the 20 unique and distinct models for which evaluation criteria and criteria weightage have been studied is that the information about rest of the models was not available. In some of the cases, though the information was available at respective websites, but it was either password protected or was in local language or both. Thus, it could not be explored despite the best efforts. Further, the number of models for comparative study could have been increased, but it would not have given any value addition because most of the other models are similar to the 20 models presented in the current analysis.

4.1.1.1 Objectives of Major & Unique BEMs/NQAs

The success or failure of any model or initiative is measured based on its purpose or objective. Thus, it is important to compare the objectives of the major BEMs/NQAs before comparing these models from any other angle. Table

4.1 presents the objectives of these models. A close examination of the table reveals that the objectives of these BEMs/NQAs are similar. The objectives of major BEMs/NQAs primarily focus to enhance the global competitiveness of organizations of their respective countries through increasing stakeholders' satisfaction, sharing of best practices and enhancing effectiveness of company wide quality initiatives. Similarly, core values / principles form another important part of the existing BEMs/NQAs.

Table 4.1: Objectives of Sixteen Major and Unique BEMs/NQAs

Deming Prize, Japan	MBNQA, USA	CAE, Canada	JQA, Japan
To evaluate and recognise methods of company wide quality control for Japanese and overseas companies.	To help improve performance practices. To facilitate communication and sharing of best practices among US organisations. To serve as a working tool for understanding & managing performance, planning, training and assessment.	To inspire organizations by promoting excellence and showcasing their success as role models in an interdependent global economy that benefits all Canadians	To promote an organisation capable of creating high level of growth for customers, corporate identity, employees and society as a whole.
EFQM, Europe	ABEA, Australia	SQA, Singapore	NQA, Brazil
To stimulate and assist European organisations in improving customer and employee satisfaction, impact on society and business results. To support European managers' effort to initiate total quality management and achieve global competitive advantage.	To give Australian organisations the drive and knowledge for achieving the world's best quality practices. To secure the Australian Quality council as the Commonwealth's principal quality organisation. To create national wealth.	Common understanding of the requirements for business excellence. Enhancement of organisational performance, practices and capabilities. Benchmarking and sharing of best practices among organisations. Recognition of organisations that have attained excellence.	To provide the improvement of quality practices. To facilitate communication and sharing of best practices among companies operating in Brazil. To encourage the adoption of quality principles and practices in Brazil.

Contd...

RGNQA, India	TQA, Thailand	PMQA, Malaysia	Fiji Quality Award
Improvement in quality to maximize consumer satisfaction, successfully face global competition. Recognizing role model organizations for quality improvement. Establishing criteria for self-evaluation of quality improvement by industry. Sharing information on the 'Quality Management Approach' adopted by award winning organizations for benefit of other organisations.	Encouraging organizations to use TQA framework to improve organizational performance practices, capabilities and results. Providing recognition to organizations that attain world-class standards of performance excellence. Facilitating communication and sharing of best practices information among organizations.	Promote Quality awareness among various organisations. Promote the adoption of Quality values in organisations. Encourage healthy competition among organisations towards continuous improvement of quality. Encourage information sharing on successful performance strategies and benefits derived from using these strategies.	To promote, adopt and improve quality in Fiji as fundamental process for continuous improvement. Recognize organisations for outstanding achievement in improvement of quality of the employees, processes, products, services and mgmt. To publicize success stories in quality. To raise awareness in the Fijian business on importance of quality and productivity
UK Excellence Award	NQA, Israel	NPA, Mongolia	GPNQA, India
<ul style="list-style-type: none"> ▪ Assist organisations to improve ▪ Identify role models to demonstrate what can be achieved ▪ Recognise those who have shown exceptional ability and performance in the management of their organisation 	<ul style="list-style-type: none"> ▪ To improve quality of products and services supplied in Israel. ▪ To improve the competitiveness of Israeli products and services, in Israel and abroad. ▪ To improve the Quality of Life in Israel. 	<ul style="list-style-type: none"> ▪ Customer Satisfaction ▪ Customer Satisfaction relative to Competitors ▪ Customer Retention ▪ Market Share Gain 	To encourage Total Quality improvements in both manufacturing as well as service organisations in India
<p><i>Sources: JUSE (2006), NIST (2006), EFQM (2007), JQA (2005), NQI (2007), SPRING (2007), SAI-GLOBAL (2005), Zink et.al. (1997), FPNQ (2002), Tan and Khoo (2002), Tangsanga et. al. (2002), Golden Peacock Awards (2007), Djerdjouri, (2004), Karolina (2004), Koreshkov (2004), http://www.sii.org.il</i></p>			

4.1.1.2 Core Values/Principles of the BEMs/NQAs

Table 4.2 presents the core values/ principles of the sixteen major BEMs/NQAs from different parts of the world. A close scrutiny of these values indicates that like objectives, these are also similar. The Core Value wise comparison of the above BEMs/NQAs is presented in Table 4.3. Some of the common Values are; Customer focus; Continuous learning, innovation and improvement; Employees involvement & development; Partnership development; Systems, Processes based Management; Agility; and Social

responsibility etc. (Refer Table 4.3). Certain values have been elaborated using different words in various BEMs/NQAs, e.g., leadership in MBNQA and SQA is Visionary Leadership; Leadership & constancy of purpose in EFQM, Leadership through involvement in CAE, Role model leadership in ABEA etc.

Table 4.2 Core Values of Sixteen Major and Unique BEMs/NQAs

Deming Prize, Japan	MBNQA, USA	EFQM, Europe	CAE, Canada
<ul style="list-style-type: none"> ▪ Constancy of purpose ▪ Quality process improvement ▪ Cease dependence on mass inspection ▪ Long term relations with suppliers ▪ Continuous Improvement in all systems ▪ Comprehensive Training ▪ Leadership ▪ Drive out fear ▪ Break barriers between departments. ▪ Eliminate slogans, goals and targets for workers ▪ Eliminate numerical quotas ▪ Remove barriers to 'pride of workmanship' ▪ Vigorous education and retraining. ▪ Involve everyone in the transformation. 	<ul style="list-style-type: none"> ▪ Visionary Leadership ▪ Customer driven ▪ Organizational and personal learning ▪ Valuing employees and partners ▪ Agility ▪ Focus on the future ▪ Managing for innovation ▪ Public responsibility and citizenship ▪ Focus on results and creating value ▪ System perspective 	<ul style="list-style-type: none"> ▪ Results Orientation ▪ Customer Focus ▪ Leadership and Constancy of Purpose ▪ Management by Processes and Facts ▪ People Development and Involvement ▪ Continuous Learning, Innovation and Improvement ▪ Partnership Development ▪ Corporate Social Responsibility 	<ul style="list-style-type: none"> ▪ Leadership through involvement ▪ Primary focus on stakeholders/customers and the market place ▪ Cooperation and teamwork ▪ Prevention based process management ▪ Factual approach to decision making ▪ Continuous learning and people involvement ▪ Focus on continuous improvement and breakthrough thinking ▪ Fulfill obligations to all stakeholders and society ▪ Respect for individual & encouragement for people to develop their full potential
ABEA, Australia	JQA, Japan	SQA, Singapore	NQA, Brazil
<ul style="list-style-type: none"> ▪ Clear Direction ▪ Mutually Agreed Plans ▪ Customer Focus ▪ Improve Processes ▪ Involve People ▪ Continual Learning ▪ Systems Thinking ▪ Use Data Effectively ▪ Understand Variation ▪ Community Impact ▪ Stakeholders Value ▪ Role Model Leadership 	<ul style="list-style-type: none"> ▪ Quality ▪ Leadership ▪ Process ▪ Knowledge Mgmt ▪ Agility ▪ Partnership ▪ Social Responsibilities and Environmental Preservation ▪ Management by Fact ▪ Globalisation ▪ Fairness ▪ Innovation 	<ul style="list-style-type: none"> ▪ Visionary Leadership ▪ Customer Driven Quality ▪ Innovation Focus ▪ Organisational and Personal Learning ▪ Valuing People & Partners ▪ Agility ▪ Knowledge-Driven System ▪ Societal Responsibility ▪ Results Orientation ▪ Systems Perspective 	<ul style="list-style-type: none"> ▪ Leadership commitment ▪ Long-term view of future ▪ Customer driven management ▪ Social responsibility ▪ People valorisation ▪ Management by processes and information ▪ Results orientation ▪ Proactive actions and rapid response Learning

Contd...

GPQA, India	TQA, Thailand	UK Excellence Award	NPA, Mongolia
<ul style="list-style-type: none"> ▪ Customer Driven Quality ▪ Committed Leadership ▪ Participation by all ▪ Develop Competence ▪ Long-Range Perspective ▪ Social Responsibility ▪ Process Orientation ▪ Prevention ▪ Continuous Improvement ▪ Learning from Others ▪ Faster Response ▪ Partnership ▪ Results Focus 	<ul style="list-style-type: none"> ▪ Visionary Leadership ▪ Customer Driven ▪ Organizational and Personal Learning ▪ Valuing Employees and Partners ▪ Agility ▪ Focus on the Future ▪ Managing for Innovation ▪ Management by Fact ▪ Public Responsibility and Citizenship ▪ Focus on Results and Creating Values ▪ Systems Perspective 	<ul style="list-style-type: none"> ▪ Results Orientation ▪ Customer Focus ▪ Leadership and Constancy of Purpose ▪ Management by Processes and Facts ▪ People Development and Involvement ▪ Continuous Learning, Innovation and Improvement ▪ Partnership Development ▪ Corporate Social Responsibility 	<ul style="list-style-type: none"> ▪ Customer focus ▪ Leadership ▪ Continuous Improvement ▪ Employee involvement and development ▪ Urgency in implementation ▪ Quality of design and prevention ▪ Clear and shared mission ▪ Managing by fact ▪ Partnership ▪ Corporate responsibility and civilization ▪ Workplace Organization
NQA, Yugoslavia	SIQMPE, Sweden	NQA, Hungary	NQA, Israel
<ul style="list-style-type: none"> ▪ Quality driven by Customer ▪ Leadership ▪ Employees Satisfaction ▪ Management by facts ▪ Partnership management ▪ Continuous improvement ▪ Design for quality ▪ Responsibility for Society ▪ Future development 	<ul style="list-style-type: none"> ▪ Customer orientation ▪ Committed leadership ▪ Participation by everyone ▪ Competence development ▪ Long range perspective ▪ Public responsibility ▪ Process orientation ▪ Prevention ▪ Continuous improvement ▪ Learning from others ▪ Faster response ▪ Management by facts ▪ Interaction 	<ul style="list-style-type: none"> ▪ Results Orientation ▪ Customer Focus ▪ Leadership and Constancy of Purpose ▪ Management by Processes and Facts ▪ People Development and Involvement ▪ Continuous Learning, Innovation and Improvement ▪ Partnership Development ▪ Corporate Social Responsibility 	<ul style="list-style-type: none"> ▪ Mutual trust and respect for others ▪ The customer comes first ▪ Quality service without prejudice ▪ Development and encouragement of the personal and professional ability of the employee ▪ To make fair demands and to give a fair return
<p>Sources: JUSE (2006), NIST (2006), EFQM (2007), JQA (2005), NQI (2007), SPRING (2007), SAI-GLOBAL (2005), Zink et.al. (1997), FPNQ (2002), Tan and Khoo (2002), Tangsanga et. al. (2002), Golden Peacock Awards (2007), Djerdjouri, (2004), Karolina (2004), Koreshkov (2004), http://www.sii.org.il, Erikson (2004)</p>			

Similarly, while other BEMs/NQAs focus on customer explicitly, JQA and Deming Prize emphasize the same implicitly as 'Quality'. While other BEMs focus on the future, JQA focuses on Globalization. Thus, we may say that, by and large, the focus of core values in BEMs/NQAs is similar. However, Deming Prize has its uniqueness and different focus vis-à-vis other BEMs/NQAs. For example while most of the other BEMs/NQAs (MBNQA, EFQM, SQA etc.) focus on Result orientation, Deming emphasizes to eliminate numerical quota;

eliminate slogans, goals and targets for workers; vigorous education, training and retraining; drive out fear; etc. At best these values of BEMs/NQAs may be described as 'Business Values' which are quite different from 'Human Values' advocated by social scientists as well as by Vedic philosophy and detailed in Section 4.1.2.

Table 4.3 Comparison of Core Values of sixteen Major and Unique BEMs/NQAs

Core Value	BEMs/NQAs															
	Deming Prize Japan	MBNQA, USA	EFQM Europe	CAE, Canada	ABEA, Australia	JQA, Japan	SQA, Singapore	GPNQA, India	NQA Brazil	NPA, Mongolia	UK Excellence Award	NQA, Hungary	NQA, Thailand	SIQMP, Sweden	NQA Yugoslavia	NQA, Israel
Leadership and Constancy of Purpose	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Customer Focus/Quality	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Continuous Learning, Innovation & Improvement	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Employee Involvement & Development	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Partnership Development	Y	Y	Y		Y	Y	Y	Y		Y	Y	Y	Y		Y	
Agility	Y	Y				Y	Y	Y	Y	Y			Y			
Focus on the future	Y	Y	Y	Y	Y			Y	Y	Y	Y	Y	Y	Y	Y	
Social Responsibility		Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	
Results Orientation		Y	Y	Y	Y		Y	Y	Y		Y	Y	Y			
Systems, Processes, Facts based Mgmt	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Cooperation/Team Work/Faster response	Y			Y	Y			Y						Y		Y
Cease Mass Inspection / Understand Variation	Y				Y	Y										
Eliminate Numerical Quota	Y															
Eliminate Slogans	Y															
Vigorous education, training and retraining	Y															
Knowledge Mgmt. / Learning from others						Y	Y							Y		
Globalisation						Y										
Fairness / Drive out fear	Y					Y										

4.1.1.3 Evaluation Criteria and Score of BEMs/NQAs

To provide a comprehensive view, the data on evaluation criteria and scores for 20 unique and major BEMs/NQAs have been collected from their respective websites and research papers and presented in Table 4.4. A close perusal of Table 4.4 indicates that most of the BEMs/NQAs criteria seem to be now established as the internationally accepted essentials for attaining excellence. These are being used by thousands of organisations across the world to improve their quality and business performance. Expressing similar views, Beecroft (2006) states that different 'Awards' may use different wordings and may be tied more closely to their respective cultures, but fundamentally they all identify the same basic essentials for organisational excellence.

Table 4.4: Comparative Study of Criteria & Scores of Unique & Major BEMs

Deming Prize, Japan	MBNQA, USA	EFQM, Europe	ABEA, Australia
A. Basic Categories(100) ▪Mgmt Policies & their Deployment (20) ▪New Product Development, Work process innovation (20) ▪Maintenance & Improvement (20) ▪Mgmt System (10) ▪Information analysis & utilization of IT (15) ▪HR Development (15) B. Unique Activities (100) C. Role of Top Mgmt (100)	▪ Leadership (120) ▪ Strategic Planning (85) ▪ Customer & Market Focus (85) ▪ Measurement, Analysis & Knowledge Mgmt (90) ▪ HR Focus (85) ▪ Process Mgmt (85) ▪ Results (450)	▪ Leadership (100) ▪ Policy & Strategy(80) ▪ People (90) ▪ Partnership & Resources (90) ▪ Processes (140) ▪ Customer Results (200) ▪ People Results(90) ▪ Society Results(60) ▪ Key Performance Results (150)	▪ Leadership (140) ▪ Strategy and planning (80) ▪ Knowledge & Information (80) ▪ People (200) ▪ Customer & Market focus (180) ▪ Innovation, Quality and Improvement (200) ▪ Success & Sustainability (120)
<i>Source: Zink et.al. (1997)</i>			
CAE, Canada	JQA, Japan	SQA, Singapore	GPNQA, India
▪ Leadership (100) ▪ Planning (100) ▪ Customer Focus (170) ▪ People Focus 170) ▪ Process management (170) ▪ Supplier/Partner Focus (50) ▪ Overall Business Performance (240)	▪ Leadership (120) ▪ Social Responsibility of Management (50) ▪ Understanding & Interaction with Customers & Market (110) ▪ Strategic Planning & Deployment (60) ▪ Individual and Organisational ability to improve (100) ▪ Value Creation Process (100) ▪ Information Management (60) ▪ Activity Results (400)	▪ Leadership (120) ▪ Planning (80) ▪ Information (80) ▪ People (110) ▪ Processes (100) ▪ Customers (110) ▪ Results (400)	▪ Organizational Leadership (120) ▪ Strategic Planning (80) ▪ Information Management (80) ▪ Human Resource Management (100) ▪ Process Management (120) ▪ Employees Satisfaction (100) ▪ Customer Satisfaction (150) ▪ Impact on Society(100) ▪ Business Results (150)
<i>Source: Laszlo (1997)</i>			

NQA, Brazil	RGNQA, India	NQA, UK	NPA, Mongolia
<ul style="list-style-type: none"> ▪ Leadership (90) ▪ Strategies and plans (90) ▪ Customer and Society (90) ▪ Information and knowledge (90) ▪ People management (90) ▪ Process management (90) ▪ Results (460) 	<ul style="list-style-type: none"> ▪ Leadership (100) ▪ Policies, Objectives and strategies(100) ▪ Human Resource Management (50) ▪ Resources (100) ▪ Processes (150) ▪ Customer focused results (200) ▪ Employees' Satisfaction (50) ▪ Impact on Environment and Society (100) ▪ Business Results (150) 	<ul style="list-style-type: none"> ▪ Leadership (100) ▪ Policy & Strategy(80) ▪ People (90) ▪ Partnership & Resources (90) ▪ Processes (140) ▪ Customer Results (200) ▪ People Results(90) ▪ Society Results(60) ▪ Key Performance Results (150) 	<ul style="list-style-type: none"> ▪ Leadership (95) ▪ Information and Information Analysis (75) ▪ Productivity and Quality Strategic Planning (60) ▪ Human Resource Development and Management (150) ▪ Process Quality Management (140) ▪ Productivity and Process Quality Performance (180) ▪ Customer Orientation and Customer Satisfaction (300)
NQA, Belarus	PMQA, Malaysia	NQA, Fiji	NIQA, Israel
<ul style="list-style-type: none"> ▪ Leaders' role in Organizational Quality Mgmt. (100) ▪ People role in Quality Mgmt. (90) ▪ Partnership Development and efficient use of Resources (110) ▪ Progressive character of Quality Management & Methods, Efficiency of QS function (150) ▪ Customer Satisfaction with Products, Works, Services Quality (140) ▪ Products, Works, Services Competitive ability, and Exports (150) ▪ Influence on Society, People Satisfaction (120) ▪ Principal results of the enterprise (140) 	<ul style="list-style-type: none"> ▪ Top Management Leadership and Mgmt of Quality (200) ▪ Use of Quality Data & Information (100) ▪ Human Resource Management (150) ▪ Customer Focus (150) ▪ Quality Assurance of External Suppliers (50) ▪ Process Mgmt. (100) ▪ Quality and Operational/ Business Result (200) ▪ Corp. Responsibility (50) 	<ul style="list-style-type: none"> ▪ Leadership (180) ▪ Strategy, Policy and Planning (100) ▪ Information and Analysis (100) ▪ People (160) ▪ Customer Focus (150) ▪ Process, Products and Services (160) ▪ Organisational Performance (150) 	<ul style="list-style-type: none"> ▪ Leadership for Quality (150) ▪ Customer Satisfaction (150) ▪ Ongoing Improvement Process (150) ▪ Real Quality Results (100) ▪ Quality Infrastructure (100) ▪ Improving & utilising the Human Resources (100) ▪ Long Term Actual Results (250)
NQA, France	SIQMPE, Sweden	TQA, Thailand	NQA, Hungary
<ul style="list-style-type: none"> ▪ Leadership (120) ▪ Policy & Strategy(80) ▪ People (100) ▪ Partnership & Resources (70) ▪ Processes (330) ▪ Customer Results (110) ▪ People Results(70) ▪ Society Results(30) ▪ Key Performance Results (90) 	<ul style="list-style-type: none"> ▪ Leadership (90) ▪ Strategic Planning (60) ▪ Human Resource Development (150) ▪ Information and Analysis (80) ▪ Management of Processes (160) ▪ Customer Satisfaction (300) ▪ Results(160) 	<ul style="list-style-type: none"> ▪ Leadership (120) ▪ Strategic Planning (80) ▪ Customer & Market Focus (110) ▪ Information & Analysis (80) ▪ HR Focus (100) ▪ Process Mgmt (110) ▪ Business Results (400) 	<ul style="list-style-type: none"> ▪ Leadership (120) ▪ Policy & Strategy (80) ▪ People (120) ▪ Partnership & Resources (90) ▪ Processes (140) ▪ Customer Results (180) ▪ People Results (90) ▪ Society Results (30) ▪ Key Performance results (150)
<p>Note: The figure in bracket indicates the score of respective Criteria.</p> <p>Sources: NIST (2006), EFQM (2007), JQA (2005), NQI (2007), SPRING (2007), JUSE (2006), Zink et al. (1997), SAI-GLOBAL (2005), Tan and Khoo (2002), Golden Peacock Awards (2007), Djerdjouri, (2004), FPNQ (2002), MFQ (2007), Tangsanga et. al. (2002), Huli (2004), Karolina, S. (2004), Koreshkov, V. (2004), Erikson (2004)</p>			

While comparing Brazilian NQA with five major quality awards namely MBNQA, EFQM, Deming Prize, Canadian Excellence Award and Australian Business Excellence Award, Cauchick (2001) concludes that major internationally recognised quality awards use similar evaluation criteria.

Since the Criteria being used by these models are almost similar, an attempt has been made to look at the comparative weightage of each criterion of the 20 BEMs/NQAs, which are presented in Table 4.4. These BEMs/NQAs have been analyzed to identify the relative importance given to each criterion amongst the following nine criteria:

1. *Leadership*: how the company achieves continuous improvement and performance excellence through the driving force of the senior executives and with the involvement of every member of the organisation.
2. *Strategic Planning*: how the company develops, communicates, implements and improves its policies and strategies to achieve performance excellence and strong competitive position.
3. *People*: how the company plans, develops, motivates and involves its human resources to achieve the maximum potential of its workforce.
4. *Supplier/Partner*: how the company selects, develops, motivates and involves its suppliers / partners to use their maximum potential to meet the expected quality requirements.
5. *Customer*: how the company satisfies the needs and expectation of its customers through its products & services; understands customer & market information and enhances customer relationship.

6. *Knowledge & Information Management*: how the selection, analysis and utilization of knowledge & information (financial, materials, technology, intellectual property and assets) within and outside the company and markets is carried out.
7. *Processes*: how the design, management, evaluation and improvement of the various processes are carried out to achieve product and service excellence.
8. *Society*: how the company addresses the issues like corporate social responsibility, community involvement and environmental conservation.
9. *Business Results*: how the performance results in two areas (namely financial & market results and operational & productivity results) are reviewed and improved.

Each criterion of the these 20 BEMs/NQAs was examined in line with the above definition of nine criteria to get the relative weightage of each criterion with 1 as maximum weightage or highest rank or highest priority and 9 as the minimum weightage or lowest rank or least priority amongst the different criteria and is shown in Table 4.5. Since comparison has been done based on broad criteria/sub-criteria details available for the BEMs/NQAs, there is a scope for its fine-tuning using micro level details of each criterion and its sub-criterion. Nevertheless, the comprehensive review and analysis of BEMs/NQAs in the present study provides several new insights for the review of existing models and development of UBEM. To identify cumulative relative importance or rank of each criterion, relative rank of each BEM/NQA have been added and shown in last column 'Total Value' (TV). 'Total Value I' (TV-I) and 'Total Value II' (TV-II), for two groups of ten BEMs/NQAs each is shown in Table 4.5.

Table 4.5: Relative Importance of Various Criteria in 20 Major & Unique BEMs

Framework Criteria	Deming Prize	MBNQA, USA	EFQM, Europe	ABEA, Australia	CAE, Canada	JQA, Japan	SQA, Singapore	India	GNQA, India	RGQA, Malaysia	PMQA, Malaysia	Total Value I (TV-I)
Leadership	2	4	5	4	6	2	4	4	4	1	36	
Strategic Planning	3	6	6	6	5	6	6	8	4	9	59	
People	5	2	2	1	1	4	2	1	4	3	25	
Suppliers/Partners	5	9	9	8	7	9	8	9	9	7	80	
Customers	3	2	1	3	3	1	1	2	1	3	20	
Knowledge and Information Mgmt.	5	5	7	6	9	6	6	6	4	5	59	
Processes	1	6	4	1	4	5	5	4	2	5	37	
Society	9	8	8	9	8	8	9	6	4	7	76	
Business Results	8	1	3	5	2	2	3	2	2	1	29	
Framework Criteria	NPA, Mongolia	NQA, Brazil	NQA, Fiji	SIQMP, Sweden	NQA, France	NQA, Hungary	NQA, Israel	NQA, Thailand	UK Excellence Award	NQA, Belarus	Total Value II (TV-II)	
Leadership	5	6	1	5	3	5	3	4	5	7	44	
Strategic Planning	7	7	6	7	6	6	7	6	6	5	63	
People	3	3	2	4	2	1	5	2	2	1	25	
Suppliers/Partners	8	8	8	9	8	8	8	9	9	6	81	
Customers	1	1	3	1	4	2	3	1	1	3	19	
Knowledge and Information Mgmt.	6	5	6	6	7	7	6	6	7	9	65	
Processes	4	4	5	2	1	4	1	5	4	2	32	
Society	9	4	9	8	9	9	9	8	8	8	81	
Business Results	1	1	3	2	5	3	1	3	3	3	25	

Legend: 1 – Highest Rank Criterion (Maximum Score); 9 – Lowest Rank Criterion (Minimum Score)
Source: Data for Canada taken from Puay et. al. (1998). For others, data analysed through study of individual models based on Data available and summarized in Table 4.4.

Based on the relative importance and rank of each criterion, the nine criteria have been classified into three groups namely, Core Criteria – a must for survival; Internal Environment Criteria – the differentiators; and Goodwill Criteria – Ensuring Sustenance as shown in Table 4.6. The variation in absolute percentage score given to each criterion in BEMs/NQAs as shown in Table 4.6 reflects the impact of external environment (culture, social values, maturity level of the region / country etc.) in fixing the score by the respective

custodians. The three Core Criteria that emerged are the Customer, People and Business Results. They account for about 50% score in all BEMs/NQAs except Deming Prize. Contrary to other BEMs/NQAs that give prime importance to Business Results, Deming Prize keeps it at a low priority, and primarily focuses on the Internal Environment Criteria.

Table 4.6: Classification of Criteria of BEMs based on their relative Importance

Framework Criteria	Total Value (TV1 +TV2)	Mean Rank (TV1 +TV2)/ 20	Rank Range	%age Score	BEMs/NQAs giving Highest Rank	BEMs/NQAs giving Lowest Rank
Core Criteria – A must for Survival						
Customer	39	1.95	1 - 4	9 to 30%	Sweden, EFQM, Japan, Singapore, India, Brazil, Mongolia, Thailand, UK	France
People	50	2.50	1 - 5	9 to 20%	Australia, Canada, GPNQA, India, Hungary, Belarus	Deming, Israel
Business Results	54	2.70	1 - 8	12 to 46%	MBNQA, Malaysia, Mongolia, Brazil, Israel	Deming, Australia, France
Internal Environment Criteria – The Differentiators						
Processes	69	3.45	1 - 6	9 to 20%	Deming, Australia, France, Israel	MBNQA
Leadership	80	4.00	1 - 7	9 to 33%	Fiji, Japan, Deming, Sweden	Belarus, Brazil, Canada
Strategic Planning	122	6.10	3 - 9	6 to 10%	Deming, RGNQA, India	Malaysia, GPNQA India
Knowledge and Information Mgmt.	124	6.20	4 - 9	6 to 10%	RGNQA, India	Canada, Belarus
Goodwill Criteria – Ensuring Sustenance						
Society	157	7.85	4 - 9	0 to 10%	RGNQA India, Brazil	Almost all
Suppliers/Partners	161	8.05	5 - 9	0 to 11%	Deming, Belarus	MBNQA, EFQM, UK, Japan, India, Sweden, Thailand

Several studies, as referred in the forthcoming part, point out that the focus on customers, employees and business results is a must for survival in current economic environment. Increasing globalization, rapid transportation, information technology boom and communication has enhanced

competitiveness and has further reduced the gap between developed and developing world. The key concern of organizations is not mere customer satisfaction but customer success to ensure customer retention. Though most corporates make profits, they are not able to retain even half of their customers. A Harvard Business Review study found that "companies could improve profits by at least 25% just by reducing customer defections by 5%" (Reichheld, 1990). In a white paper on customer loyalty, Siebel Systems (2001) says "Customer loyalty comes from satisfying not just customers themselves, but also the employees and partners that interact with them". A study in 2004 at Northern Illinois University concludes that when companies put employees and customers first, their employees are satisfied, customers are loyal, profits increase and continued success is sustained. Committed employees have a better understanding of organisation's processes, products & customers and thus increase the likelihood of customer satisfaction and loyalty. Griffiths et. al. (2001) show how a more market-orientated approach can bring greater benefits for companies.

Several researchers have focused on importance of employees as core criteria for survival in business. Llana (1998) reports insights into numerous facets such as kaizen and employee involvement undertaken at Meralco (the Manila Electric Company) in 1990s for comprehensive transformation and to keep pace with worldwide changes in utility/power industry. In a study of HRM practices of service sector, Redman and Mathews (1988) reported that techniques closely associated with cost minimisation and the less subtle forms of managerial control have negative impact on quality improvement. Mills (1998) argues that the influence of external stakeholders, shape a paradigm in

HRM characterised by government intervention and an insider model of corporate governance.

Thus three criteria namely customers, people and business results may be regarded as the universally accepted essentials for successfully running the business. As Jack Welch (1993) explains, "The three most important things you need to measure in business are customer satisfaction, employee satisfaction, and cash flow."

The *Internal Environment Criteria* are Processes, Leadership, Strategic Planning and Knowledge and Information Management and account for about 40% score in BEMs/NQAs. These Criteria are the differentiators, which build internal strength in the company. Deming Prize gives very high rating to these criteria. With prime focus on these criteria, Deming helped the ruined Japanese economy after Second World War to stand-up and compete with the West. However, with passage of time, most of the competitors in the developed world have reached a saturation level and now these differentiators are more suitable for the developing world to build global competitiveness, e.g., only four Japanese companies could win the Deming prize in last six years and bulk of it (20 prizes) have gone to India and Thailand, clearly indicating a major shift (Refer Fig. 2.8). Thus, these criteria are important for catching the competitors and are more useful for developing economies as illustrated below:

- In an empirical study on 108 manufacturing companies in India, Seth and Tripathi (2005) identified two sets of critical factors for the effectiveness of TQM and TPM viz. universally significant factors like leadership, process management and strategic planning; and approach-specific factors like equipment management and the focus on customer satisfaction.

- In empirical study on students from ISO and non-ISO engineering institutions from South India on TQM implementation Sakthivel et. al. (2005) concluded that ISO 9001:2000 engineering institutions are moving towards TQM, and offers better quality of education than non-ISO institutions.
- The in-depth sub-criteria linkage analysis of CII-EXIM Bank Model of India (Based on EFQM) seems to indicate that the differentiator criteria are backbone of excellence movement for any organisation. The excellence initiatives taken at Bharat Heavy Electricals Limited, Haridwar, one of the largest engineering enterprise in India, focused on the differentiators and enabled it to win CII-EXIM Bank Prize - 2006 in manufacturing sector, besides leading to quantum jump in business results. The annual employee turnover rate at BHEL Haridwar is below 1% and the number of negotiated orders with customers has increased from 25% to 85% in last two years (BHEL Haridwar, 2006).
- In an empirical study of health care services organizations in Iran, Mohammad and Rad (2005) found that the key factors to success of TQM are customer success, process management and focus on employees. The most important obstacles to implement TQM are problems related to human resource, strategy and structure.

Top Management leadership has been described as key to success by the quality gurus. Highlighting the role of leadership the motivation guru Shiv Khara says, "Winners do not do different things, they do the things differently." The leadership of managers and its ethical dimension is a powerful enabler for TQM efforts to sustain, together with a systematic management. González and Guillén (2002) set a multidimensional conception of leadership and concluded

that the explicit consideration of leadership's ethical dimension is required in order to achieve a complete, deep and sustained deployment of TQM principles. According to Karathanos (1998), leaders are well-positioned to influence shared organizational meaning (culture) by giving attention to symbolic devices which can be used to both craft and sustain the culture. Leadership focus on learning approach has been highlighted by Cheetham and Chivers, (2001) to become fully competent professional. They point out that "taxonomy of informal professional learning methods" helps to maximise the learning. Through interview of twenty CEOs, Wood et. al. (2005), found that the dominant characteristics associated with their success were achievement orientation and humanistic approach, followed by positivism. Andrew and Nada (1997) highlight the capabilities of cohesion, quality dialogue and cabinet responsibility as the key to success for leadership in the emerging environment.

In an empirical study on 100 pairs of Indian managers and subordinates on relationship between the transformational leadership (charisma, inspirational leadership, intellectual stimulation, and individualized consideration) and leader's preference for unethical behaviour (bribery, endangering the physical environment, lying, personal gain, and favouritism) Banerji and Krishnan (2000) report that inspirational leadership is negatively related to the leader's preference for bribery and favouritism and intellectual stimulation is negatively related to preference for bribery. Charisma and individualized consideration are not related to the leader's ethical preferences. Followers' willingness to put in extra effort is negatively related to leader's preference for bribery / favouritism.

Traditional management theory leads to control behaviour and curtails ability to innovate. Weymes (2005) advocates the philosophy which facilitates

individual freedom and retains only those controls necessary to meet performance targets. Organizations, bounded only by economic motives, fail to provide such an environment, but when an organization extends its focus to encompass society and the environment, members of the organization can be inspired to share the dream of the organization.

It is here that Goodwill Criteria (Refer Table 4.6) namely society and partners play a key role in ensuring the sustenance of the growth. Unfortunately, this aspect has been consistently ignored in most of the BEMs/NQAs with a low weightage of below 10%. That is why, despite following the excellence framework of BEMs/NQAs and achieving excellent financial results, several companies are looking for new approaches to attain sustenance. The focus on society as well as suppliers needs to be enhanced to establish a company as a global brand. Further, the cultural practices of a country or region play a key role in framing the successful policies and leadership style. For example, McCarthy (2005) found some similarities in leadership practices in two European countries (Germany and UK), as well as differences like feedback, recognition and communication. Strategic management changes are more common in Germany today than earlier.

Thus, we may conclude that Customer, People and Business Results are the three most important criteria in the existing BEMs/NQAs. Focus on these three is a must for survival. The four Internal Environment Criteria namely Leadership, Strategic Planning, Processes, Knowledge & Information Management have been given different weightages in different BEMs/NQAs. The two Goodwill Criteria namely Society and Suppliers/ Partners are given

little importance in the BEMs/NQAs and need to be explored further to understand their role / importance in attaining the sustainable growth.

4.1.1.4 Summarised View of the Comparative Study of BEMs

Besides the efforts in the present study in conducting the comparative study of BEMs/NQAs, there are some studies in the literature already completed by others. Some of the significant findings of these studies as well as the analysis of literature review in the present study are summarized below:

1. Three major BEMs, namely MBNQA, EFQM and Deming Prize are recognised worldwide and used as basis of most BEMs in various countries.
2. BEMs/NQAs are dynamic, periodically reviewed and have undergone changes over the years.
3. Objectives of most of the BEMs/NQAs are similar and focus on enhancing the global competitiveness of the companies of their respective countries.
4. Core Values of the BEMs/NQAs are similar and may be described as the 'Business Values'. These are much different then the 'Human Values' described in the Vedic philosophy.
5. Evaluation Criteria of most of the BEMs/NQAs are similar. However, they differ in the relative criteria scores.
6. Three criteria namely Customer, Employees and Business Results are universally accepted Core Criteria and account about 50% weightage in most of the BEMs/NQAs except Deming Prize.
7. Four criteria namely Leadership, Strategic Planning, Processes and Knowledge & Information Management may be described as Internal Environment Criteria or the differentiators. These criteria differ in weightage due to socio cultural and economic development of the region / country.

- Deming Prize gives maximum weightage to Internal Environment Criteria.
8. Two criteria namely society and suppliers/partners may be described as goodwill criteria for ensuring sustenance. They account for less than 10% weightage in most of BEMs/NQAs. Their role needs to be further explored to assess their impact on ensuring sustainable business growth.
 9. Winners of BEMs/NQAs have not only improved their product quality, but also reported improvements in the market share, sales, profits, employee morale and competitiveness as a result of implementing these models.
 10. BEMs/NQAs provide a solid foundation for assessing company performance and encouraging the search for competitiveness in the global marketplace. However, they are not the panacea for all problems. Achieving competitive advantage still remains a function of individual organisational efforts and results cannot be realized by simply replicating the quality award.
 11. Some researchers feel that companies focus more on winning the award rather than opportunities for self-examination, learning and improvements.
 12. Most of NQAs were formed during the decade of nineties and are still at the stage of accumulating experiences learned through assessing organizations for the awards. They may undergo changes over a period of time.
 13. Socio cultural attributes affect the quality management practices and workplace practices in different countries. For example, western countries influenced by US mainly focus on the 'development of individuals'. On the contrary, Japanese and other Asian countries focus on 'group development' to achieve excellence.
 14. MBNQA framework emphasizes the importance of fostering a culture of entrepreneurial challenges, harnessing new technologies, employing

diversity to create competitiveness and business success. On the other hand, Deming and Japan Quality Award focus on building consensus (shared decisions), aligning people with processes and forming cooperative processes with suppliers to achieve high level of quality.

15. While criteria on Human Resource (HR) and leadership in MBNQA and EFQM focus to 'get the best out of the employees', Deming Prize leadership style stresses on 'importance of setting good examples of themselves' for subordinates to follow.
16. While Deming Prize focuses on 'to solve the Quality problems from their roots' MBNQA and EFQM lack such a focus.
17. MBNQA, EFQM and ABEA do not seek to assess management excellence. Lots of efforts are required to prepare the application document. It is taken as a major obstacle by the organisations to participate in the award process. Award structure is too rigid and does not provide much flexibility. Organisations face problems in matching their processes with award criteria. They face difficulties in finding the resources within the organisation to perform mandatory work and implement identified improvements.
18. Deming Prize follows a hand holding approach and is highly prescriptive supported with the TQM Diagnosis by the assessors. On the contrary, most of BEMs including MBNQA and EFQM are non prescriptive by nature.
19. Several organizations have reported that their Process orientation, customer orientation and improvement orientation has been improved with implementation of the BEMs/NQAs.
20. Currently the applicants for the NQAs nominate themselves, whereas some of the researchers feel that their customers should nominate them.

21. Deming Prize is losing its popularity in Japan and becoming more popular in developing countries like India and Thailand. Japanese companies have won only 4 prizes against 12 prizes won by Indian companies and 8 prizes won by Thailand during the period from year 2000 to 2006.

A number of published studies and reports (Anon 2001; Booz-Allen-Hamilton 2003; Hermel and Ramis-Pujol 2003, Ronalds 2004) have identified issues and perceptions relating to the efficacy and implementation of BEM frameworks as follows:

- a) The evidence available to verify “the value of BEM frameworks perceived by organisations” is not comprehensive enough.
- b) The underlying details (for example, the scoring mechanism/weighting of categories and items) of BEMs have not been empirically proven.
- c) BEMs assist in delivering long-term stretch goals and building competencies. However, few organisations e.g. only 18% of New Zealand firms set goals for more than one year (Mann et. al., 2006).
- d) Achieving a return on investment may take a few years after using a BEM (Hendricks and Singhal 2000).

To address some of the above issues, BEMs/NQAs custodians felt the need to pool resources and learn from each other to maximise the impact of their frameworks. This new focus on collaboration and networking is best demonstrated through the work of the Global Excellence Model (GEM) Council formed in the year 2000. The members of the GEM Council are the guardians of the Excellence Models across the world. GEM is made up of the Chief Executives of national Excellence Models and Award Programs from around the world. This network brings together the key custodians of unique BEMs that

cover a continent or large geographic area. Members include the EFQM or EEA (Europe); SAI-Global or ABEA (Australia); NIST or MBNQA (USA); Japan Productivity Centre for Socio-Economic Development or JQA (Japan); South African Excellence Foundation (SA); SPRING or SQA (Singapore); Confederation of India Industry (India) and REDIBEX - (Ibero-american Network for Excellence of Management with Brazil, Mexico, etc.). This group meets each year to discuss how they can improve their frameworks and supporting systems. Through a formalised approach for sharing their knowledge, experience and information, the GEM Council has created a global fraternity in the field of excellence with its mission to address following key issues (GEM, 2007):

- Maintain a leading edge position on Excellence Models
- Sense business trends & external factors which impact Excellence Models
- Explore opportunities for new products and activities
- Coordinate and share specific award activities

For GEM Council, it is a way to benchmark the BEMs and Award process amongst its members. GEM members share their strategies and are working to develop a harmonized set of performance measures. GEM Council also provides useful inputs to the award custodians for their strategic planning processes, especially when major or minor reviews of their frameworks are occurring. The learning process of BEMs/NQAs can be further enhanced with mutual cooperation amongst GEM members. Some recommendations emerging from this study are as follows:

- Participation of assessors should be voluntary but positioned as a privilege

- The exchange of assessors/ experts (e.g. trainers) / Information (e.g. case studies, publications)/ hosting of best practice missions
- Conducting award winners' conferences at International level
- Sharing the Best Practices database of award recipients using both electronic and print media
- Establishing a benchmarking and best practice dissemination network
- Enhancing GEM council membership through individual members and institutional members like professional associations and other industry organizations.
- Bilateral Cooperation for Overseas Study Missions, attending conferences or symposium on best practices sponsored by other countries etc.

The detailed review of the major and unique BEMs/NQAs with respect to the objectives, core values, evaluation criteria and their respective weightages signify a serious gap between these models and preaching of Vedic philosophy. While BEMs/NQAs thrust on attaining excellence by business organisations, these models do not ensure the sustainability of excellence achieved. In view of this situation, the factors, that makes the success and achievements of business organisations long lasting and sustainable, needs to be identified. In-depth examination of Vedic philosophy may help the firms to have a clue that may be useful in sustaining the success and ultimately becoming excellent. With these observations the forthcoming part is dedicated to understanding the essence of Vedic philosophy and filling the gaps in the existing BEMs/NQAs. It may provide a new direction to GEM council members / Award custodians to further strengthen their efforts to support global excellence movement.

4.1.2 Synthesis of Vedic Philosophy and Business Excellence

While the essence of Vedic philosophy has been discussed in literature review, this section focuses on application of the philosophy for attaining business excellence. Like thousands of schools, colleges and universities impart knowledge to the aspirants, BEMs/NQAs provide impetus to enhance global competitiveness, similarly, Vedic hymns in essence focus to attain immortality and bliss.

Vedic philosophy emphasizes that one can attain immortality and bliss by aligning himself with laws of Nature. Hymns from Rig-Veda explain that, laws of Nature consisting of physical laws and moral laws, which govern the universe. A company can attain sustained success and business growth by aligning itself with these laws. While modern science and business has done immense work to unfurl physical laws, little focus has been given to understand the moral laws and act accordingly.

Patanjali, an ancient Indian sage and author of Yoga Sutra, says, 'Yoga is restraint of the mind-stuff' (*Yogah Chitta-vritti-nirodhah*). Swami Shivananda, founder of the Divine Life Society, explains its essence stating that all change processes originate with modifications of *Chitta* (entire mind-stuff or 'Psyche'), the subtlest element of the body. With practice of 'moral laws' or 'Values' described in Vedic philosophy, one can control modification of *Chitta* or align himself with laws of Nature to attain immortality. Vedic hymns describe several ways to understand laws of Nature and align with them. Though these ways have been differently described through several religious rites and rituals, but in essence all are one and the same. In the forthcoming part, the application of Vedic philosophy has been presented with an objective to understand it in the

business context and to enable attainment of sustainable growth and excellence by the business firms.

4.1.2.1 Four Objectives of Human Life: Dharma – Artha – Kama – Moksha

Vedic philosophy identifies four universal objectives to be sought in the human life namely, Value system (*Dharma*), Money (*Artha*), Urges (*Kama*) and Salvation (*Moksha*). It will be interesting to understand how the business growth has taken place in the ancient times following these guiding principles and in what way these principles could be helpful in the present era to attain sustainable growth.

4.1.2.1.1 DHARMA (VALUES)

The hymn from *Tetitriya Upanishada (1.11)*, 'Speak truth and follow the Values' (*Satyam Vadah, Dharmam Charh*) presents the essence of Vedic philosophy. As described earlier, the ancient sage of Yoga, Patanjali defines Values as self-ethics (*Yama*) and group-ethics (*Niyama*). Values (*Dharma*) define our way of life, but today most people perceive *Dharma* as a method of worshipping God. People following different religions adopt different methods of worship, resulting in prevalence of different kinds of so-called *Dharmas*. But *Dharma* (Values) is only one, which defines our way of life, business ethics, behavior pattern, emotional control etc. Values constitute those actions, which were upright in the past, upright today and will remain upright in the future. Table 2.16 in literature review provides a list of twenty-six Values described in Bhagavad-Gita. Quoting Prof. Anirudh Lokhade, a report titled 'Impact of Shrimad Bhagavad-Gita on American Youth' (2007) describes that three weeks

of teachings on Bhagavad-Gita has completely changed the behaviour of the students at Florida University, USA.

While Peter Drucker describes leader as a 'knowledge worker' who focuses on training, skills, policies, knowledge; Bhagavad-Gita calls him 'wisdom worker' who focuses on education, values, principles and wisdom (Arun Kumar, 2000). Unlike today, our ancient sages and kings always lived by Values as guiding principles. As a result, all people in the kingdom followed their life style and led a happy and prosperous life. Our ancient literature gives clear evidence of it. People still remember 'Rama-Rajya' (Kingdom of Lord Rama) for the happy and prosperous life led by citizens even after thousands of years. Lord Rama is also known as '*Lord of Ethics*' or '*Maryadapurushottam*'. Yudhishtera, a king of Mahabharata era in India, is remembered as '*Dharma Raj*' or '*King of Ethics*' even after 5000 years.

The reason behind the prosperity of ancient Indian society was its Value driven culture. Value based business means following ethical practices in the business, even at the cost of material benefits. This principle is to be followed by everyone including CEO. Role modeling of Values ('Self-Ethics' or '*Swa-Dharma*') in day-to-day life by CEO is the foundation stone of Vedic business philosophy. Employees will practice Values only if CEO sets an example. Chief Executive should observe three types of Self-discipline namely, Self-Guilt or *Atma-Glani*, Fear of God or *Ishwar-Bhaya* and Fear of Society or *Lok-Lajja* (Sharma and Talwar, 2004).

On the contrary, the firms of present era have adopted a path where they strive to be 'result oriented' to accomplish the immediate business goals. Observing Values becomes secondary to the attainment of the numerical

performance set as financial targets by the firm. Though Deming (1982) advocates eliminating numerical quota, the Core Values as well as Criteria of all other BEMs/NQAs keep result orientation in prime focus.

The evaluation criteria of existing BEMs/NQAs and managerial tools and techniques provide methods to keep the organisation in sound financial health to fulfill needs of its body. The upliftment of the organisation's soul requires consistency between realities, intentions, people's basic beliefs (paradigms) and the chosen approaches and can be achieved through practicing Values (Partly covered in Core Values of BEMs/NQAs) as organisational culture. Several authors (Dahlgaard-Park, 2002; Corrigan, 1995; Dobbins, 1995) describe insufficient understanding of human dimension or Values as one of the main reasons for the failure of TQM. They argue that the humanistic approaches e.g. inter personal relations, morale, sense of belongingness & involvement, Values, focus on training and management commitment are some of the most important Critical Success Factors (CSFs) for implementing TQM. A recent research by Dahlgaard-Park (2002) reveals that employee core competencies, motivation and commitment are highly correlated to ethical practices or Values. Several other academicians (Covey, 1989; Anderson, 1997; Becker, 1998; Putnam, 1993) too have endorsed importance of practicing Values and identified trust, respect, integrity, harmony, loyalty, justice and honesty as some of the human values or spiritual dimension to attain excellence.

4.1.2.1.2 ARTHA (MONEY)

Vedic philosophy emphasizes that principal role of the money is to flow from one hand to another to serve the needs of the society.

Table 4.7: Various types of Money described in the Vedas

1. <i>Artha</i> – Money earned through various means	12. <i>Radhah</i> – Savings from own earnings
2. <i>Dhana</i> – Liquid money floating from one to another	13. <i>Rayi</i> – Money kept for donations, welfare etc.
3. <i>Dravya</i> – Precious metal coins e.g. Gold, Silver	14. <i>Shravh</i> – Money spent on welfare, Yajna, cause of society leading to fame
4. <i>Vyavharya Dhana</i> – Currency notes etc. being used for sales & purchase	15. <i>Dhumna</i> – Savings used for purchase of assets, gold, jewellery, land etc.
5. <i>Dhenu</i> – Floating money in business to earn more & more i.e. Working capital	16. <i>Vasu</i> – Land, housing property etc.
6. <i>Ishtka</i> – Money spent in establishing the business i.e. Fixed capital	17. <i>Gayh</i> – Parental property, money kept for children, family etc.
7. <i>Bhrahma</i> – Profits earned and reinvested in the business	18. <i>Riktha</i> – Individual share in the parental property
8. <i>Bandhu</i> – Profits transferred to Capital account for future investments	19. <i>Vrita</i> – Taking money on credit, loan etc for business
9. <i>Vitta</i> – Provisions made for payment of dividend, interest etc. out of earnings	20. <i>Shvatra</i> – Short term investments or giving credit
10. <i>Rekna</i> – Bad debts	21. <i>Megha</i> – Professional fees, money earned by own wisdom without investment
11. <i>Dravina</i> – Part of profits earned allocated for personal usage	22. <i>Varivah</i> – Money spent on publicity etc.

Source: Mahavir (2001)

Money should remain floating and not stored at a place, like floating water of the river remains clean and useful for all whereas the pond water becomes dirty and unusable. The real money is floating money and non-floating money becomes non-usable or 'black money' (Refer hymn in Fig. 4.2). Mahavir (2001), a renowned Vedic scholar, has identified 22 types of money from the Vedas depending upon how it has been earned (Table 4.7). As shown in the Vedic Economic Supply and Demand Matrix (Fig. 4.1), Vedic economics focus on the free and uninterrupted flow of new ideas, knowledge, products, materials and money, from one corner of the world to another to ensure prosperity for all. Money should continuously flow from the customers to suppliers; materials should continuously flow from suppliers without any accumulation at any stage, get processed and reach its customers as finished products without any rejection and rework. The matrix (Fig. 4.1) integrates modern as well as Vedic economic concepts and exhibits the state of affairs at different levels of economic growth i.e. underdeveloped economy, developing

economy, developed economy and Vedic economy. It exhibits that higher rate of sustainable growth can be achieved through Vedic economic approach, where universal well-being happens to be the prime concern of every one. It boosts the physical, mental and spiritual involvement of the stakeholders for success and growth of the organisation (Sharma and Talwar, 2005).

Figure 4.1: Vedic Economic Supply & Demand Matrix

Supply	High	<p>Developed Economy</p> <ul style="list-style-type: none"> ▪ Prosperity for Upper and Middle Classes ▪ Intermittent flow of new ideas, knowledge, products, materials and money 	<p>Vedic Economy</p> <ul style="list-style-type: none"> ▪ Prosperity for All Stakeholders ▪ Free and uninterrupted flow of new ideas, knowledge, products, materials and money
	Low	<p>Under-developed Economy</p> <ul style="list-style-type: none"> ▪ Prosperity for very few ▪ Little flow of new ideas, knowledge, products, materials and money 	<p>Developing Economy</p> <ul style="list-style-type: none"> ▪ Prosperity for Upper Class ▪ Limited flow of new ideas, knowledge, products, materials and money
		Low	High
		Demand	

Interruption in flow at any stage leads to non-value addition and wastage as the hymn says, “The excellence lies in continuous flow or Change for improvements” (*Shane Shane Yantravatamupaiti tadeva rupam ramaniyatayah*). According to Kaizen Guru, Masaaki Imai, “generally speaking there are about one thousand non-value-adding activities for a single value adding activity. However, some efficiently run organisations have been able to bring non-value-adding activities down to two hundred per value adding activity”. Liker (2004) also endorses this concept of flow while explaining that the Single Piece Flow Management at Toyota Motors led to elimination of Muda (Waste). It led to several benefits e.g. built in quality; real flexibility; higher productivity; effective utilization of space; improved safety; enhanced morale; reduced inventory cost etc.

Interestingly, there is not even a single non-value adding activity in Nature, because all actions of Nature are linked to universal well-being without discrimination. However, the focus of most organisations is very narrow, often centred towards immediate gains for a few. If an organisation starts following the principles for purity of money described in literature review, their complexities will be reduced leading to simplification of the processes and lead to reduced interruption in the flow of money, goods, and resources. It will also reduce the non-value adding activities and enhance profitability. The increasing focus on accumulation of wealth at the cost of society results in many socio-economic, political and environmental problems. It leads to many unfulfilled urges of stakeholders and pulls the organisation away from the immense benefits of the universal harmony and bliss.

4.1.2.1.3 KAMA (URGES)

Vedic preaching begins with '*Sah Navavtuh Ma Vidvishavhe*', which means, '*May we together shield each other and may we not be envious towards each other*'. Most of the corporations focus on aggressive growth in their market share, higher profits, higher returns on equity etc. with little care for the others and thus, often struggle for survival in a nail biting competitive environment.

To materialize the *KAMA* or urges, current business practices need to be aligned with the growing needs and expectations of all Stakeholders. The enhancement of organisational performance is possible only through sharing of the best practices and mutual learning amongst organisations. The hymn from Atharva Veda says, "*People with same divine thoughts grow together*" (*Samana Sadeva*)

Thus, organisations need to develop a common Vision with all stakeholders and should take joint improvement projects with their customers, suppliers, educational institutions, social organisations and society at large. The employees working in various departments should form cross functional teams to come out of the functional boundaries. The team spirit between various stakeholders creates harmony and it leads to emergence of innovative ideas to sort out the complex issues in an amicable way and leads to higher level of growth for every one.

For example, holy *Ganges* comes to existence with unification of several water streams with one another in Himalayas and ultimately unification its two main streams (*Bhagerathi* and *Alaknanda*) Devprayag. After a small journey from Devprayag to Haridwar in the Shivalik foothills *Ganges* again gets divided into many small streams to become the lifeline of millions of people, flora and fauna in North and East India. Ultimately *Ganges* gets unified with sea at Bay of Bangal. For an organisation, the water streams in Himalayas may be taken as inputs from suppliers/ partners. The small journey from Devprayag to Haridwar may be taken as processing of various inputs in the organisation. The division of *Ganges* in many small streams at Haridwar, signifies the distribution of several products and wide network of services amongst millions of customers. Ultimate unification of *Ganges* in sea signifies the unification of the organisation with universal wellbeing. The important learning from this example is that at every stage unification of water is perfect and it can't be distinguished after merger of two water streams. Similarly, the unification of organisation's vision with wellbeing of all stakeholders should be perfect to maintain the

continuity of 'Flow'. The moment Flow breaks, the rate of growth starts declining as the hymn from *Atharva Veda* (3-24-5) says,

“O man! Procure wealth with one hundred hands and distribute it with one thousand hands. Thus you attain perfection of the work done and to be done”. (“Shat hast samahar, sahastra hast sankir; Kritsya karyasya cheh sfarti samawah).

Vedic economic philosophy emphasizes that the continuous flow of money to the people who need it is more important than its accumulation. Quoting the United Nations Human Development Programme Report, Kakabadse et. al. (2003), highlight the growing global inequalities in income and living standards and their venomous impact towards ever-intensified environmental degradation and the extinction of some 11,046 species. Thus, use of the wealth for the universal well-being is utmost important responsibility of every one. If every-one including firms start fulfilling their responsibility towards global society, it will not only reduce the global inequalities and enhance global learning, but also ultimately lead to prosperity for all. The advantage of such well-being initiatives by the firms will be the reduction in future tax rates as demonstrated in a glimpse of Vedic guidelines on tax management given in Table 4.8. Vedic philosophy emphasizes that optimum tax rate is one sixteenth part of the income (*Table 4.8 - Atharva Veda 3.29.1 & 2*). It seems that distortion of Vedic economic thoughts began between 4th century BC and 5th century AD. Kautilya, an ancient economist of 4th century BC, expressed similar views on Tax management integrated with the universal well-being as presented in the table above (*Kautilya's Arthashastra - stanzas 1.4.3, 1.5.2, 1.12.1, 1.13.7, 1.19.34, 2.1.18, and 2.1.26*).

Table 4.8: A Glimpse of Vedic Guidelines on Tax Management

- Kings, who keep well-being of their people fully in focus as per rules during governance, take the sixteenth part of gross domestic product (GDP) of the country as tax for good governance. (*Yad rajano vibhajanta ishtapurtasya shodsham yamsyami sabhasadh Avistasmad pra mujchati datta shitipad svadha - Atharva Veda 3.29.1*).
- Thus, all people give the tax to king honestly, which help in fulfilment of needs for education, health, welfare, security, defence, development activities etc. and leads to fame of the country and its people (*Atharva Veda 3.29.2*).
- Manu Smriti (VIII-309), "A king who does not afford protection (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines will (after death) soon sink into hell".
- Rate of taxation should be minimal, so that people themselves come forward to pay taxes. Actions coming from the core of heart provide long lasting results.
- People should not feel the burden of taxes and happily deposit the tax.
- More taxes lead to weakening of the country.
- Tax amount should be such that the king and his kingdom remain happy.
- Only that much tax should be taken which is sufficient to meet expenses of army, welfare of people and running of administration.
- Tax should be just neither less nor more (*Rigvedadibhashya Bhumika 3/40/4*).
- The various modes of levying the taxes are Agricultural tax (*Atharva Veda, 3.24.6, Manu Smriti, Shanti Parva of Mahabharata etc.* quantify different amounts of taxes on agricultural products), Water tax (*Rig-Veda, 2.19.2*); Corporate Tax (*Vishnu Dharamsutra identifies uniform 10% excise duty on domestic products and 5% import duty*); Sales Tax (*Manu Smiriti, 8.398 identifies one twentieth part of the income from total sales as Sales Tax*); Road Tax; Animal Tax (2% tax on the earnings – may be read as tax on trading of Shares etc.).
- Manu Smiriti (7.138) identifies that every one has to pay the tax in different form. All can't pay the financial tax. People like labour, black smith, carpenter etc. may be asked to work for one day per month for the country as tax.
- Exemption from the Income Tax: (Hymn from *Atharva Veda* says 'Ye Vasmin Shulkameshire' emphasises that king should not charge tax from the 'Brahmins' or the knowledgeable learned people who selflessly teach others).
- Financial Penalties on Tax evasion: Manu Smiriti identifies ten places for physical and financial penalty these are hand, foot, penis, stomach, tongue, eyes, ears, nose, body and money. The punishment is given looking at total scenario and financial position of the person.
- Government Expenditure: Shukra-Niti identifies six areas for government expenses and allocates the percentage of money to be spent in each area as follows: Armed forces and security etc. - 50%; Welfare of people 8.33%; Expenses on Government employees - 8.33%; Expenses on King & Ministers etc. - 8.33%; Donations for Well-being - 8.33%; Safe Deposit or Reserves - 16.67%

In the fifth century AD, Kalidasa, the ancient Indian poet laureate, indicates the quantum of tax to be sixth part of income in his epic *Abhigyan Shakuntalam* (Stanza 2.13). The increase in quantum of tax from sixteenth part of income to sixth part of income in this period (4th Century BC to 5th century AD) indicates that reduction in donations by people for universal well-being lead to increased responsibility of the government towards its people and hence higher rates of taxes. Lack of focus of the businesses on society in the

current era explains the reason for higher rates of taxation (30 to 50%) across the world. However, higher tax rates lead to tax evasion and hence to revenue loss. It is also the root-cause of corruption in the Government.

By facilitating research on application of Vedic knowledge, corporate world can align its Vision with universal well-being. As mentioned in the literature review, the application of Vedic knowledge was compiled earlier in *Brahmanas* in about 3000 BC. *Brahmanas* explain how to act (Karma) or perform Vedic rituals to get the desired results. However, most part of this knowledge has been destroyed over the years and needs to be researched. For example, thirty years before manufacturing of first aircraft of present era, Swami Dayananda Saraswati (1998) wrote in 1872 AD about an aeroplane having trio-merits of flying into the sky, streaming on water and moving on road quoting hymns of *Rig-Veda* (1-8-8-3,4). He further added that, "I have seen many hymns in Veda to get in-depth knowledge on the subject; but a glimpse is enough for the wise men to act". In his book, *Rigvedadibhashya Bhumika*, Swami Dayananda (1998) describes fifty-six subjects in brief for pursuing research on application of Vedic knowledge with some illustrations. However, little efforts have been made to integrate the search of scientific knowledge with Vedic knowledge since then.

A bird's eye view of current business practices gives a feeling that business has ignored the society in real terms and focused on its material gains. Even the ideal practices for business or BEMs/NQAs give little focus to address society. Adopting an ethical approach and exceeding the expectations of the community at large best serve the long-term interests of the firms and

their stakeholders. Corporate world has not focused on it earlier, leading to problems social and ecological problems for the world.

4.1.2.1.4 MOKSHA (SALVATION)

Moksha or Salvation is the state of ever lasting bliss. Several religious practices of Hinduism (Table 4.9) and other religions e.g. Christianity, Islam etc. describe the different ways for it. Swami Vivekananda explains that all these paths lead to attainment of God by stating,

“Each soul is potentially divine. The goal is to manifest this Divine within, by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy, by one or more or all of these – and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details.”

The path to attain *Moksha* may be roughly classified as that of selfless activity, devotion, knowledge and meditation. Work with attachment binds the soul, but selfless work performed in a spirit of worship becomes a means for it, as Lord Krishna says,

“To one who does action, forsaking attachment and resigning them to the Divine evil does not cling just as water does not cling to lotus leaf.”(Bhagavad Gita, V-10)”

An organisation works more effectively when it adopts the spiritual way of working. It involves the practice of Values and creation of a learning environment. At the beginning of its adoption, a firm may be able to draw distinction between Values and spiritual practices, but as it advances, the dividing line between the two disappears. The two become indissolubly connected with each other. Such a synthesis is also noticed with reference to

the various types of spiritual disciplines – the paths of selfless activity, of devotion, of concentration and of discrimination. For example, the rivers continuously flow for the benefit of others and ultimately unify in the sea. Every activity in Natural cycle leads to well being of others and in the process every one gets benefited. Similarly, an organization may consistently meet the needs of its stakeholders and society at large to attain sustenance and prosperity.

Table 4.9: The Salient Approaches of Hinduism to attain Moksha (Salvation)

- **Ahimsa Parmo Dharma** – Jainism – Non violence – no physical, mental, spiritual harm to others
- **Sardar Sirdah** – Sikhism – A leader is he who sacrifices his life first for other's welfare.
- **Tatra Shri Vijaya Bhuti, Dhruvarniti Matirmama** (Bhagavad-Gita) – Righteous action leads to wealth, victory, general welfare of masses, and constant justice.
- **Bhuma Iva sukham Na Alpe Sukham Asti** (Chandogya Upanishada) – Happiness is in living a life for all. There is no bliss in finite life.
- **Anavrittih Sabdat, Anandamaya Abhyaasat** (Brahmasutra) – By repetition of ideas and words come power and knowledge. By practice of spiritual ideas, comes the bliss of spirit (Self-within).
- **Tyen Tyaktena Bhunjitha** (Isa Upanishada) - One should strengthen and protect oneself by the power of renunciation of selfishness, and selfless service to others.
- **Shiva Jnane Jiva Seva** – (Shri Ramakrishna) – Service to ever present Shiva in human beings.
- **Atmano mokshartham Jagt Hetaya Cha** (Swami Vivekananda) – All work is an opportunity for doing good to the world and thus gaining materially and spiritually in our lives.
- **Arhayet Dana Manabhyam** (Srimad Bhagwatam) – Worship people not only with material things but also by showing respect to their ever-present divinity within.
- **Atmana Vindyate Viryam** (Kena Upanishada) – Strength and inspiration for excelling in work comes from Atman (Self), God within, through prayer, meditation, holy readings & unselfish work.
- **Rajasya Mulam Sasakasya Indriyavijayam** – (Chanakya Niti) – The root of holding a kingdom (business organisation) lies in the self-controlled life of the ruler.
- **Parasparam Bhavayantaha Sreyah Param Avapsyatha** (Bhagavad-Gita) – By mutual co-operation, respect and fellow feeling, all of us will enjoy highest good, both material and spiritual.
- **Aluksha Dharmakamashu** – (Taittiriya Upanishada) – While punishing others, one should take a non-cruel and righteous attitude, free from passions.

The long-term interest of an organisation and its people are best served by adopting an integrated approach to maximise the Global Product. Continuous flow of knowledge, finances, physical resources, learning and information like a river ensure the involvement of all stakeholders for organisation's success and growth with their heart, mind and soul leading to prosperity of 'Global Society' – the ultimate of cosmic reality. Endorsing the above views, Tripathi (2002) describes the following four guiding principles for sustainable organisational growth and prosperity:

1. *Yajna-Spirit*: Sacrificing individual desires in favour of community benefits. Bhagavad-Gita (3-13) says that all sorrows from the society would be removed if socially conscious members of a community feel satisfaction in enjoying the "Remnants" of their work performed in 'Yajna Spirit' (Selfless welfare of others).
2. *Sreyas*: Preferring long-term benefits over short-term gains. This will lead to welfare of all rather than benefit of only a few.
3. *Sharing*: Sharing the business prosperity with all stakeholders. Rig-Veda offers comprehensive vision of excellence for corporate life in the Sangathan Sukta.
4. *Cosmic Harmony*: Non-disturbance of any thing in the environment. Bhagavad-Gita says universe is an undivided whole, where every particle is connected with every other particle. Hence, doing well to others ultimately does well to the doer. The initiatives like ISO 9001, ISO-14001, SA-8000, OHSAS-18001, BEMs and Global Compact etc. are a good beginning.

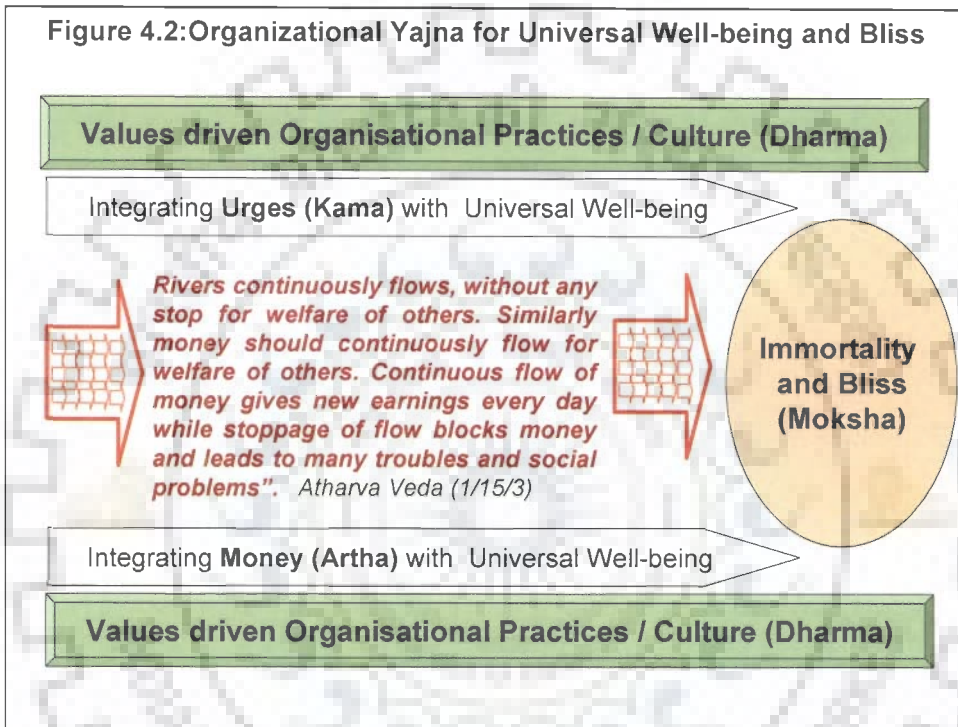
Yajna is the process of thought transformation and provides self-realisation, bliss and liberation. Swami Dayananda stresses that five yajna

(Pancha Maha Yajna namely: Brahma Yajna, Dev Yajna, Pitri Yajna, Atithi Yajna and Balivaishya Dev Yajna) should be performed by every household as part of their daily life. The meaning of these may be interpreted for an organisation as described in Table 4.10.

Table 4.10: 'Pancha Maha Yajna' for an Organisation to attain Bliss

SN	Five Yajna	Description	Organisational Yajna
1	Brahma Yajna	Purification of thoughts through Meditation	Practicing Values and creating a learning environment
2	Deva Yajna (Agnihotra)	Offerings (aromatic, energetic, sweet and therapeutic material) to sacred fire, while chanting hymns for purification of physical environment and mind, soul and body of individual.	To take care and harness Total supply Chain (Suppliers / Partners, Employees and the Customers) through maintaining uniform flow of information, knowledge, Products & services, money, materials etc.
3	Pitri Yajna	Daily service of parents, elders in family, knowledgeable and spiritual people and seeking guidance from them.	Caring for Directors, Financers, Share holders, Local Administration and the Government
4	Atithi Yajna	Service of guests and visitors coming to you	Focus on the needs & expectations of the Local Society
5	Balivashya Dev Yajna	Protecting Nature, Caring for needy people and all creatures	Focus on Universal Well-being

Like an aspirant the firms may perform the organisational Yajna to attain universal well-being and bliss with integration of the Dharma (Values) – Artha (Money) – Kama (Urges) and Moksha (Salvation) as shown in Fig. 4.2. Organisational Yajna is following the law of sacrifice and service, Values based decision-making, effective inspirational communication and a vision to improve the quality of social life. To accomplish this, companies need to evolve a common vision with their stakeholders and work with them as a team without disturbing the ecological balance while following the Values. Organisational Yajna generates positive current of harmony amongst stakeholders, which get united with universal well-being and build an aura around the firm and attract every one to get associated with the firm leading to sustainable growth.



This integration of the energies of all stakeholders leads to bliss and sustainable success for the individuals, the firm and its stakeholders. It brings the state of self-actualization and keeps the multiple bottom-lines consisting of Physical, Financial, Mental, Societal and Spiritual parameters in a good shape.

For example, by integrating its strategies with suppliers and customers, Toyota Motors became able to produce several models of cars simultaneously on a single assembly line to meet the varying customer requirements. Toyota Motors has also empowered every workman to stop the line anytime to ensure defects free supplies to its customers, maintain continuous flow to assure business for its partners and employment for its employees and minimize long-term costs of its products to enhance shareholders value (Liker, 2004). If a company focuses to deploy its resources for research on the design and manufacture of the pollution free cars to maintain the ecological balance, it will be able to align itself with universal well-being and is destined to get the bliss for all stakeholders.

4.1.2.2 Realisation of Immortality & Bliss for Organisation through Yoga

Vedic philosophy describes several ways to attain immortality or salvation. In essence, the objectives as well as the results of all these ways are similar. However, depending on the characteristics of the company any of these may be followed. Ancient sage, Patanjali's 'eight-step yoga' is considered one of the most scientific methods to attain bliss and also carries several associated benefits with it. An attempt has been made to interpret its meanings for an organization in Table 4.11.

A firm should practice ethics to attain excellence. Thus, first two steps of the eight-step yoga namely *Yama* (Restraint) and *Niyama* (Observance) focus

on self-ethics and group-ethics respectively (Talwar, 2002). The third step *Asana* (Postures) focuses on audits or daily checkpoints to keep the multiple bottom-lines in good shape. The fourth step *Pranayama* (Breathing control) ensures the free, uninterrupted and continuous flow of money, material, information, knowledge, and products & services. The fifth step *Pratyahara* (Control of Senses) is withdrawal of senses from routine activities. The sixth step, *Dharana* (Concentration) streamlines the routine activities through practicing Values. The seventh step, *Dhyana* (Meditation) provides a strong bondage of the organisation's Vision with Universal Well-being and the eighth step *Samadhi* (Self-Realisation) unifies the organisation with the infinite source of energy and bliss. In the state of Samadhi, every member of the organisation works not because he will get rewarded, but because the working gives him inherent happiness. It is 'Self-actualization' of Maslow's need hierarchy and 'Conformity' of Philip Crosby. It is the realization of Vedic Vision of excellence and Vedic governance (Refer Fig. 1.1).

Table 4.11: Realisation of Immortality for Organisation through Eight-Step Yoga

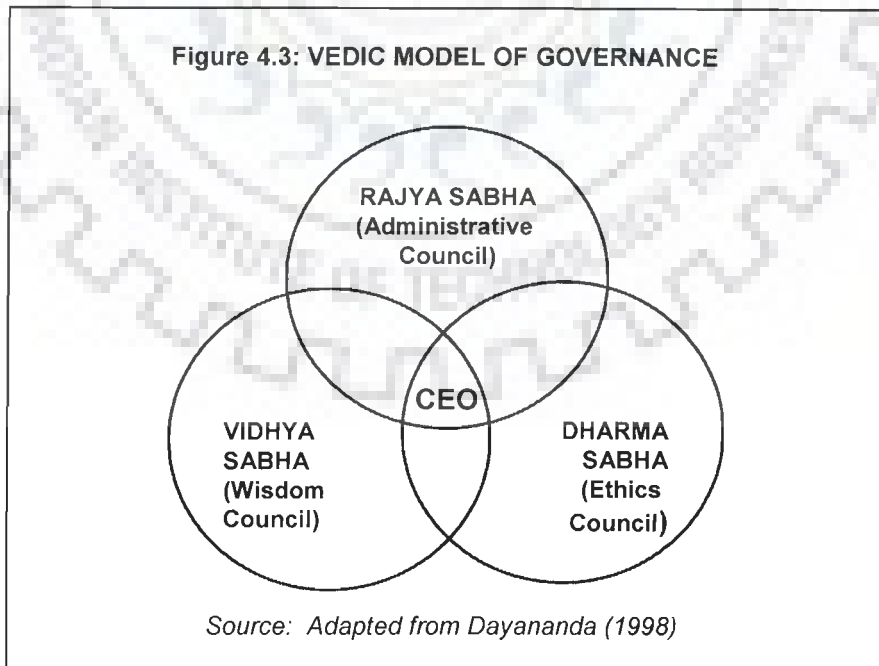
Sl. No	Eight Steps of Yoga	Meaning for an Individual	Meaning for an Organisation
1	YAMA (Restraint)	Restraint (Personal Values) consisting of: <ul style="list-style-type: none"> ▪ Ahimsa (non-violence) ▪ Satya (truthfulness) ▪ Asteya (non-stealing) ▪ Brahmacharya (control of bodily desires) ▪ Aparigraha (non-avariciousness) 	Organisational Values consisting of: <ul style="list-style-type: none"> ▪ Universal Care & Cooperation – No harm to others including ecological balance ▪ Speak with Facts (It includes Deming's 'Drive out fear' to bring the facts to surface even if it leads to immediate losses) ▪ Honestly fulfilling all commitments to stakeholders including payment taxes, protecting natural resources ▪ Control undeserved expectations of stakeholders for short term gains ▪ Equitable prosperity for all

2	NIYAMA (Observance)	Observance. Purification of the body and mind, contentment, penance, study, and making God the motive of all actions	Observance of transparency in the implementation systems, procedures, rules, and discipline by everyone. Continuous improvement using PDCA or RADAR to achieve the Vision.
3	ASANA (Postures)	Discipline of the body by adoption of steady and comfortable postures	Deploying audits (e.g. financial audits, TQ Self Assessment etc.)/ Daily work mgmt./ on-line checks points / techniques to take care of each and every activity as per the system with improvement focus.
4	PRANA-YAMA (Breathing control)	Regulation of breath	Flow Management – to ensure the free, uninterrupted and continuous flow of Money, Material, Information, Knowledge, and Products & Services.
5	PRATYA-HARA (Control of Senses)	Withdrawing the senses from the external objects and keeping them under the control of the mind	Withdrawing the senses from routine activities and keeping them under the control of systems and regular on-line checks for continuous improvements.
6	DHARANA (Concentration)	Concentration is a mental discipline which involves focussing the mind on a single object	With streamlining of routine activities through practice of organisational Core Values, the leadership should focus to materialise the Vision / Mission of the Organisation.
7	DHYANA (Meditation)	Meditation, is the steadfast contemplation of the chosen object without any disturbance	Strong bondage of the organisation's Vision /Mission with Universal Well-being and Steadfast contemplation towards it unites the organisation with infinite source of the Cosmic Energy.
8	SAMADHI (Self - Realisation)	Self-realisation is the final step, when the mind is so deeply absorbed in contemplation that it loses all awareness of itself. In the state of Samadhi, all modifications of Chitta cease, and the soul regains its eternal and pure status	The unification of the organisation with the infinite source of the Cosmic Energy materialises the dreams of every one. They work selflessly not for any material gains, but because working gives them inner happiness. It is the state of Nishkama Karma of Bhagavad-Gita – The attainment of highest goal for one's life and brings immortality for the organisation.
<i>Source: Adapted form of Talwar (2002).</i>			

4.1.2.3 Vedic Model of Governance

All the contemporary BEMs/NQAs focus on continuous improvements e.g. PDCA (Plan, Do, Check, Act) of Deming; RADAR (Results, Approaches,

Deployment, Assessment & Review) of EFQM; ADLI (Approach, Deployment, Learning, Improvement) of MBNQA and ADRI (Approach, Deployment, Results, Improvement) of Australia and Fiji etc. work as a tool to ensure that the improvements are caused by approach. Further, the scoring mechanism of the BEMs is also scientific. MBNQA provides most comprehensive measurement criteria and looks for an effective and systematic approach, highly responsive to the multiple requirements, which is fully deployed, systematically analysed for organisational learning, refined and innovated and is well integrated with the organizational needs. Other BEMs also provide similar measurement criteria. BEMs focus on result oriented approach, but they don't test whether the approach is focused on short term gains or will provide long lasting results. 'Vedic Model of Governance' provides key focus on ensuring that the approach is righteous, Values driven, builds a learning environment and simultaneously achieves the desired results.



As described earlier, Swami Dayananda Saraswati had identified fifty-six subjects in his book (*Rigvedadibhashya Bhumika*) on introduction to *Rig-Veda*

in the nineteenth century. One of these subjects deals with “governance” for universal well-being and attain sustainable success. Describing the ‘Vedic Model of Governance’ he quotes the following hymn from *Rig-Veda* (3-2-24-1):

“Ye man! You need a governing body having three wings – Administrative Council (Rajya Sabha), Wisdom Council (Vidhya Sabha) and Ethics Council (Dharma Sabha). Your all decisions be approved by these councils so that you win-over all situation fruitfully.”

The ‘Vedic Model of Governance’ emphasizes that three independent bodies namely - Administrative Council (Rajya Sabha), Wisdom Council (Vidhya Sabha) and Ethics Council (Dharma Sabha) should facilitate the Chief Executive to govern the organisation as shown in Figure 4.3. Administrative Council facilitates in managing day-to-day operations. Wisdom Council focuses on enhancing skills and competency levels of all stakeholders and Ethics Council focuses on enhancing implementation of the value system. These three councils administer control over one another so that the decisions are taken collectively without any individual bias. The members of three councils are learned wise men, who work in close coordination with CEO. Stating benefits of Vedic model of governance, the hymn from *Yajur-Veda* (20-25) says:

“In systems where learned wise men and executive work in close co-ordination, there lies in wisdom and success; where wisdom is respected by executive, all kind of goods, benefits, progress and developments exist there”.

The essence of excellence and sustainable growth lies in above hymn. While Administrative council is already in place in most organisations, the other two councils (Ethics and Wisdom Councils) partly exist. The role of Wisdom

council is partly played by HR development initiatives and through building a learning environment in the company. Deming and other quality gurus have also given prime importance to build a learning culture. Learning has also been included in the core values of BEMs/NQAs.

Similarly, role of Ethics council also partly exists in form of TQ assessments, financial audits, quality audits, social audits, environmental audits etc. conducted by both internal as well as external experts. Acknowledging the importance of these audits, Vanasco (1994) highlighted the role played by Securities and Exchange Commission (SEC), the New York Stock Exchange (NYSE), American Institute of Certified Public Accountants (AICPA), Institute of Internal Auditors (IIA), Treadway Commission, and other professional organizations in furthering establishment of audit committees in USA. In addition, UK Cadbury Committee, Australian Borsch Committee, and Canadian Macdonald Commission have benefited their respective countries and had a tremendous impact worldwide.

Thus, Vedic model of Governance is partly existent in different form. To get the empirical view on the applicability of such a model, an open ended question was asked to the survey participants and the same has been analysed in the analysis and interpretation of primary data.

The discussions on various facets of Vedic philosophy in the business context, testifies the contention that existing BEMs/NQAs need refinements and improvements. Vedic model of governance, the concept of Vedic economy and tax management and some other aspects highlight the gaps between the modern concepts of business and role of business described in Vedic Vision. At this point of time it seems highly desirable that a new concept of business

excellence be evolved by synthesizing the existing BEMs and Vedic philosophy. The forthcoming part presents an empirical investigation about this argument. Results and interpretation presented here help to validate the contention about usefulness of Vedic philosophy in modern era and drawing relevant clues that may help business organisations to sustain their success.

4.2 Analysis and Interpretation of Primary Data

As described in the Chapter 3, a questionnaire was developed to empirically identify the areas, which may bridge some of the gaps between the Vedic philosophy and contemporary BEMs/NQAs criteria. While the questionnaire was developed with help of valuable inputs from experts, responses were taken from experienced quality professionals during pilot study and main study. In all 151 responses were received consisting of 66 responses for the pilot study and 85 responses for the main study. As described earlier, questionnaire was focused to highlight the gaps between Vedic philosophy and contemporary BEMs/NQAs. Thus, survey outcome has provided new points, which may be added in existing BEMs to enhance their effectiveness.

Universal Business Excellence Model is evolved through integration of the analysis of primary and secondary data. Some of the respondents did in-depth study of the questionnaire as well as one of the research papers from this study, "*Sustainable Growth – The Vedic Way*", presented in the 'International Conference on Quality' held at Tokyo in Sept'05 and gave their suggestions for evolution of UBEM. Two world renowned eminent experts from Japan namely Prof. Massaki Imai, 'the Kaizen guru', and Prof. Kozo Koura, who evolved 'International Model for Business Excellence' compared this study with the outcome of their respective researches and expressed their views. The

inputs from Prof. Massaki Imai and Prof. Kozo Koura have been dealt with separately in section 4.4 on evolution of Universal Business Excellence Model.

The analysis and interpretation of the qualitative and quantitative data collected from the pilot and main studies is presented below in the following four sections:

- Pilot Study – Quantitative Data Analysis and Interpretation
- Main Study – Quantitative Data Analysis and Interpretation
- Integrated Quantitative Data (Pilot & Main Study) Analysis and Interpretation
- Integrated Qualitative Data (Pilot & Main Study) Analysis and Interpretation

4.2.1 Pilot Study – Quantitative Data Analysis and Interpretation

As described in Chapter 3 the experience, maturity and understanding of the subject were the key criteria for identification of the respondents. In the pilot study, 66 professionals (10 academicians, 16 consultants and 40 business managers) with a mean age of 49.2 years and having mean experience of 25.8 years belonging to India, USA, Japan, UK, Sweden, Turkey, Belgium, Trinidad, Russia, Libya and Iran responded to the survey questionnaire.

While Part A of the questionnaire focused on the feedback on the effectiveness of the best practices of the organisations, the other Parts (B to G) focused on the gaps between Vedic philosophy and BEMs/NQAs. All Parts were designed to capture quantitative as well as qualitative data except Part G, which consisted of qualitative data alone and its analysis is presented in Section 4.2.4 on qualitative data analysis.

4.2.1.1 Analysis of the Part A of Pilot Study Questionnaire

The quantitative data for Part A on the effectiveness of best practices was collected on five point Likert scale (variation from “not at all effective” to “100% effectiveness”). The data analysis is shown in Table 4.12. It was noticed that 11 to 15 participants did not respond to this part of the questionnaire as few consultants felt that filling Part A of questionnaire may impact on their business adversely, while some of academicians considered it out of the purview of their practices.

Table 4.12: Data Analysis on Best Practices of the Organisations

Sl. No	Effectiveness of the following Best Practices in your Organisation	Effectiveness in driving improvements (No. of Respondents)						Mean Score	Standard Deviation
		No Response	0% or Not in Use	Initial Upto 25%	Some extent 50%	Large Extent 75%	Full Extent 100%		
		Score	1	2	3	4	5		
A1	TQ Assessment based on BEM	12	7	3	18	20	6	3.28	1.16
A2	Balanced Score Card	13	12	12	8	13	8	2.87	1.41
A3	Six Sigma	13	19	11	13	8	2	2.30	1.22
A4	Quality Systems - ISO 9001	11	7	0	8	15	25	3.93	1.33
A5	Environmental System – ISO 14001	12	10	1	11	12	20	3.57	1.47
A6	OHSAS 18001	13	11	7	11	16	8	3.06	1.38
A7	5-S Implementation / Visual control	12	7	12	13	13	9	3.09	1.29
A8	Quality Circle, Suggestion, Kaizen	11	2	5	20	18	10	3.53	1.02
A9	Employees Satisfaction Surveys	11	5	6	16	15	13	3.45	1.23
A10	Customers/ Dealers Surveys	11	3	5	16	20	11	3.56	1.08
A11	Joint Projects with Customers	13	8	13	15	11	6	2.89	1.24
A12	Vendors Satisfaction Surveys	14	9	10	19	10	4	2.81	1.17
A13	Joint Projects with Vendors	14	7	14	15	10	6	2.88	1.22
A14	Social Audits / Society Surveys	13	12	12	13	11	5	2.72	1.29
A15	Joint Projects with Educational / Research Institutions	13	11	18	13	6	5	2.55	1.22
A16	Benchmarking	12	5	24	10	10	5	2.74	1.15
A17	Total Productive Maintenance	15	16	13	11	9	2	2.37	1.22
A18	Financial Ratio Analysis, EVA	13	8	11	14	15	5	2.96	1.22
A19	Investment in R&D / Technology	11	8	15	9	19	4	2.93	1.23

For example, Prof. Jen J. Dahlgaard from Linkoping University, Sweden remarked, "I had problems to answer the first part of your questionnaire because my business is research and teaching at a university where we do not have so much experience with excellence models. I tried to fill out last part of your questionnaire and found it very interesting".

Thus, most of the respondents for Part A were Business Managers. Large variation in the rating indicated different levels of organisational maturity for different practices. Also, the mean score was low (between 2 & 3 for 11 practices and between 3 & 4 for remaining 8 practices) with a standard deviation varying from 1.02 to 1.47. It denoted that the effectiveness of the 11 best practices was between initial to middle level (25% to 50% effectiveness). Nevertheless, eight practices namely TQ Assessment, ISO 9001, ISO 14001, OHSAS 18001, 5-S Implementation and Visual controls, Customers Satisfaction Survey, Employees involvement through Quality Circles, Suggestions and Kaizen, and Employees Satisfaction Survey, having mean score between 3 & 4, emerged as more effective means to realize excellence. ISO 9001, with highest mean score of 3.93 of this section on a scale of 5, emerged as most accepted best practice. An inference of this analysis is that the practices related to People, Customer and Processes are more effective in bringing excellence then other practices.

It was felt that the quantitative portion of the 'Part A' of questionnaire may only partly fulfil the desired objective to identify the universally accepted best practices due to non participation of about 20% respondents and low mean score of majority of practices (score < 3 for 58% practices). Also, some of the respondents stated they are not the authorised person in their organisation to answer Part A. Looking at above concerns, it was decided to drop these questions from the main study. However, qualitative responses to identify best

practices of the organisation were retained in main study and have been analysed in Section 4.2.4 on qualitative data analysis.

4.2.1.2 Analysis of Part B to Part F of Pilot Study Questionnaire

The quantitative data for the Part B to Part F of the questionnaire was collected on five point Likert scale (Strongly disagree =1, Disagree=2, Neutral=3, Agree=4 and Strongly agree=5). Unlike Part A, almost every respondent (response rate about 93%) answered this portion of the questionnaire. The respondents expressed their agreement to most of the variables. Some of the participants, who disagreed, preferred to qualify it with their comments, which are separately analyzed in Section 4.2.4. The quantitative data analysis is shown in Table 4.13.

Table 4.13: Pilot Study Data Analysis of Part B to Part F of the Questionnaire

Sl. No	Description	Mean Score	Standard Deviation
Part B: Applicability of Ancient Wisdom for Business Excellence			
B1	Management is not merely a concern of modern scientific knowledge. It also involves the ancient wisdom going beyond science.	4.26	0.81
B2	Ancient wisdom defines the Values to be followed by every one. These are simple, ethical and focused on well-being of the mankind.	4.47	0.67
B3	Values define our way of life, business ethics, behavioural pattern, emotional control etc. and are universally applicable for all organisations irrespective of their products, services & geographical boundaries.	4.53	0.78
B4	Ethical way of governance is to behave in a friendly manner with everyone and work for welfare of all stake-holders through organisational culture, policies, systems and actions.	4.34	0.70
B5	Many business organisations don't practice Values due to competitive pressures and focus on short term gains.	4.03	0.72
B6	The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.	4.29	0.86
B7	Indian concept of 'sacrifice for the Bliss' (Yajna) has been praised as best action in all scriptures. Do you agree that organisations should sacrifice hefty profits to ensure customer loyalty?	3.61	0.95
B8	Management should focus on 'giving' rather than 'receiving', rather renounce than appropriate, to be accommodating to employees and other stakeholders.	3.65	0.91
B9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?	3.66	1.09

B10	Integration of ancient wisdom with the Business Excellence Models may lead to evolution of Universal Business Excellence Model.	3.92	0.87
Part C: Values, Work Culture & Long Term Philosophy			
C1	Business is a legitimate, integral part of the society. Its core function is to create wealth for the society. Do you feel that ethical practices even at financial cost will enhance the business growth?	4.32	0.70
C2	Values based governance best serves the long-term interest of organisation, its people and enhances profitability.	4.53	0.59
C3	Mere intention to practice Values in business without its actual practice is like the doctor's prescription without actual use of medicines by patient to cure disease.	4.52	0.62
C4	A Harvard Business Review study indicates that "companies could improve profits by at least 25% just by reducing customer defections by 5%." Will practicing Values in business lead to the Customer retention?	4.13	0.80
C5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?	4.31	0.80
C6	Employees, Suppliers & Partners play a vital role in the success of business. Do you agree that transparency in dealings and timely compliance of commitments made to them will lead to a win-win situation?	4.44	0.59
C7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.	4.00	0.91
C8	Going beyond fulfilment of statutory & contractual commitments, protection of the interests of every living-being and physical environment will enhance the image and provide sustainable growth.	4.21	0.68
C9	Proactively taking care of needs and expectations of all stakeholders and culture of giving due credit to the individuals / teams of stakeholders enhances growth.	4.37	0.73
C10	Positioning of the people as per their competency level and layout for machines, tooling, fittings, office equipment etc. as per their use enhances profitability.	4.27	0.73
C11	Enhancement of organisational performance and capabilities is possible only through teamwork and common vision for all stakeholders.	4.24	0.84
C12	Essence of Ethics lies in living together like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all.	3.85	0.92
C13	Long term focus in selection of employees, partners, and resources e.g. materials, machines, processes etc. even at higher cost enhances competitiveness.	4.15	0.74
C14	Making decisions slowly by consensus, thoroughly considering all options even at the cost of immediate goals is a better way of working.	3.56	0.97
PART D: Measuring Multiple Bottom-Lines to enhance Business Growth			
D1	Earning money should not cause any adverse impact on any living being.	4.19	0.79
D2	Earning money should not cause any physical harm to employees or other stakeholders.	4.39	0.73
D3	Money should be earned through legitimate means & own efforts and not fetched from the efforts of others.	4.53	0.53
D4	Earning process should not be an impediment to learning process.	4.39	0.61
D5	Continuous flow of products, knowledge, information and money outside the organisation is essential to enhance profitability and business growth.	4.13	0.82

D6	Like breath, continuous flow of material, information and money within the organisation is essential to bring down the cost and enhances quality.	4.30	0.84
D7	Eliminating impediments in the flow management leads to increased production and reduced costs.	4.34	0.65
D8	Organisations should focus on measuring multiple bottom-lines viz. Physical, Financial, Mental, Spiritual and Societal bottom-lines in order to understand their real level of excellence and attain sustainable growth	4.24	0.64
D9	Senior Executives should focus for enhancing the use of education, values, principles and wisdom.	4.44	0.64
D10	Senior Executives should observe three types of Self-discipline namely, Self-Guilt, Fear of God and Fear of Society	3.84	0.99
D11	Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.	4.15	0.74
D12	Organisations should protect the interests of global society even at the cost of customer interests.	3.52	0.99
D13	Organisations should protect customer interests even at the cost of interests of partners, suppliers, employees and shareholders.	2.95	0.97
D14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.	4.15	0.70
PART E: Fulfilling Desires of Stakeholders and Global Society			
E1	Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.	4.44	0.78
E2	To achieve growth organisations should 'Respect, Challenge & Grow' its employees and Partners.	4.55	0.53
E3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.	4.35	0.81
E4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.	4.18	0.76
E5	Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise	3.76	1.00
E6	Like breath, continuous flow of products & services to everyone globally is essential for continual growth.	4.16	0.77
E7	Joining hands with customers, suppliers, institutions and society etc. to ensure the steady flow of information, knowledge, money and material for global society provides sustainable growth & prosperity.	4.34	0.77
E8	While sharing profits amongst stakeholders, the share holders/ investors should get lion's share followed by employees, partners/suppliers, customers, government and society respectively in descending order.	3.32	0.99
E9	Integrating business goals with laws of Nature help in materialising 'Global Vision' and provide sustainable growth and success for the organisation.	4.26	0.75
E10	Sacrificing the short term gains for the sake of larger interest of global society leads to long term gains for the organisation.	4.35	0.68

PART F: Sustainable Growth through Continuous Improvement & Learning			
F1	Organisations should create a learning environment where people work not for the money or hefty rewards or material gains but to attain excellence or perfection in their work which gives them inherent happiness.	4.39	0.82
F2	Having a Global Vision and continuously providing resources to fulfil it even at the financial costs leads to multi-fold growth and attainment of excellence.	3.76	1.04
F3	Ignorance must be dispelled and continuous improvement and acquisition of knowledge should be promoted to create a learning environment.	4.45	0.64
F4	Creating a learning environment, where every member of organisation is devoted to enhance his knowledge to facilitate improvement process enhances growth.	4.55	0.62
F5	Real success of the organisation lies in creating an environment where every member of the organisation is not content with his own welfare alone, but every one looks after the welfare of others also.	4.29	0.78
F6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.	3.94	0.87
F7	Lord Krishna says, "Thy right is to work only, but never with its fruits". Do you agree that continuous focus on Enablers or making efforts and contentment with the results achieved is better business policy then focusing on achieving results at any cost?	3.81	0.96
F8	Enabling continuous and steady flow of its products & services, information and knowledge for every member of the society is the ultimate goal for an organisation and will make the world a happier place to live.	3.82	0.86
F9	When every member of the organisation is able to correlate his personal goals with that of the organisation, he intends to put-in his best efforts and voluntarily shares his creativity and learning.	4.48	0.57
F10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.	4.15	0.74

In this survey 23 variables (questions) had very high mean score (> 4.2 on 5 point scale) and low standard deviation ($SD < 0.80$). In other words, mean score of 66 respondents tended towards strongly agree with low variance for these 23 variables. These were considered as universally acceptable to all groups of respondents and analysed further at this stage and were removed from the main study. 23 variables with maximum mean (> 4.2 on 5 point scale) and minimum Standard Deviation ($SD < 0.80$) are listed below:

Part B: B2, B3, B4

Part C: C1, C2, C3, C6, C9, C10

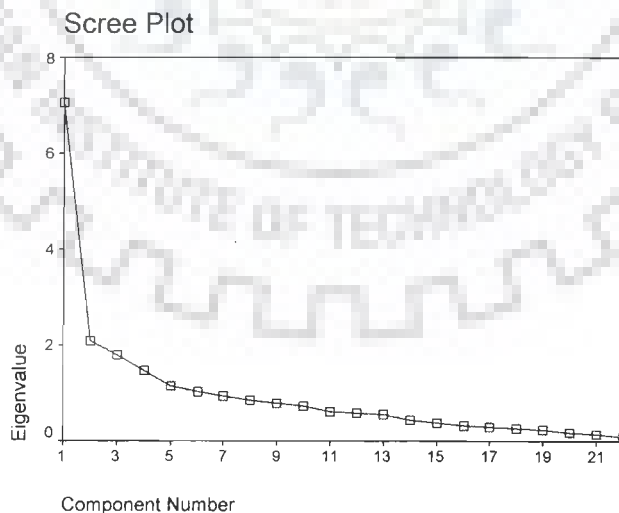
Part D: D2, D3, D4, D7, D8, D9

Part E: E2, E7, E9, E10

Part F: F3, F4, F5, F9

These variables were further analysed for data reduction using Factor Analysis. Factor analysis of these variables was carried out using SPSS software after dropping the variable D3 because of multi-collinearity observed in Correlation Matrix. After dropping D3, Correlation Matrix of remaining 22 variables showed determinant as 1.022×10^{-5} , which is greater than 0.00001 and acceptable to carry out *KMO* and *Bartlett's Test of Sphericity*, as a prerequisite before performing factor analysis. *KMO* value was 0.741, which is greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05 and hence acceptable to conduct Principle Component Factor Analysis. The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.4.

Figure 4.4: Scree Plot for Factor Analysis of 22 universally applicable variables



**Table 4.14: Rotated Component Matrix for
Factor Analysis of 22 universally applicable variables**

Rotated Component Matrix^a

	Component					
	1	2	3	4	5	6
F4	.857		.248			
C1	.698	.214	.228			
F5	.684			.394	.207	
F9	.616	.422			.217	-.301
F3	.574		-.240	.276	.519	
C3		.762	.223	.300		-.232
D4	.211	.746			.318	
D7		.682	.235		.244	.202
B4		.552		.338	.365	
E9			.755			
E10		.238	.750			
E7			.714	.259	.286	.312
C10				.800		
C9	.248	.326	.290	.684		
C6		.385	.257	.586		
C2	.288	.385	.315	.506		-.230
D9	.285		.252		.674	
B3					.652	-.285
D2			.242		.582	
D8		.213	.267		.467	
E2		.229	.364	.292		.628
B2			.255	.382	.392	-.536

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 13 iterations.

Rotated Component Matrix was drawn using Varimax method, which minimises the number of variables that have high loadings on each factor. A factor loading of 0.2 or more was used as significant cut-off value. The matrix is shown in Table 4.14. After analysis of Rotated component matrix and Correlation Matrix variables included in final results are the following:

Part B: B2

Part C: C1, C2, C3, C6, C9

Part D: D2, D7, D8, D9

Part E: E2, E7, E9, E10

Part F: F3, F4

To corroborate the results, Cronbach's alpha (α) value was calculated through reliability analysis for these variables, which was 0.8665 and is greater than 0.7, hence, found acceptable.

4.2.2 Main Study – Quantitative Data Analysis and Interpretation

The deletion of variables from 'Part A' due to their non suitability and 23 universally applicable variables from Part 'B' to 'F' (analysed above), reduced the size of questionnaire for Main Study to 38 questions (The questionnaire is appended as Appendix –II). The demographic profile of 151 respondents (including 66 of pilot study) is already detailed in Table 3.3 to 3.6 of Chapter 3. The analysis of Part A and Part G of the main study is detailed in Section 4.2.4 on qualitative data analysis. The quantitative data analysis of the remaining portion (i.e. Part B, C, D, E and F) is carried out separately in this section and the final outcome of each section is then integrated together for the main study. It is followed by the integration of the factors of main study and pilot study together in Section 4.2.3. As described earlier, data for Part B to Part F of questionnaire was collected on five point Likert scale (Strongly disagree =1, Disagree=2, Neutral=3, Agree=4, Strongly agree=5).

4.2.2.1 Part B: Applicability of Ancient Wisdom for Business Excellence

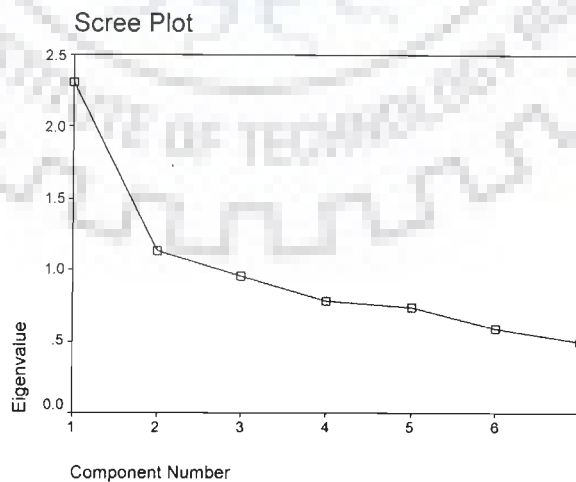
The descriptive statistics for the 151 respondents (responses rate 97.3%) is shown in Table 4.15. The above variables were analysed for data reduction using Factor Analysis. The Correlation Matrix of 7 variables showed determinant as 0.421, which is more than 0.00001 and therefore acceptable to carryout *KMO and Bartlett's Test of Sphericity*, as a pre-requisite of factor analysis. KMO value was 0.706, which is greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05, hence,

acceptable to conduct Principle Component Factor Analysis. The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.5.

Table 4.15: Descriptive Statistics for Main Study - Part B of the Questionnaire

Sl. No	Description	Mean Score	Standard Deviation
Part B: Applicability of Ancient Wisdom for Business Excellence			
B1	Management is not merely a concern of modern scientific knowledge. It also involves the ancient wisdom going beyond science.	4.26	0.73
B5	Many business organisations don't practice Values due to competitive pressures and focus on short term gains.	4.01	0.78
B6	The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.	4.49	0.73
B7	Indian concept of 'sacrifice for the Bliss' (Yajna) has been praised as best action in all scriptures. Do you agree that organisations should sacrifice hefty profits to ensure customer loyalty?	3.55	0.92
B8	Management should focus on 'giving' rather than 'receiving', rather renounce than appropriate, to be accommodating to employees and other stakeholders.	3.36	0.85
B9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?	3.68	0.91
B10	Integration of ancient wisdom with the Business Excellence Models may lead to evolution of Universal Business Excellence Model.	3.95	0.90

Figure 4.5: Scree Plot for Factor Analysis of Part B Variables of the Main Study



The *Rotated Component Matrix* was drawn using Varimax method. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.16.

Table 4.16: Rotated Component Matrix for Factor Analysis of Part B Variables of the Main Study

Rotated Component Matrix^a

	Component	
	1	2
B10	.771	
B1	.705	
B9	.561	
B6	.554	.301
B8		.850
B7		.762
B5		.459

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

After analysis of the Rotated component matrix and Correlation Matrix following variables have been identified as factors:

- ❖ **B1** Management is not merely a concern of modern scientific knowledge. It also involves the ancient wisdom going beyond science.
- ❖ **B6** The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.
- ❖ **B9** Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?
- ❖ **B10** Integration of ancient wisdom with the Business Excellence Models may lead to evolution of Universal Business Excellence Model.

4.2.2.2 Part C: Values, Work Culture & Long Term Philosophy

The descriptive statistics of 151 respondents (responses rate 97.3%) for Part C is shown in Table 4.17. The variables were analysed for data reduction using Factor Analysis. The Correlation Matrix of 8 variables showed determinant as 0.107, which is more than 0.00001 and therefore acceptable to carryout KMO and Bartlett's Test of Sphericity. KMO value was 0.837, which is

greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05 and hence acceptable.

Table 4.17: Descriptive Statistics for Main Study - Part C of the Questionnaire

Sl. No	Description	Mean Score	Standard Deviation
Part C: Values, Work Culture & Long Term Philosophy			
C4	A Harvard Business Review study indicates that "companies could improve profits by at least 25% just by reducing customer defections by 5%." Will practicing Values in business lead to the Customer retention?	4.16	0.75
C5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?	4.39	0.70
C7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.	4.12	0.78
C8	Going beyond fulfilment of statutory & contractual commitments, protection of the interests of every living-being and physical environment will enhance the image and provide sustainable growth.	4.24	0.66
C11	Enhancement of organisational performance and capabilities is possible only through teamwork and common vision for all stake holders.	4.38	0.72
C12	Essence of Ethics lies in living together like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all.	3.95	0.85
C13	Long term focus in selection of employees, partners, and resources e.g. materials, machines, processes etc. even at higher cost enhances competitiveness.	4.19	0.72
C14	Making decisions slowly by consensus, thoroughly considering all options even at the cost of immediate goals is a better way of working.	3.68	0.91

The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.6. The *Rotated Component Matrix* was drawn. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.18.

Figure 4.6: Scree Plot for Factor Analysis of Part C Variables of the Main Study

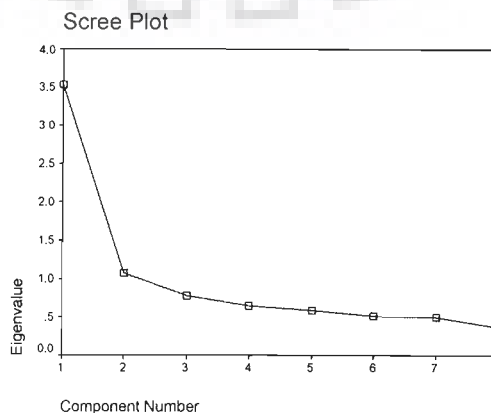


Table 4.18: Rotated Component Matrix for Factor Analysis of Part C Variables of the Main Study

Rotated Component Matrix^a

	Component	
	1	2
C8	.780	
C7	.758	
C4	.692	
C11	.622	.330
C5	.609	.381
C14		.790
C13		.765
C12	.380	.673

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

After analysis of the Rotated component matrix and Correlation Matrix the following variables have been identified as factors:

- ❖ **C4** A Harvard Business Review study indicates that “companies could improve profits by at least 25% just by reducing customer defections by 5%.” Will practicing Values in business lead to the Customer retention?
- ❖ **C5** More committed employees have better understanding of organisation’s processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?
- ❖ **C7** Every decision which may adversely affect the interests of any stakeholder should be based on Values.
- ❖ **C8** Going beyond fulfilment of statutory & contractual commitments, protection of the interests of every living-being and physical environment will enhance the image and provide sustainable growth.
- ❖ **C11** Enhancement of organisational performance and capabilities is possible only through teamwork and common vision for all stake holders.

- ❖ **C12** Essence of Ethics lies in living together like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all.

4.2.2.3 Part D: Measuring Multiple Bottom-Lines to enhance Business Growth

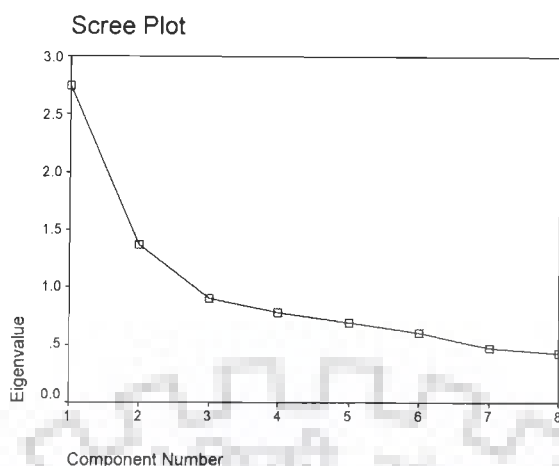
The descriptive statistics for the 151 respondents ((responses rate 97.3%) is shown in Table 4.19.

Table 4.19: Descriptive Statistics for Main Study - Part D of the Questionnaire

Sl. No	Description	Mean Score	Standard Deviation
PART D: Measuring Multiple Bottom-Lines to enhance Business Growth			
D1	Earning money should not cause any adverse impact on any living being.	4.16	0.80
D5	Continuous flow of products, knowledge, information and money outside the organisation is essential to enhance profitability and business growth.	4.14	0.76
D6	Like breath, continuous flow of material, information and money within the organisation is essential to bring down the cost and enhances quality.	4.32	0.78
D10	Senior Executives should observe three types of Self-discipline namely, Self-Guilt, Fear of God and Fear of Society	3.81	0.92
D11	Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.	4.24	0.70
D12	Organisations should protect the interests of global society even at the cost of customer interests.	3.37	0.93
D13	Organisations should protect customer interests even at the cost of interests of partners, suppliers, employees and shareholders.	2.98	0.95
D14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.	4.10	0.71

The above variables were analysed for data reduction using Factor Analysis. The Correlation Matrix of 8 variables showed determinant as 0.229, which is more than 0.00001 and therefore acceptable. KMO value was 0.739, which is greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05 and hence acceptable. The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.7.

Figure 4.7: Scree Plot for Factor Analysis of Part D Variables of the Main Study



The *Rotated Component Matrix* was drawn using Varimax method. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.20.

Table 4.20: Rotated Component Matrix for Factor Analysis of Part D Variables of the Main Study

Rotated Component Matrix^a

	Component	
	1	2
D13	.799	
D12	.746	
D10	.694	
D14	.425	.407
D5		.780
D6		.776
D1		.624
D11	.437	.476

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

After analysis of the Rotated component matrix and Correlation Matrix the following variables have been identified as factors:

- ❖ **D1** Earning money should not cause any adverse impact on any living being.
- ❖ **D5** Continuous flow of products, knowledge, information and money outside the organisation is essential to enhance profitability and business growth.

- ❖ **D6** Like breath, continuous flow of material, information and money with-in the organisation is essential to bring down the cost and enhances quality
- ❖ **D11** Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.
- ❖ **D14** Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.

4.2.2.4 Part E: Fulfilling Desires of Stakeholders and Global Society

Descriptive statistics for 151 respondents (responses rate 97.3%) is shown in Table 4.21.

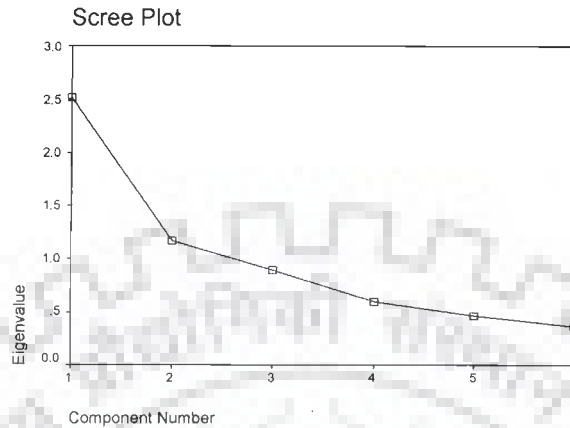
Table 4.21: Descriptive Statistics for Main Study - Part E of the Questionnaire

Sl. No	Description	Mean Score	Standard Deviation
PART E: Fulfilling Desires of Stakeholders and Global Society			
E1	Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.	4.57	0.65
E3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.	4.47	0.75
E4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.	4.24	0.73
E5	Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise	3.85	0.92
E6	Like breath, continuous flow of products & services to everyone globally is essential for continual growth.	4.03	0.81
E8	While sharing profits amongst stakeholders, the share holders/ investors should get lion's share followed by employees, partners/suppliers, customers, government and society respectively in descending order.	3.27	1.00

The above variables were analysed for data reduction using Factor Analysis. The Correlation Matrix of 6 variables showed determinant as 0.261, which is more than 0.00001 and therefore acceptable. KMO value was 0.710, which is greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05 and hence acceptable. The number of factors

was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.8.

Figure 4.8: Scree Plot for Factor Analysis of Part E Variables of the Main Study



The *Rotated Component Matrix* was drawn using Varimax method. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.22.

Table 4.22: Rotated Component Matrix for Factor Analysis of Part E Variables of the Main Study

Rotated Component Matrix^a

	Component	
	1	2
E3	.867	
E1	.787	
E4	.723	
E6		.754
E8		.710
E5	.489	.566

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

After analysis of the Rotated component matrix and Correlation Matrix the following variables have been identified as factors:

- ❖ E1 Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.

- ❖ **E3** Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.
- ❖ **E4** The dual focus 1) Sharing a common vision with partners & customers
2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.
- ❖ **E5** Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise

4.2.2.5 Part F: Sustainable Growth through Continuous Improvement & Learning

Table 4.23: Descriptive Statistics for Main Study - Part F of the Questionnaire

Sl. No	Description	Mean Score	Standard Deviation
F1	Organisations should create a learning environment where people work not for the money or hefty rewards or material gains but to attain excellence or perfection in their work which gives them inherent happiness.	4.41	0.80
F2	Having a Global Vision and continuously providing resources to fulfil it even at the financial costs leads to multi-fold growth and attainment of excellence.	3.89	1.02
F6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.	3.84	0.88
F7	Lord Krishna says, "Thy right is to work only, but never with its fruits". Do you agree that continuous focus on Enablers or making efforts and contentment with the results achieved is better business policy then focusing on achieving results at any cost?	3.81	0.97
F8	Enabling continuous and steady flow of its products & services, information and knowledge for every member of the society is the ultimate goal for an organisation and will make the world a happier place to live.	3.96	0.86
F10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.	4.20	0.76

The descriptive statistics for the 151 respondents is shown in Table 4.23. These variables were analysed for data reduction using Factor Analysis. The Correlation Matrix of 6 variables showed determinant as 0.200, which is

more than 0.00001 and therefore acceptable. KMO value was 0.789, which is greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05 and hence acceptable. The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.9.

Figure 4.9: Scree Plot for Factor Analysis of Part F Variables of the Main Study

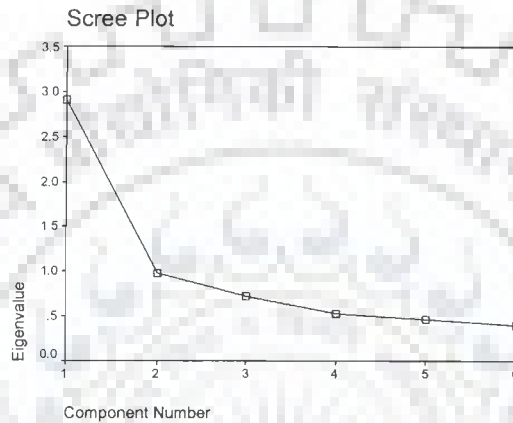


Table 4.24: Rotated Component Matrix for Factor Analysis of Part F Variables of the Main Study

Rotated Component Matrix^a

	Component	
	1	2
F2	.851	
F1	.800	
F6	.662	.315
F8		.905
F10	.376	.694
F7	.454	.549

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

The *Rotated Component Matrix* was drawn. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.24. After analysis of Rotated component matrix and Correlation Matrix following factors are identified:

- ❖ **F6** Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.
- ❖ **F7** Lord Krishna says, “Thy right is to work only, but never with its fruits”. Do you agree that continuous focus on Enablers or making efforts and contentment with the results achieved is better business policy than focusing on achieving results at any cost?
- ❖ **F8** Enabling continuous and steady flow of its products & services, information and knowledge for every member of the society is the ultimate goal for an organisation and will make the world a happier place to live.
- ❖ **F10** In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.

4.2.2.6 Combining Factors identified from Parts B to F of the Main Study

Table 4.25: Descriptive Statistics for Main Study Factors of Parts B to F

Descriptive Statistics				
	Mean	Std. Deviation	Analysis N	Missing N
B1	4.26	.73	147	4
B6	4.49	.73	147	4
B9	3.68	.91	147	4
B10	3.95	.90	147	4
C4	4.16	.75	147	4
C5	4.39	.70	147	4
C7	4.12	.78	147	4
C8	4.24	.66	147	4
C11	4.38	.72	147	4
C12	3.95	.85	147	4
D1	4.16	.80	147	4
D5	4.14	.76	147	4
D6	4.32	.78	146	5
D11	4.24	.70	147	4
D14	4.10	.71	147	4
E1	4.57	.65	147	4
E3	4.47	.75	147	4
E4	4.24	.73	147	4
E5	3.85	.92	147	4
F6	3.84	.88	147	4
F7	3.81	.97	147	4
F8	3.96	.86	147	4
F10	4.20	.76	147	4

The descriptive statistics of the variables identified as factors through individual Part analysis of the Main Study Parts B, C, D, E and F is shown in Table 4.25. These variables were analysed for data reduction using Factor Analysis. The Correlation Matrix of the above 23 variables showed determinant as 0.00024, which is more than 0.00001 and therefore acceptable. KMO value was 0.849, which is greater than 0.5 and acceptable. In Bartlett's test the significance value was 0.000, which is below 0.05 and hence acceptable. The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.10. The Rotated Component Matrix was drawn. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.26.

Table 4.26: Rotated Component Matrix for Factor Analysis of Main Study Factors of Parts B to F

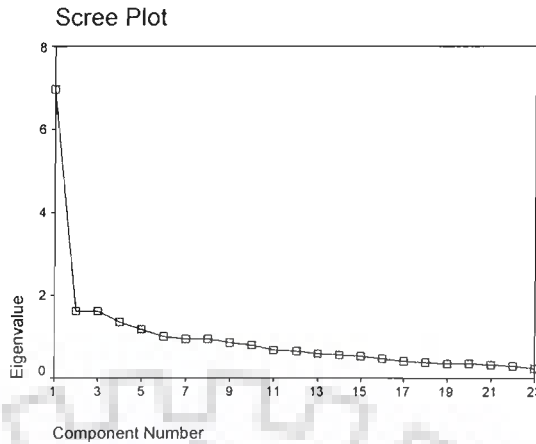
Rotated Component Matrix^a

	Component				
	1	2	3	4	5
E3	.784	.208			
E1	.722				
E4	.590	.215	.265		.262
E5	.564		.301		
B6	.482	.376		.232	
D11	.427	.302			.367
D14	.351		.262	.241	
C7	.233	.714			
C8		.694		.220	
C11		.653			.396
C5	.252	.648			
C12		.466	.465		.263
F7			.748	.202	
F8		.278	.687		.310
F6	.449		.568	.218	
F10	.265		.548	.301	.281
B10			.315	.638	
B9	.277			.621	.208
C4		.568		.584	
B1		.340		.559	
D1				.507	.425
D5			.284		.704
D6	.391				.689

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 14 iterations.

Figure 4.10: Scree Plot for Factor Analysis of Main Study (Parts B to F)



After analysis of Rotated component matrix and Correlation Matrix the variables identified as factors of Main Study are shown in Table 4.27. The Cronbach's alpha (α) value through reliability analysis came as 0.8506, which is grater then 0.7 and hence acceptable.

Table 4.27: Variable Identified as the Factors of Main Study (Parts B to F)

No.	Description of Variable
B6	The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.
B9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Society focus needs to be enhanced to ensure sustainable growth.
C5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?
C7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.
D6	Like breath, continuous flow of material, information and money with-in the organisation is essential to bring down the cost and enhances quality.
D11	Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.
D14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.
E1	Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.
E3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.
E4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.
E5	Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise
F6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.
F10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.

4.2.3 Integrated Quantitative Data (Pilot & Main) Analysis and Interpretation

4.2.3.1 Formulation of the Clusters of Extracted Factors

At this stage, Factors of Main Study and Pilot Study were combined together. Variables included in the final stage study after combining Pilot and Main study are shown in Table 4.28. Descriptive statistics for these variables is shown in Table 4.29.

Table 4.28: Integrated Pilot and Main Study Factors identified for Final Study

No.	Description
B2	Ancient wisdom defines the Values to be followed by every one. These are simple, ethical and focused on well-being of the mankind.
B6	The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.
B9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?
C1	Business is a legitimate, integral part of the society. Its core function is to create wealth for the society. Do you feel that ethical practices even at financial cost will enhance the business growth?
C2	Values based governance best serves the long-term interest of organisation, its people and enhances profitability.
C3	Mere intention to practice Values in business without its actual practice is like the doctor's prescription without actual use of medicines by patient to cure disease.
C5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?
C6	Employees, Suppliers & Partners play a vital role in the success of business. Do you agree that transparency in dealings and timely compliance of commitments made to them will lead to a win-win situation?
C7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.
C9	Proactively taking care of needs and expectations of all stakeholders and culture of giving due credit to the individuals / teams of stakeholders enhances growth.
D2	Earning money should not cause any physical harm to employees or other stakeholders.
D6	Like breath, continuous flow of material, information and money with-in the organisation is essential to bring down the cost and enhances quality.
D7	Eliminating impediments in the flow management leads to increased production and reduced costs.
D8	Organisations should focus on measuring multiple bottom-lines viz. Physical, Financial, Mental, Spiritual and Societal bottom-lines in order to understand their real level of excellence and attain sustainable growth
D9	Senior Executives should focus for enhancing the use of education, values, principles and wisdom.
D11	Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.
D14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.

E1	Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.
E2	To achieve growth organisations should 'Respect, Challenge & Grow' its employees and Partners.
E3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.
E4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.
E5	Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise
E7	Joining hands with customers, suppliers, institutions and society etc. to ensure the steady flow of information, knowledge, money and material for global society provides sustainable growth & prosperity.
E9	Integrating business goals with laws of Nature help in materialising 'Global Vision' and provide sustainable growth and success for the organisation.
E10	Sacrificing the short term gains for the sake of larger interest of global society leads to long term gains for the organisation.
F3	Ignorance must be dispelled and continuous improvement and acquisition of knowledge should be promoted to create a learning environment.
F4	Creating a learning environment, where every member of organisation is devoted to enhance his knowledge to facilitate improvement process enhances growth.
F6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.
F10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.

Table 4.29: Descriptive Statistics for Integrated Pilot and Main Study Factors

Descriptive Statistics

	Mean	Std. Deviation	Analysis N	Missing N
B2	4.47	.67	62	4
B6	4.29	.86	62	4
B9	3.66	1.09	62	4
C1	4.32	.70	62	4
C2	4.53	.59	62	4
C3	4.52	.62	62	4
C5	4.31	.80	62	4
C6	4.44	.59	62	4
C7	4.00	.91	62	4
C9	4.37	.73	62	4
D2	4.39	.73	62	4
D6	4.30	.84	61	5
D7	4.34	.65	62	4
D8	4.24	.64	62	4
D9	4.44	.64	62	4
D11	4.15	.74	62	4
D14	4.15	.70	62	4
E1	4.44	.78	62	4
E2	4.55	.53	62	4
E3	4.35	.81	62	4
E4	4.18	.76	62	4
E5	3.76	1.00	62	4
E7	4.34	.77	62	4
E9	4.26	.75	62	4
E10	4.35	.68	62	4
F3	4.45	.64	62	4
F4	4.55	.62	62	4
F6	3.94	.87	62	4
F10	4.15	.74	62	4

The Correlation matrix was prepared for factor analysis and it was observed that the determinant was 6.131E-09. It was very low and indicates multi-collinearity between variables. Thus, variables B2, C1, D2, D7, D11, E1, E2, E5, F4 were dropped and exercise was repeated for remaining variables as shown in Table 4.30.

The Correlation matrix for these 20 variables is shown in Table 4.31. The Correlation matrix showed determinant as 0.000012, which is more than 0.00001 and therefore acceptable. KMO value was 0.841, which is greater than 0.5 and acceptable. In Bartlett's test significance value was 0.000, which is below 0.05 and hence acceptable.

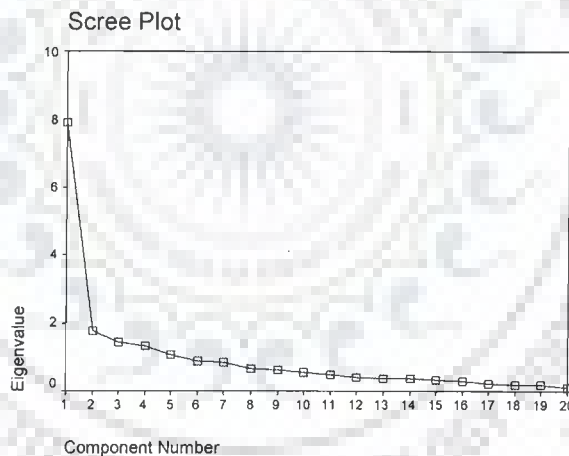
Table 4.30: Pilot and Main Study Factors after removal of Multi-Collinearity

No.	Description
B6	The objective of business is not mere profits, but the physical, financial and mental well-being of all its stakeholders and society at large.
B9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?
C2	Values based governance best serves the long-term interest of organisation, its people and enhances profitability.
C3	Mere intention to practice Values in business without its actual practice is like the doctor's prescription without actual use of medicines by patient to cure disease.
C5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?
C6	Employees, Suppliers & Partners play a vital role in the success of business. Do you agree that transparency in dealings and timely compliance of commitments made to them will lead to a win-win situation?
C7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.
C9	Proactively taking care of needs and expectations of all stakeholders and culture of giving due credit to the individuals / teams of stakeholders enhances growth.
D6	Like breath, continuous flow of material, information and money with-in the organisation is essential to bring down the cost and enhances quality.
D8	Organisations should focus on measuring multiple bottom-lines viz. Physical, Financial, Mental, Spiritual and Societal bottom-lines in order to understand their real level of excellence and attain sustainable growth
D9	Senior Executives should focus for enhancing the use of education, values, principles and wisdom.
D14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.
E3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.

E4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.
E7	Joining hands with customers, suppliers, institutions and society etc. to ensure the steady flow of information, knowledge, money and material for global society provides sustainable growth & prosperity.
E9	Integrating business goals with laws of Nature help in materialising 'Global Vision' and provide sustainable growth and success for the organisation.
E10	Sacrificing the short term gains for the sake of larger interest of global society leads to long term gains for the organisation.
F3	Ignorance must be dispelled and continuous improvement and acquisition of knowledge should be promoted to create a learning environment.
F6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.
F10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.

The number of factors was determined by using the cut-off eigenvalue = or > 1 and also cross-validated by Scree plot as shown in Figure 4.11.

Figure 4.11: Scree Plot for Integrated Pilot and Main Study Factors from Parts B to F



Rotated Component Matrix was drawn using Varimax method. A factor loading of 0.3 or more was used as significant cut-off value. The matrix is shown in Table 4.32. To corroborate the results, Cronbach's alpha (α) value was calculated for all the 20 variables identified through integration of the Pilot and Main Study data. It showed a value of .9146, which is greater than 0.7 and hence acceptable.

Table 4.31: Correlation Matrix for Integrated Pilot and Main Study Factors after removal of Multi-Collinearity

Correlation Matrix^a

Correlation	B6	B9	C2	C3	C5	C6	C7	C9	D6	D8	D9	D14	E3	E4	E7	E9	E10	F3	F6	F10
B6	1.000	.354	.336	.269	.537	.394	.359	.507	.497	.138	.302	.312	.439	.449	.397	.317	.355	.263	.468	.345
B9	.354	1.000	.412	.264	.291	.260	.100	.244	.473	.353	.285	.326	.250	.353	.357	.231	.543	.011	.343	.570
C2	.336	.412	1.000	.533	.376	.451	.336	.522	.508	.301	.199	.325	.214	.261	.390	.352	.378	.262	.068	.343
C3	.269	.264	.533	1.000	.435	.495	.438	.475	.558	.297	.249	.468	.151	.081	.178	.345	.414	.186	.094	.261
C5	.537	.291	.376	.435	1.000	.510	.407	.559	.548	.076	.309	.359	.334	.368	.335	.277	.369	.235	.431	.420
C6	.394	.260	.451	.495	.510	1.000	.583	.647	.468	.236	.226	.322	.562	.264	.393	.299	.426	.207	.313	.302
C7	.359	.100	.336	.438	.407	.583	1.000	.521	.519	.253	.225	.311	.402	.263	.307	.267	.293	.225	.251	.292
C9	.507	.244	.522	.475	.559	.647	.521	1.000	.517	.294	.209	.376	.466	.324	.416	.394	.557	.335	.350	.474
D6	.497	.473	.508	.558	.548	.468	.519	.517	1.000	.322	.337	.459	.375	.304	.430	.402	.564	.114	.298	.563
D8	.138	.353	.301	.297	.076	.236	.253	.294	.322	1.000	.414	.394	.272	.280	.229	.277	.362	.324	.263	.404
D9	.302	.285	.199	.249	.309	.226	.225	.209	.337	.414	1.000	.514	.327	.377	.327	.241	.391	.309	.375	.243
D14	.312	.326	.325	.468	.359	.322	.311	.376	.459	.394	.514	1.000	.458	.353	.458	.305	.408	.289	.477	.338
E3	.439	.250	.214	.151	.334	.562	.402	.466	.375	.272	.327	.458	1.000	.615	.646	.415	.481	.253	.523	.457
E4	.449	.353	.261	.081	.368	.264	.263	.324	.304	.280	.377	.353	.615	1.000	.656	.353	.385	.337	.442	.361
E7	.397	.357	.390	.178	.335	.393	.307	.416	.430	.229	.327	.458	.646	.656	1.000	.476	.583	.150	.428	.372
E9	.317	.231	.352	.345	.277	.299	.267	.394	.402	.277	.241	.305	.415	.353	.476	1.000	.528	.061	.128	.346
E10	.355	.543	.378	.414	.369	.426	.293	.557	.564	.362	.391	.408	.481	.385	.583	.528	1.000	.077	.374	.513
F3	.263	.011	.262	.186	.235	.207	.225	.335	.114	.324	.309	.289	.253	.337	.150	.061	.077	1.000	.317	.203
F6	.468	.343	.068	.094	.431	.313	.251	.350	.298	.263	.375	.477	.523	.442	.428	.128	.374	.317	1.000	.422
F10	.345	.570	.343	.261	.420	.302	.292	.474	.563	.404	.243	.338	.457	.361	.372	.346	.513	.203	.422	1.000
Sig. (1-tailed)		.002	.004	.017	.000	.001	.002	.000	.000	.143	.008	.007	.000	.000	.001	.006	.002	.019	.000	.003
B9	.002		.000	.019	.011	.021	.219	.028	.000	.002	.012	.005	.025	.002	.002	.035	.000	.465	.003	.000
C2	.004	.000		.000	.001	.000	.004	.000	.000	.009	.060	.005	.047	.020	.001	.003	.001	.020	.300	.003
C3	.017	.019	.000		.000	.000	.000	.000	.000	.009	.025	.000	.120	.266	.083	.003	.000	.073	.235	.020
C5	.000	.011	.001	.000		.000	.001	.000	.000	.278	.007	.002	.004	.002	.004	.015	.002	.033	.000	.000
C6	.001	.021	.000	.000	.000		.000	.000	.000	.033	.038	.005	.000	.019	.001	.009	.000	.053	.007	.009
C7	.002	.219	.004	.000	.001	.000		.000	.000	.024	.039	.007	.001	.002	.008	.018	.010	.040	.025	.011
C9	.000	.028	.000	.000	.000	.000	.000		.000	.010	.052	.001	.000	.020	.000	.001	.000	.004	.003	.000
D6	.000	.000	.000	.000	.000	.000	.000	.000		.006	.004	.000	.001	.009	.000	.001	.000	.191	.010	.000
D8	.143	.002	.009	.009	.278	.033	.024	.010	.006		.000	.001	.016	.014	.036	.015	.002	.005	.019	.001
D9	.008	.012	.060	.025	.007	.038	.039	.052	.004	.000		.000	.005	.001	.005	.030	.001	.007	.001	.029
D14	.007	.005	.005	.000	.002	.005	.007	.001	.000	.001	.000		.000	.002	.000	.008	.000	.011	.000	.004
E3	.000	.025	.047	.120	.004	.000	.001	.000	.001	.016	.005	.000		.000	.000	.000	.000	.024	.000	.000
E4	.000	.002	.020	.266	.002	.019	.020	.005	.009	.014	.001	.002	.000		.000	.002	.001	.004	.000	.002
E7	.001	.002	.001	.083	.004	.001	.008	.000	.000	.036	.005	.000	.000	.000		.000	.000	.123	.000	.001
E9	.006	.035	.003	.003	.015	.009	.018	.001	.001	.015	.030	.008	.000	.002	.000		.000	.320	.161	.003
E10	.002	.000	.001	.000	.002	.000	.010	.000	.000	.002	.001	.000	.000	.001	.000	.000		.275	.001	.000
F3	.019	.465	.020	.073	.033	.053	.040	.004	.191	.005	.007	.011	.024	.004	.123	.320	.275		.006	.057
F6	.000	.003	.300	.235	.000	.007	.025	.003	.010	.019	.001	.000	.000	.000	.000	.161	.001	.006		.000
F10	.003	.000	.003	.020	.000	.009	.011	.000	.000	.001	.029	.004	.000	.002	.001	.003	.000	.057	.000	

a. Determinant = 1.193E-05

Table 4.32: Rotated Component Matrix for Integrated Pilot & Main Study Factors

Rotated Component Matrix^a

	Component		
	1	2	3
C6	.737		
C3	.737		
C9	.727		
C7	.710		
C5	.622		
C2	.601	.439	
D6	.591	.558	
B9		.789	
E10		.723	
F10		.626	
D8		.540	
E9		.524	
F6			.747
E4			.734
E3			.726
E7		.479	.575
F3			.523
B6	.432		.510
D9			.462
D14		.426	.432

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 10 iterations

After analysis of the Rotated component matrix and Correlation Matrix, following three clusters of the extracted factors were formed.

Cluster 1: B6, C2, C3, C5, C6, C7, C9

Cluster 2: B9, D6, D8, E9, E10, F10

Cluster 3: D9, D14, E3, E4, E7, F3, F6

The description of three clusters is shown in Table 4.33.

Table 4.33: Clusters based on Final Analysis of the Factors of Pilot & Main Study Variables

CLUSTER-1: Values based Governance (B6, C2, C3, C5, C6, C7, C9)
<ul style="list-style-type: none"> • Focus on physical, financial and mental well-being of all stakeholders and society at large. • Values based governance • Focus on long-term issues even at the cost of short term gains • Practice of Values by all members of the organisation • Practicing Values to enhance the commitment of employees • Transparency in dealings and timely compliance of commitments made to employees, suppliers & partners • Every decision, which may adversely affect the interests of any stakeholder, should be based on Values. • Proactively taking care of needs and expectations of all stakeholders • Building a culture of giving due credit to the individuals and teams of stakeholders
CLUSTER-2: Universal Well-being (B9, D6, D8, E9, E10, F10)
<ul style="list-style-type: none"> • Society focus in the BEMs needs to be enhanced to ensure sustainable growth. • Continuous flow of material, information and money with-in the organisation • Measuring multiple bottom-lines viz. Physical, Financial, Mental, Spiritual and Societal bottom-lines • Integrating business goals with laws of Nature • Global Vision for sustainable growth and success of the organisation • Sacrificing the short term gains for the sake of larger interest of global society • Building a common vision with all stakeholders • Focus on universal brotherhood • Focus on equitable distribution of prosperity
CLUSTER-3: Sustainable Success (D9, D14, E3, E4, E7, F3, F6)
<ul style="list-style-type: none"> • Leaders should focus to enhance training and education • Leaders should focus to enhance practicing organisational values • Leaders should focus to enhance practice of fundamental principles of excellence (i.e. Core Values of existing BEMs/NQAs) • Leaders should focus to enhance application of root cause analysis, promote learning to attain wisdom • Joint Improvement Projects with the customers, suppliers, educational institutions, social organisations to reduce the global cost of products & services • Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society • Sharing a common vision with partners & customers • Distribution of wealth to enable new areas of business sprout up • Efforts to generate positive currents amongst global society for multi-faros growth • Joining hands with customers, suppliers, institutions and society etc. to ensure the steady flow of information, knowledge, money and material for global society • Focus to build a continuous improvement working environment • Focus on acquisition of knowledge • Focus to create a learning environment • Organisation should subordinate itself to the common welfare of society • Organisation should act for its growth without harming others

4.2.3.2 Testing Universal Applicability of the Factors in Cluster

For evolution of the UBEM, it is of utmost importance to test the universal applicability of the factors identified and grouped in the three clusters. Thus T-Test (two sample T-Test) and ANOVA (For more than two samples) were used to measure any significant difference in response of the segmented groups of respondents (at significant value $p < 0.05$) for the analysis. T-Test was used to reconfirm the applicability of the final results of factors grouped in clusters on the following two segments of the respondents:

- Profession - Business Managers vs. Others
- Country - India vs. Other Countries

ANOVA was used to reconfirm the applicability of the final results of factors grouped in clusters on the following two segments of the respondents:

- Age - ≤ 40 Years; 41-55 Years and > 55 Years
- Experience - ≤ 20 Years; 21-30 Years and > 30 Years

Since the factors identified in Clusters belonged to both pilot study as well as main study variables, these tests were performed on the respondents of pilot study. The demographic description of above groups is already given in the Chapter 3.

4.2.3.2.1 T-Test between Regression Factor and Profession

The Levene's test for equality of variances and T-test for equality of means was applied on the segmented groups of professions 'Business Managers vs. Others' at 95% confidence level (significant value $p < 0.05$) on three clusters as shown in Table 4.34. In Levene's test, significant values are found as 0.864, 0.104, 0.636, which are greater than 0.05. This indicates "Equal variances assumed". Similarly, significant values of T-test are 0.822,

0.599 and 0.103, which are also greater than 0.05. Thus, it is observed that there is no significant difference between Business Managers vs. others in different factor scores.

Table 4.34: Levene's test and t-test on three Clusters for 'Managers vs. Others'

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
REGR factor score 1 for analysis 1	Equal variances assumed	.030	.864	.226	59	.822	6.109E-02	.2697464	-.4786725	.6008499
	Equal variances not assumed			.230	45.748	.819	6.109E-02	.2655817	-.4735792	.5957565
REGR factor score 2 for analysis 1	Equal variances assumed	2.725	.104	-.528	59	.599	-.1427288	.2702576	-.6835131	.3980555
	Equal variances not assumed			-.541	46.857	.591	-.1427288	.2639002	-.6736704	.3882128
REGR factor score 3 for analysis 1	Equal variances assumed	.227	.636	-1.658	59	.103	-.4392972	.2649132	-.9693873	9.08E-02
	Equal variances not assumed			-1.580	37.820	.122	-.4392972	.2780184	-1.00220	.1236097

4.2.3.2.2 T-Test between Regression Factor and Country

The Levene's test for equality of variances and T-test for equality of means was applied on the segmented groups of country 'India vs. Other Countries' at 95% confidence level (significant value $p < 0.05$) on three clusters as shown in Table 4.35.

Table 4.35: Levene's test and t-test on three Clusters for 'India vs. Other Countries'

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
REGR factor score 1 for analysis 1	Equal variances assumed	.071	.790	1.995	59	.051	.6110331	.3062810	-1.8E-03	1.2239000
	Equal variances not assumed			1.969	18.698	.064	.6110331	.3103300	-3.9E-02	1.2612713
REGR factor score 2 for analysis 1	Equal variances assumed	.216	.644	.522	59	.604	.1653273	.3169233	-.4688347	.7994894
	Equal variances not assumed			.472	16.906	.643	.1653273	.3499314	-.5732770	.9039316
REGR factor score 3 for analysis 1	Equal variances assumed	2.348	.131	.341	59	.734	.1083851	.3174815	-.5268939	.7436640
	Equal variances not assumed			.256	14.382	.801	.1083851	.4229750	-.7965506	1.0133207

In Levene's test, significant values are 0.790, 0.644, 0.131, which are greater than 0.05. Thus, it indicates "Equal variances assumed". Similarly, significant values of T-test are 0.051, 0.604 and 0.734, which are also greater

than 0.05. Thus, it is observed that there is no significant difference between India vs. other countries in different factor scores.

4.2.3.2.3 Oneway ANOVA between Regression Factor and Age

Oneway ANOVA analysis was applied on the segmented age groups ≤ 40 years; 41 to 55 years; > 55 years at 95% confidence level on three clusters and the results are shown in Table 4.36. In ANOVA analysis, significant values for age groups are 0.587, 0.270 and 0.118, which are greater than 0.05. Thus, it indicates that there is no significant difference between age groups and different factor scores.

Table 4.36: Anova analysis between various age groups (≤ 40 year; 41 to 55 year; > 55 year)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
REGR factor score 1 for analysis	Between Groups	1.099	2	.549	.537	.587
	Within Groups	59.338	58	1.023		
	Total	60.436	60			
REGR factor score 2 for analysis	Between Groups	2.690	2	1.345	1.340	.270
	Within Groups	58.209	58	1.004		
	Total	60.899	60			
REGR factor score 3 for analysis	Between Groups	4.323	2	2.162	2.214	.118
	Within Groups	56.631	58	.976		
	Total	60.954	60			

4.2.3.2.4 Oneway ANOVA between Regression Factor & Experience

Table 4.37: Anova analysis between Experience profiles (≤ 20 year; 21 to 30 year; > 30 year)

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
REGR factor score 1 for analysis	Between Groups	2.088	2	1.044	1.038	.361
	Within Groups	58.348	58	1.006		
	Total	60.436	60			
REGR factor score 2 for analysis	Between Groups	.801	2	.401	.387	.681
	Within Groups	60.098	58	1.036		
	Total	60.899	60			
REGR factor score 3 for analysis	Between Groups	5.373	2	2.686	2.803	.069
	Within Groups	55.581	58	.958		
	Total	60.954	60			

Oneway ANOVA analysis was applied on the segmented 'experience profiles < = 20 year; 21 to 30 year; and > 31 years' at 95% confidence level on three clusters and the results are shown in Table 4.37. In ANOVA analysis, significant values for the experience profiles are 0.361, 0.681 and 0.069 which are greater than 0.05. This indicates that there is no significant difference between the experience profiles and different factor scores.

To conclude, the above segmented data analysis reveals that the results of various segments of professions, countries, age groups and experience profiles are similar and the three clusters identified are universally applicable.

4.2.4 Integrated Qualitative Data (Pilot & Main) Analysis and Interpretation

In addition to the quantitative data, qualitative data is very important to understand the perspective in which respondents have expressed their views. It becomes even more important, when most of the respondents have agreed with most of the points asked in the questionnaire, as reflected in present study. In the forthcoming part, qualitative data analysis of the various sections of the questionnaire has been presented.

4.2.4.1 Part A: Identification of Best Practices of Organisations

In Part A of the questionnaire, in addition to quantitative data on best practices, the respondents were also asked to identify the two best practices of their respective organisations. In quantitative data analysis of best practices (Refer Table 4.12), though "Quality System - ISO 9001" emerged as the most popular practice, there was no consensus on other

practices, depicting that different organisations found different practices more useful depending on their culture and TQM maturity. Organisation-wise, best practices identified by respondents along with status of their TQ maturity is summarised in Table 4.38 below:

Table 4.38: Best Practices of Various Organisations

S.N.	Organisation	TQ Score	BEM used	Best Practices
1	ABB	601-700	ABB Model	CIT of executive, Quality Circles
2	ALSTOM, Delhi	NA	NA	Transparent Information, Team Empowerment
3	Apple Computers, Australia	NA	NA	Diverse Team, Freedom of expression
4	Bechtel India	NA	NA	Zero Accident Policy, Quality & Schedule
5	BEL, Bangalore	401-500	CII-EXIM	Pursuing excellence, R&D
6	BEL, Ghaziabad	401-500	CII-EXIM	Participative Mgmt, Quality Circles
7	BEL, Machlipatnam	401-500	CII-EXIM	Open Office GM, TQ Assess, R&D, Cultural Change, IR Issues, ISO 9000, QMS&EMS, IT System
8	BEML	NA	NA	Leadership
9	Bharat Engineering Works	NA	NA	Quality, Supply Schedule
10	Bharti Airtel	NA	CII-EXIM	Speed of decision making, Holistic Focus on all Stakeholders
11	BHEL, New Delhi	NA	CII-EXIM	MBE, QTM, BSC, CSF
12	BHEL, Bhopal	501-600	CII-EXIM	CEO in TQM, ANUNAAD
13	BHEL, Haridwar	601-700	CII-EXIM	Quality Through Measurement, Top Management Summit, CSFs, OEE, People Care, B2B portal, Freedom to take initiative, Customer Focus, honesty, EVA, Improvement Projects Scheme
14	BHEL, Hyderabad	401-500	CII-EXIM	Advance Manufacturing Action, Swiping Card Attendance
15	BHEL, Trichy	501-600	CII-EXIM	IT Infrastructure, Empowerment, Training in BEM, TQ Assess
16	BHEL, PS, Noida	401-500	CII-EXIM	Annual Budgeting, BSC
17	BSF	NA	NA	Orientation Training, Employee Engagement
18	BVQI, Delhi	NA	ISO 9000	ISO 9000, Problem Solving
19	CANTOR INC, California	NA	CMM-5	CMM-5, PMM
20	CH2MHILL, USA	NA	NA	Six Sigma, Regulatory
21	CII Institute of Quality	NA	CII-EXIM	Networking, Liaison, Promoting Excellence, Business SBUs, Stakeholder Feedback, Employee Involvement, Structured reviews

22	Coromandel Fertilisers	NA	CII-EXIM	Values & Beliefs, Employee Engagement, On-line Performance Mgmt & Counseling System, Delivery
23	Crompton Greeves	NA	NA	Top Mgmt Review, Six Sigma, Prod. & Market Reach
24	Durga Associates	NA	NA	Quality, Honesty, Productivity
25	ELECTRONICA, Pune	NA	NA	SAP, JIT, KANBAN, CRM
26	Electronics & Computer Software Export Promotion Council	NA	NA	Public Relations
27	EPD, BHEL, Bangalore	501-600	RGNQA	Systems & Procedures, Delegation of Responsibility
28	Fab. Tech, Hardwar	NA	NA	Inter personal relations
29	Faraind Tahghigh Co.	NA	EFQM	Training, Employee Empowerment
30	FICCI	NA	NA	Customer Satisfaction
31	Gaur & Negi Ltd. Mgmt Consultant	NA	NA	Customer Focus, Team Work
32	GAVS Information Services Pvt Ltd	Level 4	CMM-4	Customer Base, Hygiene & Aesthetics
33	Godrej, Mumbai	301-400	CII-EXIM	Single Piece Flow, CFTs on Focus areas
34	Greentech Inc., Australia	NA	NA	Work Environment (Selected First company to work for in America) by Forbes, Innovation in life science is the key and encouraged
35	Halliburton Degital & Consulting Solutions, USA	NA	Others	Research Fellow, Involve Customer
36	Hindustan Lever Ltd.	NA	TPM	TPM, Internal Standards on Quality, Safety and Environment
37	HP India Software Org.		Baldrige, CMM	HP People Practice, Empowerment
38	HP, Bangalore	601-700	CII-EXIM	Customer Success
39	ICICI Bank	NA	NA	Treasury Operations, Rural Banking Process
40	IIT Roorkee	NA	NA	Nurturing best talent, R&D
41	IIT, Delhi	NA	Others	Research Invest , KM Sharing
42	Independent Consultant	NA	EFQM	Quality Systems, System Based Improvement
43	Indian Oil Corporation	NA	NA	Rigorous monitoring of Objectives & targets, Freedom to act
44	Indian Rubber Products	NA	NA	Engineering, Quality
45	IP Rings Ltd., Channai	NA	NA	5-S, TPM
46	Indian Police Services	NA	NA	Training, Physical Fitness

47	ITEAMIC, Bangalore	401-500	CMM-3	QA Initiative
48	Jai Ganesh Engg. Industry, Haridwar	NA	NA	Team work
49	KANSAI Univ., UK	401-500	EFQM	EFQM, External Evaluation, ISO 9000, Student's Evaluation
50	Kirloskar Brothers	401-500	CII-EXIM	Sun Rise meeting, Recognition of Suppliers and dealers annually, Quality corner system, Vikas Charitable Trust, LRP
51	Kirloskar Oil Engine, Pune	401-500	CII-EXIM	TQC, Excellence Review
52	Kirloskar Pneumatic, Pune	301-400	RKQP	BPR, Training, People Involvement
53	Lean Institute, Turkey	NA	EFQM	Lean - BSC
54	LEANPLUS, USA	NA	NA	Hiring older retired professional, Building trust
55	Lone Star Industries		CMM-5	Ethics, Professional Team Approach
56	Mashinotroitelny Zavod, Russia	501-600	EFQM	ISO 9000, ISO 14000
57	MPK M/C Tools	NA	NA	Honesty in dealings
58	Noble Enterprises	NA	Others	Customer response, Application Support
59	NTPC	501-600	CII-EXIM	Strong Monitoring, Do or die for company, Business Plan & Reviews, Best O&M and HR practices, Project Mgmt., Power Plant Operations
60	NTPC, HYD.	401-500	CII-EXIM	CII-BEM, Benchmarking
61	NTPC, Rihand	NA	CII-EXIM	Suggestion, Benchmarking
62	ONGC, Surat	NA	NA	Expansion, Flow
63	Oriental Engineering Works	NA	NA	People involvement, Empowerment
64	PHD Chamber of Commerce of Industry	NA	NA	Members Satisfaction
65	QS Consult, Belgium	NA	EFQM	TPM, Six Sigma
66	Reliance Industries	401-500	EFQM	Cost Leadership, World Class Quality, Scale Capability,
67	Reliance Infocomm	NA	NA	Flat Structure, Customer Orientation
68	RKQP, PUNE	301-400	RKQP	BEM, 5-S
69	SRF	Winner	Deming	Deming, Breakthrough (Policy)
70	TA Mgmt, Manipal	NA	Others	Teach Innovate, Curriculum restructuring
71	TATA Steel, Jamshedpur	601-700	TBME/ CII-EXIM	TBEM, TPM
72	Tata Steel, Pune	701-800	MBNQA	Baldrige, BSC

73	Tata Tea Limited	NA	MBNQA	Brand Management Processes, Corporate Social Responsibility
74	TCIL, Jamshedpur	501-600	MBNQA	TBEM, BSC, ISO9000
75	TCS	601-700	MBNQA	CSR, Operational excellence in Software Project Mgmt
76	TCS, Noida	601-700	TBEM, CMM-5	Customer Focus, Diversification
77	TCS, Pune	601-700	TBME	Values, IQMS, Training
78	Technocrates International	NA	Others	Quality, Delivery Commitment
79	TI Cycles of India	401-500	EFQM	TQM, Business Planning Process & Review
80	Tinplate Co. of India	501-600	EFQM/MBNQA	Leadership system, Strategic Planning, TBEM, TPM
81	TSTT, Trinidad	301-400	MBNQA	TQM, Leadership
82	UL India Pvt. Ltd.,	NA	NA	Project Mgmt.
83	Unitech M/C Tools, Saharanpur	NA	NA	Employees welfare
84	UPCL, Dehradun	NA	NA	R & M, Employees Relation
85	Vankos & Company	NA	NA	Quality Products, Competitive Prices
86	Vishakhapatnam Steel Plant	301-400	CII-EXIM	MOU-IC-IS, Financial Plan
87	VSNL, Delhi	401-500	MBNQA	TL9000, TBEM
88	VSNL, Mumbai	301-400	MBNQA	Web site for registration of improvements, Reward & Recognition
89	Wartsila India Ltd	401-500	EFQM	Customer On-line, Supp. Flow
90	Wellsfargo Bank, Australia	NA	NA	Web Smart information based marketing that offers right product to right customer at the right time at every point of customer contact, Diversification
91	WHO	NA	NA	Computer Data Mgmt, Admn. Behaviour
92	Zlb Behring, Australia	NA	NA	Global Team Work, Flexible Work Opportunity
93	Consultant, Sweden	NA	EFQM	Joint Projects with Customers, Research Six Sigma
Note: NA – Not Applicable; Data compiled from Survey Respondents				

The best practices of various organisations summarised above, have been further analysed to identify the common best practices amongst all organisations. Customer focus, Process focus, Quality Focus/ISO 9001, TQ Assessment, Strategic planning, HR focus, Training, Team empowerment, Human Values, Top Management

Leadership and Employee Involvement emerged as most popular practices amongst various organisations as shown in Table 4.39.

Table 4.39: Common Best Practices of various Organisations

S.N.	Common Best Practice	93 Organisations listed in Table 4.38	
		Nos.	Names of Organisations
1.	Customer Focus	18	Bharti Airtel, BHEL, CII, Coromandel Fertilisers, Crompton Greeves, Electronica, FICCI, Gaur & Negi Ltd. Consultant, Consultant from Sweden, GAVS Information Services, Halliburton Degital & Consulting Solutions USA, Hewlett Packard, Noble Enterprises, Reliance Infocomm, Tata Consultancy, Wartsila India Ltd., Wellsfargo Bank, Australia, Technocrates International
2.	Process Focus, Flow, QTM (Quality Through Measurement), Six Sigma	17	Bechtel India, Bharat Engineering Works, BHEL, Electronica, Crompton Greeves, CH2MHILL (USA), Consultant (Sweden), Godrej, Indian Rubber Products, Noble Enterprises, NTPC, ONGC, QS Consultants (Belgium), TATA Consultancy, Vishakhapatnam Steel Plant, Wartsila India Ltd., ZIB Behring (Australia)
3.	Quality Focus / ISO 9000	16	BEL, BVQI, KANSAI University, UK, BHEL Mashinotroitelny Zovad, Russia, TCIL, Bharat Engineering Works, Durga Associates, Faraind Tahghigh Co., Indian Rubber Products, Technocrates International, Bechtel India, Hindustan Lever Ltd., Reliance Industries, Kirloskar Brothers, Vankos & Company
4.	TQ Assessment/ BEMs e.g. Deming Prize, EFQM, MBNQA, CII-EXIM, TATA Business Excellence Model, HEART	15	TATA Steel, TCIL, Tin Plate Co. of India, VSNL, BEL, BHEL, Kirloskar Oil Engine, Tata Consultancy, CII Institute of Quality, TI Cycles of India, TSTT, Trinidad, NTPC, ITEAMIC, KANSAI University, UK, SRF
5.	Strategic Planning, Critical Success Factors, Balanced Score Card	14	BHEL, Godrej, Kirloskar Pneumatic, Lean Institute, ONGC, Reliance Industries, SRF, TATA Steel, TCIL, Turkey, Tata Consultancy, UPCL, Vishakhapatnam Steel Plant, Wellsfargo Bank
6.	HR Focus, Training, CMM-5	14	BEL, BHEL, BSF, CANTOR Inc. (California), Electronics & Computer Software Export Promotion Council, Faraind Tahghigh Co., Indian Police Services, Kirloskar Pneumatic, NTPC, PHD Chamber of Commerce of Industry, Reliance Infocomm., Tata Consultancy, Unitech M/C Tools, UPCL
7.	Team Empowerment	13	ALSTOM, BHEL, HP India Software Org., Oriental Engineering Works, Faraind Tahghigh Co., Jai Ganesh Engineering Industry, Gaur & Negi Ltd. Consultant, Lone Star Industries, Zib Behring, Australia, ABB, Bharti Airtel, BVQI, Fab. Tech.

8.	Top Management Leadership	11	BHEL, Crompton Greeves, CII Institute of Quality, NTPC, TI Cycles of India, Indian Oil Corporation, Kirloskar Brothers, Tin Plate Co. of India. BEML, Tin Plate Co. of India, TSTT, Trinidad
9.	Human Values e.g. Honesty, Transparency, Fairness, Counselling etc.	10	ALSTOM, Apple Computers, BHEL, Durga Associates, Coromandel Fertilisers, Indian Oil Corporation, LEANPLUS, USA, Lone Star Industries, MPK M/C Tools, TATA Consultancy
10.	Employee Involvement, Quality Circles	10	ABB, BEL, BHEL, BSF, CII, Coromandel Fertilisers, Kirloskar Pneumatic, NTPC, Oriental Engineering Works, VSNL
11.	5-S, Zero Accidents, Hygiene, KANBAN	9	Bechtel India, Electronica, GAVS, Greentech Inc. (Australia), Hindustan Lever Ltd., IP Rings Ltd., Chennai, Information Services Pvt. Ltd., Indian Police Services, Kirloskar
12.	TPM, OEE	6	Hindustan Lever Ltd., IP Rings Ltd. Chennai, QS Consultants, Belgium, TATA Steel, Tin Plate Co. of India, BHEL
13.	R & D	6	BEL, Indian Institute of Technology, Roorkee, Halliburton Digital & Consulting Solution, USA, IIT Delhi, KANSAI University, UK, TA Mgmt. Manipal
14.	Corporate Social Responsibility	5	Kirloskar Brothers, TATA Steel, TATA Tea Limited, TATA Consultancy, VSNL
15.	Financial Growth, EVA, Cost Leadership	5	BHEL, ICICI Bank, Reliance Industries, TATA Steel, Vankos & Company
16.	IT Focus	5	BEL, BHEL, Electronica, IIT, Delhi, WHO
17.	Benchmarking	4	NTPC, BHEL, TATA Steel, INFOSYS
18.	Project Management	2	NTPC, UL India Pvt. Ltd.
20.	Lean	1	Lean Institute, Turkey
21.	Sun Rise Meeting	1	Kirloskar Brothers
22.	Recognition of Suppliers	1	Kirloskar Brothers

4.2.4.2 PART B - Applicability of Ancient Wisdom (Vedic Philosophy) for Business Excellence

Part B of questionnaire was focused to study whether any aspect of ancient wisdom (Vedic philosophy) has anything in common or applicable to Business Excellence and leads to business growth. Detailed comments of the respondents have been consolidated under three major headings namely 1) Integrate ancient wisdom with modern management; 2) Use ancient wisdom for business excellence cautiously; and 3) Give more focus on sharing with stakeholders & society. The consolidated comments are presented in Appendix

III. Most of the respondents strengthened their affirmative responses in support of applicability of ancient wisdom for business excellence through their comments. The impact of high mean score tending from 'agree' to 'strongly agree' was clearly visible in their comments. While most of the respondents agreed with the applicability of ancient wisdom for attaining business excellence, some of them cautioned against its blind application. They desired application of ancient wisdom through scientific research and its integration with current business practices. Most of the respondents agreed that there is a need to give more emphasis on practicing 'Ethics' in business.

4.2.4.3 PART C - Values, Work Culture & Long Term Philosophy

Part C of the questionnaire was focused to measure the impact of practicing values as a part of organisational culture and taking decision based on a Long term philosophy. The detailed comments of respondents have been consolidated under five major headings namely 1) Focus on Values driven leadership; 2) Practicing Values leads to long term success; 3) Practicing Values builds trust and facilitates decision making; 4) Build consensus on organisational Values; and 5) Difficulties in practicing Values. The comments are presented in Appendix III. Like Part B, the impact of high mean score was also visible in the comments of respondents for Part C as well. Most of them strongly advocated practising Values. They felt that key to implementation of values in an organisation is 'values driven leadership'. Most of them commented that practicing values enhances trust of all stakeholders, builds a positive work culture, ensures long term success and leads to faster decision making. A few respondents were cautious and wanted adoption of consensus Values in the organisation. A few

respondents described the problems in practicing Values in current business environment.

4.2.4.4 PART D – Measurement of Multiple Bottom-Lines to enhance Business Growth

Part D of the questionnaire was focused on studying the impact of measurement of multiple bottom-lines (financial, physical, mental, spiritual and societal bottom-lines) on business growth. Detailed comments of the respondents have been consolidated under five major headings namely 1) Business should measure multiple bottom-lines for survival; 2) Simplify measurement process for multiple bottom-lines; 3) Multiple bottom-lines balances needs of stakeholders 4) Financial bottom-line is the key to growth; and 5) Practice Values to balance multiple bottom-lines. The comments are presented in Appendix III. Most of the respondents strongly advocated measurement of multiple bottom-lines based on several benefits this practice may yield for the business. Some respondents felt that measurement process needs to be simplified and well defined. Some respondents highlighted that multiple bottom-lines will balance the needs of stakeholders and help in business growth, while a few felt that only financial bottom-line is the key to success. A few respondents described that practicing Values is necessary for balancing multiple bottom-lines.

4.2.4.5 PART E - Fulfilling Desires of Stakeholders and Global Society

Part E of the questionnaire was focused on studying the impact of fulfilling desires of stakeholders and global society in enhancing business

growth. The detailed comments of respondents have been consolidated under three major headings namely 1) Fulfilling desires of stakeholders & global society is a must for survival; 2) Fulfilling desires of stakeholders & global society enhances growth; and 3) Primarily business is for prosperity of shareholders. Their comments are presented in Appendix III.

Most of the respondents were in favour of fulfilling the desires of stakeholders and global society. While some of them strongly felt that it is a must for the existence and survival of an organisation, others highlighted that it will lead to business growth. However, a few respondents observed that business of business is to take care of the needs and expectations of shareholders alone.

4.2.4.6 PART F - Sustainable Growth through Continuous Improvement and Learning

Part F of the questionnaire focused on studying the impact of continuous improvement and learning on sustainable growth rate for an organisation. The detailed comments of respondents have been consolidated under three major headings namely 1) Continuous improvement & learning leads to sustainable growth; 2) Core of continuous improvement lies in building a learning organisation; and 3) Building a learning organisation – the 'Why' and 'How'. The comments are presented in Appendix III.

Most of the respondents agreed that continuous improvement and learning leads to sustainable growth. Some of them observed that core of continuous improvement lies in building a learning organisation. Some

other respondents explained the synthesis of 'why' and 'how' to become a learning organisation.

4.2.4.7 PART G - Vedic Model of Governance

Part G of the questionnaire presented 'Vedic Model of Governance' (Refer Section 4.1.2.3 and Fig. 4.3) in brief and was focused to capture the ideas of respondents on its applicability in the current business environment. The model emphasizes that three independent bodies namely - Administrative Council, Wisdom Council and Ethics Council should facilitate the Chief Executive to govern the organisation. The three councils administer control over one another so that decisions are taken collectively without any bias. While about 85% respondents felt that the Vedic model of Governance is applicable in current business environment, 10% respondents preferred to be neutral and 5% disagreed with its applicability. Some of the respondents felt that Vedic model is already in use in different forms, while some others emphasized that it is an ideal model and needs to be adapted for its use in business.

Respondents also highlighted the need for integration of organisation's Vision with the Vedic model. The observations of respondents have been consolidated under four major headings namely 1) Yes, Vedic Model of Governance is applicable for business; 2) Vedic Model of Governance needs adaptation for business; 3) Link the vision, mission and Values of organisation with Vedic model; and 4) Vedic Model of Governance is irrelevant. The comments are presented in Appendix III.

4.2.4.8 Part H: Suggestion for Universal Business Excellence Model

This part of the questionnaire was focused on seeking any further ideas that the respondents may like to give for formulation of Universal Business Excellence Model (UBEM). Some of the respondents came out with their useful ideas as detailed in Appendix III.

The quantitative data summarised above was found apt and has been utilised along with quantitative data analysis and secondary data analysis to test research hypotheses and evolve the Universal Business Excellence Model in the forthcoming part.

4.3 Testing the Research Hypothesis using Primary and Secondary Data Analysis

4.3.1 Hypothesis 1: Contemporary Business Excellence Models are similar to each other and focus on continual improvement to attain excellence

It has been positively tested through literature review in chapter 2 followed by the analysis of secondary data in chapter 4 - 'Results and Interpretation'. The study of objectives, core values, and criteria of various BEMs/NQAs revealed that most of them are common but using different languages. However, the criteria weightage for each criterion and their relative importance in most BEMs/NQAs varies due to the factors attributed to external environment or the socio cultural and economic development of region / country. Three criteria namely Customer, Employees and Business Results are universally accepted Core Criteria and account for about 50% weightage in most of BEMs/NQAs except Deming Prize. Four criteria, namely Leadership, Strategic Planning, Processes and Knowledge & Information Management may

be described as Internal Environment Criteria or the differentiators. Deming Prize gives maximum weightage to these factors. Two criteria on 'Society' and 'Suppliers/partners', which may be described as "Goodwill Criteria" for ensuring sustenance, account for less than 10% weightage in most of BEMs/NQAs. Their role needs to be further explored and reviewed to assess their impact on ensuring sustainable business growth. Thus, we may observe that contemporary BEMs/NQAs are mostly similar to one another.

4.3.2 Hypothesis 2: There exists a significant and direct relationship between business excellence and ancient wisdom (Vedic philosophy)

This hypothesis has been tested through review of literature as well as empirically by use of survey questionnaire. The Vedic model of Governance, Vedic economic Supply and Demand Matrix, Vedic guidelines on Tax management and organisational Yajna for universal harmony, immortality and bliss are a few examples of direct relationship between business excellence and ancient wisdom. In the primary data analysis, high mean (Range 3.32 to 4.53) and low SD (0.53 to 1.00) positively indicates applicability of Vedic philosophy to attain business excellence. Using Factor analysis, Reliability analysis, T-Test and ANOVA, three clusters namely 'Values Based Governance', 'Universal Well-being' and 'Sustainable Success' emerged as final outcomes. The positive testing of this hypothesis clearly indicates the need for evolution of 'Universal Business Excellence Model' through judicious integration of existing BEMs/NQAs with ancient wisdom (Vedic philosophy) to attain sustainable success.

4.3.3 Hypothesis 3: Values based governance leads to attainment of overall business growth

This hypothesis has been positively tested through the review of literature as well as empirically in Part C of the questionnaires using Factor analysis, Reliability analysis, T-Test and ANOVA. 'Values Based Governance' is one of three clusters that has emerged for inclusion in the UBEM. Vedic philosophy gives utmost importance to practice of 'Dharma' (Human Values). Most of survey respondents focused on the importance of human values and immense benefits from its practice to attain excellence. It is an important criterion that has been given little focus in existing BEMs/NQAs.

4.3.4 Hypothesis 4: Real business growth implies achieving satisfactory performance at multiple bottom-lines namely financial, physical, mental, spiritual and societal

Hypothesis 4 on measuring multiple bottom-lines has been positively tested through the review of literature as well as empirically in Part D of the survey questionnaire using factor analysis and reliability analysis. In qualitative data analysis, most respondents felt that multiple bottom-lines will balance the varied needs of all stakeholders and help in business growth. However, its measurement should be simplified. A few respondents felt that financial bottom-line is the key to success.

4.3.5 Hypothesis 5: Business excellence in real terms implies fulfilling the expectations of all stakeholders and not only the shareholders

Hypothesis 5 on fulfilling the expectations of all stakeholders has been positively tested through the review of literature as well as empirically in Part E

of the survey questionnaire using factor analysis, reliability analysis, T-test and ANOVA. 'Universal Well-being' is one of the three clusters that have emerged for inclusion in the UBEM. It is a link between the financial success and sustainable success.

4.3.6 Hypothesis 6: Continuous improvement and building learning environment leads to sustainable growth

Hypothesis 6 on building a learning organisation for sustainable growth has been positively tested through the review of literature as well as empirically in Part F of the questionnaires using Factor analysis, Reliability analysis, T-Test and Anova. 'Sustainable Success' was one of the three clusters that have emerged for inclusion in the UBEM. Sustainable success can be attained only through continuous improvement and learning and building a learning organisation. The 'wisdom council' in the 'Vedic model of Governance' also focuses on a learning organisation.

Thus, we may conclude that the six hypotheses in the present study have been tested positively through the use of secondary and primary data analysis. These results have been used, for fulfilling key objective of the research, i.e., to evolve a Universal Business Excellence Model by incorporating Vedic philosophy and given in the forthcoming part.

4.4 Evolution of Universal Business Excellence Model

The Universal Business Excellence Model (UBEM) has been evolved based on the in-depth analysis of primary and secondary data. For this, the common and unique features of the contemporary BEMs/NQAs identified in this study have been integrated with essence of Vedic philosophy. Besides, three clusters that emerged through statistical analysis of the questionnaire

responses (Table 4.33), the qualitative data analysis presented in section 4.2 were also used. In addition, inputs from two eminent Japanese Professors were found extremely useful to validate the UBEM evolved. These have been presented at the end of this section. The evolution of Universal Business Excellence Model consists of following five parts:

- ✓ Objective of UBEM
- ✓ Core Values of UBEM
- ✓ Framework and Criteria of UBEM
- ✓ Criteria-Weightages and details of each Criterion of UBEM
- ✓ Scoring Mechanism of UBEM

While some of the above features of the Universal Business Excellence Model, e.g., Objective, Framework and Criteria have been kept as fixed and applicable for all organisations globally, other features, e.g., Core Values and Criterion description and their respective weightage have been kept flexible, under the overall framework of the model. These aspects are dealt in detail in the forthcoming part.

4.4.1 Objective of the Universal Business Excellence Model

The objectives of sixteen major and unique BEMs/NQAs have been presented in Table 4.1. They focus to enhance global competitiveness of organisations of their respective countries through increasing stakeholders' satisfaction, sharing of best practices and enhancing effectiveness of quality initiatives. On the contrary, Vedic philosophy emphasises that the purpose of business is well-being of mankind. It emphasizes the importance of organisational Yajna for universal harmony, immortality and bliss (Refer Figure 4.2). Vedic philosophy emphasizes that practicing of Values as part of

organisation's work culture plays a key role in sustainability of an organisation. Together with practicing Values, integration of organisation's vision with universal well-being leads to the sustainable success. Keeping the above points in mind, the objective of the Universal Business Excellence Model has been framed as below:

“To serve as an instrument for achieving universal well-being and sustainable success of an organisation and its stakeholders, based on Values based work culture driven by the Vedic philosophy.”

4.4.2 Core Values of Universal Business Excellence Model

The core values of sixteen major and unique BEMs/NQAs have been listed and compared in Table 4.2 and 4.3. These values may be called as 'Business Values'. Bhagavad-Gita identifies 26 Values (Refer Table 2.16) to be practiced by mankind to acquire God like qualities. These values may be called 'Human Values'. While practicing Business Values has helped many organisations to achieve excellent business results, practice of Human Values leads to universal well-being and provides sustainable success. While Business Values are to be practiced by organisations, Human Values need to be role modelled by its leaders. Both the Business Values as well as Human Values are important to attain excellence and sustain it. Thus, together these have been made part of the Core Values for UBEM and presented in Table 4.40. This table provides a comprehensive list of both sets of Values.

As described earlier in literature review, Saraswat (2005) has identified fourteen human values from Bhagavad-Gita for practicing of organisations. These human values are Fearlessness, Purity of thoughts, Pursuit of knowledge, Charity, Self-control, Noble and Selfless work, Self-study,

Disciplined living, Compassion, Non-violence, Truthfulness, Tranquillity, Friendliness and Humility. Besides, several other academicians (Covey, 1989; Anderson, 1997; Becker, 1998; Putnam, 1993) too have endorsed importance of practicing human values and identified trust, respect, integrity, harmony, loyalty, justice and honesty as some of the human values or spiritual dimension to attain excellence

Table 4.40 Core Values of Universal Business Excellence Model

Business Values for Organisation	Human Values to be Role Modelled by Leaders
<ul style="list-style-type: none"> ▪ Leadership and Constancy of Purpose ▪ Customer Focus/Quality ▪ Continuous Learning, Innovation & Improvement ▪ Employee Involvement & Development ▪ Partnership Development ▪ Agility ▪ Focus on the future ▪ Social Responsibility ▪ Results Orientation ▪ Systems, Processes and Facts based Mgmt ▪ Cooperation/Team Work/Faster response ▪ Cease Mass Inspection / Understand Variation ▪ Eliminate Numerical Quota ▪ Eliminate Slogans ▪ Vigorous education, training and retraining ▪ Knowledge Mgmt. ▪ Learning from others ▪ Globalisation ▪ Fairness ▪ Drive out fear 	<ul style="list-style-type: none"> ▪ Fearlessness ▪ Purity of heart ▪ Steadfastness in knowledge ▪ Almsgiving (Deva) – Giving away in Charity ▪ Self-restraint (Dama) – control of senses ▪ Religious rites (Yajna) – Sacrifice for bliss ▪ Right study of scriptures (Svadhya) ▪ Self discipline (Tapas) ▪ Straightforwardness (Arjavam) - Uprightness ▪ Non injuriousness (Ahimsa) ▪ Truth (Satya) ▪ Absence of anger (Akrodha) ▪ Renunciation (Tyaga) ▪ Peace (Shanti) ▪ Absence of fault finding and calumny (Apaishunam) ▪ Compassion towards all beings (Daya) ▪ Non-covetousness (absence of greed) ▪ Gentleness (Mavdavam) ▪ Modesty (Hri) ▪ Absence of restlessness (Achapalam) ▪ Radiance of Character (Tejas) - Boldness ▪ Forgiveness (Kshama) ▪ Patience on fortitude (Dhriti) ▪ Cleanness by body and purity of mind (Shaucha) ▪ Non hatred (Adroha) ▪ Lack of conceit (Naatimaniti), Absence of pride

Though, some organisations may like to adopt all the Values listed in Table 4.40, it will be difficult to practice all human values in one go. It will be better if the organisations prioritise these Values and select some Business Values and some Human Values based on their business environment and extensively practice these Values. Practicing of the human values was supported by survey respondents too. Most of the survey respondents strongly

agreed with the statement 'Mere intention to practice Values in business without its actual practice is like the doctor's prescription without actual use of medicines by patient to cure disease' (Table 4.13, Part C3 – Mean Score 4.52, SD 0.62).

4.4.3 Framework & Criteria of Universal Business Excellence Model

The framework and criteria of the UBEM are evolved through integration of common and unique features of BEMs/NQAs and findings of primary and secondary data analysis. The comparative study of the criteria and their respective weightage in twenty major and unique BEMs/NQAs has been presented in Table 4.4, 4.5 and 4.6. Accordingly following criteria have been identified for incorporation in the UBEM:

- **Core Criteria – A must for Survival:**
 - Customer
 - People
 - Business Results
- **Internal Environment Criteria – The Differentiators**
 - Processes
 - Leadership
 - Strategic Planning
 - Knowledge and Information Mgmt.
- **Goodwill Criteria – Ensuring Sustenance**
 - Society
 - Suppliers/Partners

Besides, following three clusters emerged based on final analysis of the factors of pilot & main study variables (Refer Table 4.30) in the empirical study to fill the gaps between the Vedic philosophy and existing BEMs/NQAs:

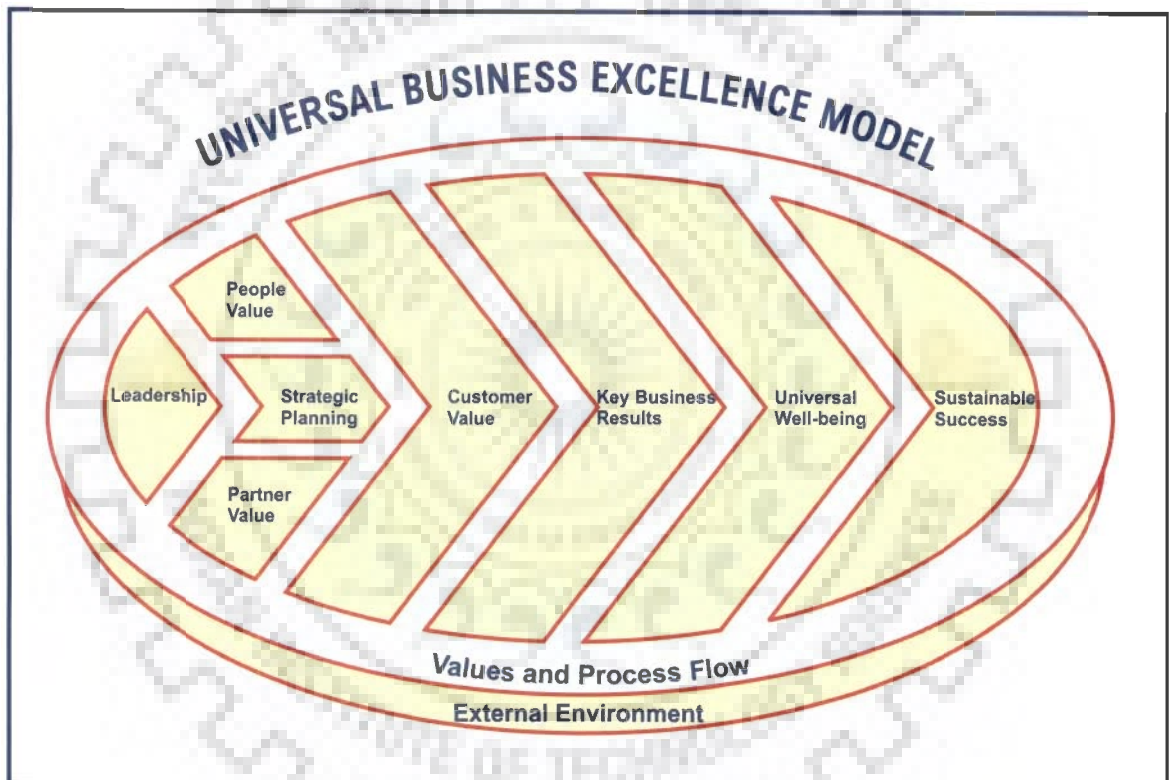
- **Values based Governance**
- **Universal Well-being**
- **Sustainable Success**

Universal Business Excellence Model (UBEM) Framework has been evolved on the integration of empirical analysis results vis-à-vis results of analysis of BEMs/NQAs and presented in Figure 4.12. UBEM consists of nine Criteria namely:

1. Leadership
2. Strategic Planning
3. People Value
4. Partner Value
5. Values & Process Flow
6. Customer Value
7. Key Business Results
8. Universal Well-being
9. Sustainable Success

Thus, UBEM includes three core criteria of BEMs/NQAs namely - 'Customer Value', 'People Value' and 'Key Business Results'. It also includes the four internal environment criteria as given above. 'Leadership' and 'Strategic Planning' emerged as independent criteria in the model. The other two criteria 'Processes' and 'Knowledge & Information Management' deals with the organisation's systems and internal culture and have been merged together with the cluster 'Values based Governance' through analysis of empirical study.

Figure 4.12: 'Universal Business Excellence Model' Framework



These three criteria ('Processes', 'Knowledge & Information Management', and 'Values based Governance') form the most important criterion of UBEM i.e. 'Values and Process Flow'. The questionnaire responses clearly indicate that business managers strongly favour practicing of Human Values. 'Values & Process Flow' focus to measure the multiple bottom-lines to attain sustainable growth. This criterion works as a common link between all other criteria (Refer Figure 4.12) and is the backbone of UBEM as well as any system to attain excellence, e.g., ISO 9000 Quality system, ISO 14000 Environment system, SA 8000 Social audit.

Two Goodwill Criteria namely 'Society' and 'Suppliers/Partners' have been given little importance in existing BEMs/NQAs (Criteria weightage - about 10%). Contrary to this, present study has identified 'Universal Well-being' and 'Sustainable Success' as the two important criteria. Furthermore, in UBEM, criterion for suppliers/partners is 'Partner Value'. The scope of criterion 'Society' has been further widened as 'Universal Well-being'. The criterion 'Sustainable Success' has been added as a new criterion being the ultimate purpose of any business organisation.

Thus, all criteria of the existing BEMs/NQAs have been made part of the UBEM. In addition, an attempt has been made to fill the gap between BEMs/NQAs vis-à-vis application of Vedic philosophy through introduction of new criteria in UBEM based on the analysis of survey data. Thus, UBEM criteria reflect the universal nature of the model and integrate it with the Laws of Nature. While existing BEMs/NQAs reflect the ultimate goal of business as 'Key Business Results' (Refer Framework of BEMs/NQAs presented in Chapter 2), UBEM moves a step forward and identifies 'Sustainable Success' as the ultimate goal of business.

The arrow shape of UBEM Framework from 'Leadership' to 'Sustainable Success' reflects that each criterion has its cause (Enabler) as well as effect (Result) relationship. For example the role model behaviour of organisation's leaders, directly impacts on its 'Strategic Planning', 'Employee Value' and 'Partner Value'. Together these four criteria become the enabler for enhancing 'Customer Value', which is the cause for the 'Key Business Results'. Traditionally, BEMs/NQAs stop at this point. However, UBEM considers criterion 'Key Business Results' as enabler for fulfilment of requirements of criterion 'Universal Well-being'. In other words, quantum of profits earned plays a major role in deciding the quantum of money spent for business growth and to fulfil the needs and expectations of all stakeholders including well-being of global society. Universal Business Excellence Model stresses that profit should be seen as a means to achieve '*Universal Well-being*'. Universal Well-being does not mean that an organisation should spend a major part of its profits for well-being of others. But certainly it means that the organisation should spend a little part of its profits (say 1%) for well-being of society and also unite itself with universal laws. Its products, processes and services should not cause any harm to ecological balance and any living being. An organisation should not exploit its suppliers, employees or customers. It should not only meet the regulatory framework in which it operates, but should also strive to understand and respond to the expectations of its all stakeholders in society. Vedic philosophy promises that such practices by organisations will not only ensure their sustainability, but also lead to gradual reduction in the tax rates globally to mere 6% (Refer Table 4.8). The focus on '*Universal Well-being*' enables the organisation to achieve the Sustainable Success and happiness for its stakeholders.

The use of criterion 'Values & Process Flow' as the link between all other criteria advocates Values driven decision making as part of organisation's systems and work culture. Being part of organisation's system, it is auditable through various system compliance audits. Practice of Values as work culture enhances organisational effectiveness.

The integration of the organisation's Vision with 'Universal Well-being' enables the organisation to connect itself with energies of all stakeholders and unite UBEM with the essence of Vedic philosophy. Though the respondents were apprehensive to sacrifice the organisational profits for the benefit of society, they clearly came out in favour of values driven methods to earn the profits. The outer-most layer of 'External Environment' makes the model flexible & integrates with culture and business environment of the country/ region where it is to be used. It keeps the flexibility in determining weightage for each criterion in a given environment. Based on above discussion, the premise of UBEM emerges as below:

“Values driven ‘Leadership’ focuses on ‘Values (business values & human values) and Process Flow’ (material flow, cash flow, information flow, knowledge flow, and product & service flow) through ‘Strategic Planning’ to enhance ‘Customer Value’, ‘People Value’, ‘Partner Value’, and ‘Key Business Results’ to attain ‘Universal Well-being’ and ‘Sustainable Success’.”

4.4.4 Criteria Weightage and the details of each Criterion of UBEM

Allocation of the Criteria weightage in the 'Universal Business Excellence Model' was the most difficult task due to several reasons. While BEMs/NQAs have similar objectives, core Values and Criteria, there is a wide

variation in the Criteria weightages amongst various BEMs/NQAs (Refer Table 4.6). It was observed that even in the same country (e.g. Hungary) different criteria weightages have been given at the regional level and National level. Similarly, some of the organisations, particularly in India have adopted two or more BEMs having different criteria requirements and criteria weightages. For example, TATA group of companies have evolved 'TATA Business Excellence Model' (TBEM) based on MBNQA of USA for their internal assessment of excellence. These companies are competing at National level to win CII-EXIM Bank Award, which is based on EFQM model of Europe. After winning the CII-EXIM Bank Award in year 2002, now TATA Steel, Jamshedpur, India is pursuing yet another model – Deming Prize of Japan. As discussed earlier in Literature Review, these three major BEMs have different criteria weightages and criteria details. Another Indian example is BHEL, Haridwar. In this case, though the company had adopted CII-EXIM Bank Model at the company level, for various departments (e.g. Finance, HR, Marketing, Planning, and Manufacturing) the model has been tailored to suit their requirements and excellence levels and accordingly details and weightages of different criteria have been set in the 'HEART' (Haridwar Excellence Award Rolling Trophy). The criteria requirements are reviewed and modified every year. Further, after winning the CII-EXIM Bank Prize in year 2006, the company has decided to challenge the Deming Prize and accordingly 'HEART+' based on Deming Prize requirements has been introduced in the company. Thus, it may be concluded that the selection of criteria weightages and details are dynamic in nature and affected by external and internal environment of the organisation.

In view of the above discussion, the criteria weightages and criteria details in the UBEM have been kept flexible. Their flexible nature is also

reflected by the lower portion of the model (Refer Figure 4.12) indicating 'External Environment'. However, an attempt has been made to keep similar Criteria weightages in the UBEM, as in existing BEMs/NQAs and detailed in Table 4.41.

It was observed that the criteria for customers, employees and business results account for about 50% score and are outweighed against the criteria for society and partners that accounts for mere 10% score. Thus, the scores for customers, employees and business results have been reduced to 40%. The scores for suppliers/partners, society and sustainable success (a new criteria) have been increased from existing 10% to 20%. The criteria scores for remaining criteria have been kept similar at 40%.

Table 4.41: Criteria Weightage in Universal Business Excellence Model

Criteria Description	% Score in UBEM	% Score in existing BEMs (Table 4.6)	Inferences
Customer Value	14%	9 to 30%	The % Score for Customer, People and Business Results is about 50% in all BEMs/NQAs studied except Deming Prize (Refer Section 4.1.1.3). UBEM gives these 3 criteria 40% Score.
People Value	14%	9 to 20%	
Key Business Results	12%	12 to 46%	
Leadership	12%	9 to 33%	The % Score for Leadership, Strategic Planning, Processes and Knowledge & Information Mgmt is about 40% in all BEMs/NQAs studied except Deming Prize (Refer Section 4.1.1.3). UBEM also gives these criteria 40% Score. Two criteria Processes and Knowledge & Information Mgmt are merged in UBEM as Values & Process Flow.
Strategic Planning	10%	6 to 10%	
Values & Process Flow	18%	9 to 20% (Processes)	
		6 to 10% (Knowledge & Info. Mgmt.)	
Partner Value	6%	0 to 11%	The % Score for Society and Suppliers/ Partners is about 10% in BEMs/NQAs. In UBEM, while scope of criterion Society has been increased in the criterion Universal Well-being. Sustainable Success is a new criterion emerged from the study. UBEM gives 20% Score to these criteria.
Universal Well-being	8%	0 to 10%	
Sustainable Success	6%		

Like Curriculum for a course in different universities, which is similar in essence but different in contents, the criteria details in different BEMs/NQAs too, are similar in essence but different in words. In UBEM, criteria details of its nine criteria have also been kept similar to the common points of BEMs/NQAs, besides addition of the new features emerged from this research. The details of each criterion are given below:

LEADERSHIP

Vedic philosophy emphasizes that leader should role model Values and take care of welfare and growth of all employees keeping the ideal of Sun in front of him. Ancient book '*Manu Smriti*' explains how the king or chief executive of an organisation should act to attain sustainable success. Drawing an inspiration from Vedic philosophy and taking common points of BEMs/NQAs into focus, Leadership criterion of UBEM consists of following points:

- ❖ Leaders develop vision and mission of organisation focus on universal well-being;
- ❖ Leaders identify core values (business values & human values) for organisation and role model these values to set the direction and norms of behaviour;
- ❖ Leaders are personally involved in building system capabilities to achieve long term goals;
- ❖ Leaders reinforce culture of excellence by creating a sense of urgency and aligning the people to achieve vision and mission of the organisation;
- ❖ Leaders help, support, motivate and enable people to succeed;
- ❖ Leaders interact with customers, partners and representatives of society to develop and unify the vision and mission of organisation with long

term goals of stakeholders and facilitate its accomplishment through win-win partnerships;

- ❖ Leaders foster corporate social responsibility and universal well-being;
- ❖ Leaders set the agenda for change and facilitate its implementation.

STRATEGIC PLANNING

Wisdom of several centuries ago says that strategy and its implementation have to go hand in hand, for success. In the epic *Mahabharata*, it has been said, whenever Lord Krishna (symbolises strategy) and Arjuna (symbolises action) are together, there will be victory, prosperity, happiness and sound order. Thus, 'Strategic Planning' is an important criterion emphasized by both Vedic philosophy as well as all BEMs/NQAs. Strategic Planning criterion in UBEM focuses on following points:

- ❖ Understanding the current and future needs and expectations of all stakeholders (customers, employees, partners, investors, government and society);
- ❖ Understanding strengths and weakness of the organisation and its stakeholders;
- ❖ Understanding opportunities and threats in the competitive environment now & in future;
- ❖ Developing Organisation's Vision, Mission with focus on Universal Well-being
- ❖ Unifying the organisation's vision, mission and plans with current & future needs & expectations of all stakeholders with focus on minimising global cost of the products and services

- ❖ Aligning organisation's vision, mission and plans with core values (business values & human values) and their cascading at various levels to manage the 'Flow'.
- ❖ Framing the organisation's processes and core values (business values & human values) to manage the 'Flow' (material flow, cash flow, information flow, knowledge flow, and products & services flow);

PEOPLE VALUE

The full potential of an organisation's people is best released through shared values and a culture of trust and empowerment, which encourages the involvement of everyone. Deming (1982) has stressed on people development in point no. 6, 8, 12 and 13 in his 14 points (Refer Chapter 2). He emphasises that each employee must be oriented to organisation's philosophy of commitment to never-ending improvement through education, training and self-improvement. Management should drive out fear and create an environment of trust and innovation so that everyone may effectively contribute to the company. Vedic philosophy, endorses Deming's views. People Value criterion in UBEM focuses on following points:

- ❖ Measuring and acting upon the perception of the people, about the organisation and role modelling of organisation's core values by its leaders;
- ❖ Introducing people related internal measures to monitor, understand, predict and improve the performance of the organisation's people and release their full potential (e.g. motivation, involvement, satisfaction, services provided to people, welfare activities, safety, health, work environment, training, career development, practicing values,

recruitment, recognition, pay & perks, appraisal, communication and feedback, gaps in knowledge and skills etc.);

- ❖ Unifying the Organisation's Vision and plans and Human Resource policies with current & future needs and expectations of people;
- ❖ Identifying, developing and sustaining people's knowledge and competencies to release full potential of employees as an individual and team;
- ❖ Enhancing effectiveness of forums for people value enhancement.

PARTNER VALUE

An organisation works more effectively when it has mutually beneficial relationships, built on trust, sharing of knowledge and integration, with its Partners. Deming stresses to end the practice of awarding business on the basis of price tag alone and rather focuses to minimise total cost and move towards a single supplier for any one item and build a long-term relationship of loyalty and trust. The enhancement of organisational performance practices and capabilities is possible only through teamwork and sharing of best practice information amongst its partners. It requires thinking "out of the box" and a willingness to look for solutions not only within your own environment, but anywhere in the world through alignment of organisation's vision with its partners. In view of the above, Partner Value criteria in UBEM focuses on following points:

- ❖ Measuring and acting upon the perception of the partners about the organisation and role modelling of organisation's core values by the leaders;
- ❖ Introducing Partners related internal measures to monitor, understand, predict and improve the performance of the partners (e.g. selection,

sharing of resources, assessment, services provided to partners, consultation and knowledge sharing, recognition, communication, co-decision making, co-problem solving, co-creating);

- ❖ Unifying of the Organisation's Vision and plans with the vision of partners and their current & future needs and expectations;
- ❖ Enhancing effectiveness of forums for partner value enhancement;
- ❖ Keeping Partnership focus on minimising global cost of the products & services.

VALUES & PROCESS FLOW

Water flowing in a river remains pure, whereas many impurities get added to the standstill water of a pond. Similarly maintenance of 'Flow' (material flow, cash flow, information flow, knowledge flow, products & services flow) in an organisation minimizes wastes, whereas bottlenecks in flow increase wastes and hence adds to costs. Eight types of wastes are – Overproduction; Waiting; Unnecessary Transport; Over-processing; Excess Inventory; Unnecessary movement; Defects; and Unused employee creativity. Thus, to achieve organisational excellence, it is essential to maintain the 'Flow'. It needs practice Values to change in mindset for excellence, as hymn from Atharva Veda says, "I will become excellent" (*Aham Bhuyasam Uttamah*). The practicing of values (business values and human values) by members of an organisation builds a mindset for excellence in it and creates a positive image of the organisation amongst its stakeholders. Sustainability of an organisation is dependent on its positive image and commitment of organisation's people to practice values, regardless of the field of business!

Organisations perform more effectively when all interrelated activities are well understood and systematically managed. ISO 9000 system stresses on

process focus. In most BEMs/NQAs framework, processes occupy the centre stage as backbone for excellence. Quality gurus (Refer Literature review) too, stress for process improvements. The scriptures move even a step further and stress on continuous efforts or process improvements with detachment for its results. A hymn from Yajur-Veda (40-2) says, that one should continue to put in his best efforts till one hundred years (Whole Life time) with detachment from its results. The selfless actions lead to highest level of excellence or bliss (*Moksha*) and keep the doer away from the harms of action. Bhagavad-Gita mentions it as 'one has the right to actions but not to their outcomes'. Christianity sums it as "Thy will be done" and Islam, "God willing". Thus by giving attention to means or processes, the results take care of themselves. The above discussion makes Values and Process Flow, the most important criterion of UBEM. It consists of following points:

- ❖ Process focus on physical, financial, mental and spiritual well-being of all stakeholders & society
- ❖ Core values (business values & human values) based governance (focus on long-term issues even at the cost of short term gains)
- ❖ Practice of human values by all members of the organisation
- ❖ Monitor and ensure that every decision, which may adversely impact on interests of any stakeholder, should be based on Values.
- ❖ Proactively take care of needs and expectations of all stakeholders
- ❖ Build a culture of giving due credit to the individuals and teams of stakeholders
- ❖ Design Processes to maintain the 'Flow' (material flow, cash flow, information flow, knowledge flow, products & services flow) within the framework of core values (business values & human values)

- ❖ Material flow and cash flow include flow of material and money to supply chain i.e. Supplier – processing of material / components / other inputs / supplier bills etc. at various stages with-in the organisation – dispatch / storage of finished goods – customers – services to customers. Stoppage of flow at any stage is a waste and needs to be minimised.
- ❖ Information flow in the organisation networks, alliances, and supply chains. It includes on-line data (availability, security, integrity, validity) and IPR management
- ❖ Knowledge flow includes flow of stakeholders' ideas, suggestions, ground truth (data integrity), design, technology and tacit & explicit knowledge to expand creation and application of knowledge in all areas
- ❖ Products & services flow includes their flow to all existing and potential customers (design, procurement, sales & marketing, production, after sales service), reduction in adverse effects(safety, health and environmental) of products & services and conservation of resources
- ❖ Set process standards, indicators, interfaces and targets to maintain the 'Flow', so as to ensure the sufficient Pull (i.e. following process/activity set the performance standards for previous process/activity)
- ❖ Identify opportunities for incremental and breakthrough improvements in the 'Flow' to overcome the bottlenecks in maintenance of flow
- ❖ Involve stakeholders to develop, evaluate, implement and communicate the changes in 'Flow'

CUSTOMER VALUE

Customer is admired as most important stakeholder of the business and has been given maximum importance in most BEMs/NQAs. Vedic philosophy too admits the importance of customer. Giving utmost importance to customer

care, services and networking, a hymn from *Atharva Veda* says that if an organisation produces using one hundred hands, it should distribute its products using one thousand hands. Interestingly, dominating and prosperous industry sectors in the world, e.g., Finance, Telecomm, Automobile and IT are focusing on this aspect and trying to lure new customer segments by adding new dimensions in their services. In view of the above discussion, Customer Value has been given second highest score in UBEM just after 'Values and Process Flow' and same score as People Value. Customer Value consists of following points:

- ❖ Measuring and acting upon the perception of the customers (current & future) about the organisation, its products & services and role modelling of organisation's core values by the leaders (obtained, for example from customer surveys, focus groups, vendor ratings, complaints and compliments)
- ❖ Introducing customer related internal measures to monitor, understand, predict and improve the customer value (e.g. day to day contacts, complaint handling, getting feedback and enhancing involvement, services, knowledge sharing, recognition, communication, co-decision making, co-problem solving, co-creating)
- ❖ Unifying the Organisation's Vision and plans with the vision of customers and their current & future needs and expectations
- ❖ Enhancing effectiveness of forums for customer value enhancement

KEY BUSINESS RESULTS

Key Business Results are considered as the ultimate goal of the business by most BEMs/NQAs and has been given utmost importance by business leaders from a long time. In their quest to earn more and more and meet short

term goals, companies often ignore the interests of other stakeholders and exploit them. It adversely impacts on the long term interests of the company and its sustainability. Vedic philosophy, while accepting the importance of financial gains focuses on long term goals, even at the cost of short term benefits. The world leader in auto industry, Toyota Motors follows this aspect of Vedic philosophy. UBEM considers 'Key Business Results' as a means to attain 'Universal Well-being' and 'Sustainable Success'. The criterion details are given below:

- ❖ Measuring and acting upon the perception of the investors/ shareholders (current & future) about the organisation and role modelling of organisation's core values by the leaders (obtained, for example from investor surveys, focus groups, share price, annual general meeting (AGM), complaints and compliments)
- ❖ Measuring Key financial outcomes (e.g. dividend, gross margin, net profits, sales, meeting the budgets)
- ❖ Measuring Key non-financial outcomes (e.g. market share, time to market, volumes, success rates)
- ❖ Measuring Key operational indicators to monitor, understand, predict and improve organisation's likely key performance outcomes (e.g. processes, material flow, cash flow, information flow, knowledge flow, products & services flow)

UNIVERSAL WELL-BEING

Vedic philosophy emphasises that team spirit, collective food, water and learning, honesty, love and justice are some of the human values that lead towards moral enlightenment, better performance, wisdom and eternal happiness (Atharva Veda, 3-30, 19-9-2). The founder of Devine Life Society,

Swami Shivananda emphasises to Serve - Love - Give - Meditate - Purify - Realise (Goal of life is God-Realisation) to attain universal well-being. On the contrary, current BEMs/NQAs give this aspect a little importance. Some of the BEMs/NQAs, e.g., MBNQA, EFQM model focus on corporate social responsibility and conservation of global resources. In UBEM, the scope of Universal well-being is much wider and covers the following points:

- ❖ Unifying organisation's Vision with all stakeholders and enlarging its scope to be a global entity in order to sustain growth
- ❖ Sacrificing short term gains for sake of larger interest of global society
- ❖ Focusing on universal brotherhood & equitable distribution of prosperity
- ❖ Focusing on multiple parameters to ensure Physical wellbeing, Financial wellbeing, Mental-wellbeing, Spiritual wellbeing and Societal wellbeing of stakeholders. (Physical wellbeing consists of practicing laws of Nature to maintain ecological balance, health care for stakeholders; Financial wellbeing consists of timely fulfilment of financial commitments; Mental wellbeing means practicing of human values; Spiritual wellbeing means building a learning organisation and Societal wellbeing is wellbeing of local & global society)
- ❖ Measuring and acting upon the society's perception of the organisation (obtained, for example, from surveys, reports, public meetings, public representatives, governmental authorities)
- ❖ Introducing society related internal measures to monitor, understand, predict and improve the social value (e.g. performance as responsible citizen; activities to reduce and prevent the nuisance and harm to ecological balance throughout the life cycle of products and services; measures for social welfare through education, sports, medical,

philanthropy; and involvement with local community through recognition, communication, co-decision making, co-problem solving, co-creating)

- ❖ Integrating business goals with physical and moral laws of Nature
- ❖ Enhancing effectiveness of forums for social value enhancement

SUSTAINABLE SUCCESS

Sustainable success is a new criterion added in the UBEM. Sustainability is a key topic in the National / International conferences. Though some of the BEMs/NQAs use it as part of business results, the focus on sustainability is very limited, e.g. Policy & Strategy criterion of EFQM model spells out, “Balancing the short term and long term needs”. On the contrary Vedic philosophy focuses on long term needs even at the cost of short term needs. Based on the outcome of this research, UBEM identifies Sustainable Success as the ultimate goal of an organisation. Swami Vivekananda emphasises oneness or unification of various stakeholders to attain sustainable success. It will require development of a common Vision by global corporate leadership for meeting the expectations of the global Society and minimising the global cost of the products & services. It requires taking Joint Improvement Initiatives with customers, partners, educational institutions, non-government organisations (NGOs), government and the society at large. The key points of criterion ‘Sustainable Success’ in UBEM are as follows:

- ❖ Measuring the longevity of relations with all stakeholders (employees, customers, partners, investors, local community, government) based on mutual trust
- ❖ Introducing measures for the learning organisation in which leaders act as the coach and developer

- ❖ Measuring the effectiveness of practicing of organisation's values (business values & human values) by leaders and all employees as a basis for decision making
- ❖ Sharing global vision, common values, common knowledge bank & learning, and profits with the employees, partners, customers and society to reduce the global cost of products & services
- ❖ Measuring effectiveness of the efforts to generate positive currents amongst global society for multi-faros growth
- ❖ Measuring effectiveness of utilisation of the organisation's wealth effective utilisation of immense resources of the world and new areas of business sprout up to materialise global vision
- ❖ Measuring effectiveness of joining hands with customers, suppliers, institutions and society etc. to ensure the steady flow of information, knowledge, money and material for global society
- ❖ Focusing on building a working environment for continuous improvement
- ❖ Sacrificing short term gain for the universal well-being
- ❖ Focusing on the organisation's growth without harming any living being

The details of nine criteria of UBEM present only the guidelines for the business organisations to act upon in line with their business environment. Vedic philosophy identifies four stages to attain excellence, first – through understanding the literature e.g. BEMs/NQAs, second – through its practice e.g. self assessment using BEMs/NQAs, third – discussions with others i.e. external assessment of the organisation, and lastly fourth – through living by method, modification of existing knowledge takes place. Thus, UBEM details need to be understood, practiced, externally evaluated and internalised for

further learning and modification of the concepts as a part of continuous learning and improvement cycle.

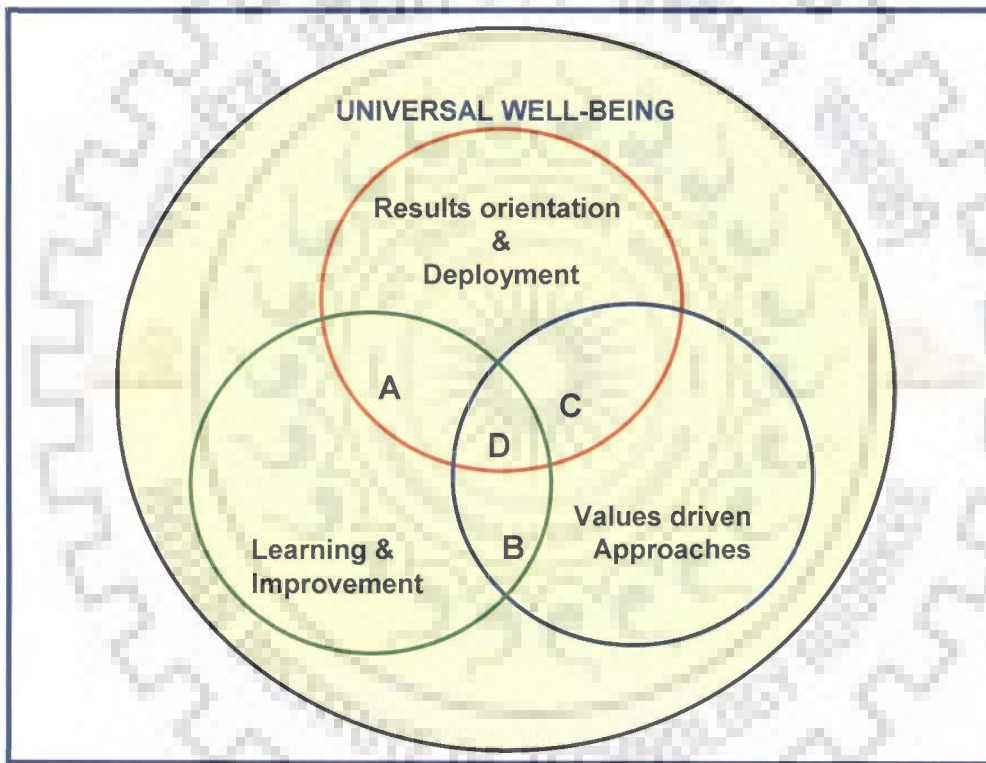
4.4.5 Scoring Mechanism of Universal Business Excellence Model

Section 4.1.2.3 on Vedic model of Governance, provides a comparative view on the scoring mechanism of the contemporary BEMs/NQAs and Vedic philosophy. In UBEM, an attempt has been made to integrate the both. Thus while adequacy of the approach (Values driven, builds a learning environment and achieves desired results) will be judged by Vedic Model of Governance (Fig. 4.3), the other factors of RADAR (Results, Approaches, Deployment, Assessment & Review) of EFQM model and ADLI (Approach, Deployment, Learning, Improvement) of MBNQA have been incorporated. Thus, scoring mechanism of Universal Business Excellence Model consists of URVADLI (Universal well-being focus, Results orientation, Values driven, Approach, Deployment, Learning & Improvement) as shown in Figure 4.13.

The three inner circles indicate three different perspectives for review of the actions taken namely Result orientation and deployment; Values driven approach and Learning & Improvement as an approach of UBEM, under the overall framework of the outer circle depicting Universal well-being. The intercepts of inner circles indicated as A, B, C and D depict the following four key areas for the leadership to focus:

A: Knowledge to Deployment Gap – It is the gap between what a company knows and what company is doing in practice. Thus, despite the availability of the requisite knowledge and expertise, the company lives in ignorance and faces recurring problems. It requires continuous focus on training and deployment to enhance performance.

Figure 4.13: Scoring Mechanism of Universal Business Excellence Model



B: Values to Knowledge Gap – It is the gap between what a company must know and what the company actually knows. It indicates the bottlenecks in ‘Flow’ and hampers the sustainable growth of the company. For example sometimes employees tend to cover up the problems due to ‘fear’. As a result, the problems get detected at much later stage leading to multi-fold losses as compared to, if the necessary corrections had been done at the time of its initial identification.

C: Values to Deployment Gap – It is gap between what a company must do and what company is actually doing in practice. It indicates lack of requisite thrust to improve the work culture or lack of role modelling of Values by leaders. For example while the ‘Shift time in a factory’ starts from 7:00 AM, people actually start working at 7:30 AM. Several reasons for such problems may be identified and acted upon through mutual communication with an open mind keeping practice of the organisational Values as supreme objective.

D: Values, Knowledge and Deployment Gaps – It represents the most critical area for the organisation’s leadership to understand, role-model, know and act upon. This is an area where the key core strengths as well as key weakness of the organisation lie. However, these key weaknesses or the bottlenecks are very complex in nature. These can only be overcome through role modelling of Values by leaders and building a learning culture as a pre-requisite to act upon, otherwise sometimes the situation takes an ugly turn due to clash in the areas of interests of the various stakeholders.

The outermost circle of universal well-being acts as a guiding principle and helps to overcome the problems in the areas of conflicting interests of stakeholders and leads to sustainable success for the organisation. In essence,

Universal well-being focus on practicing of laws of Natures, laws of the Nation, moral values, social values and local laws of the area.

4.4.6 Inputs of Academicians on UBEM

The views of two academicians namely, Dr. Kozo Kaura, who has developed an 'International Quality Award' (Kaura, 2005) and Dr. Masaki Imai, the founder of Kaizen concept was sought on the present research. Both of them reviewed the current research from different perspectives and sent their comments through e-mail.

Dr. Kozo Koura did a comparative study of the 'TQM Elements Deployment Model' evolved by him for development of an 'International Quality Award' through integration of major BEMs/NQAs and the 'questionnaire used in this research to evolve UBEM' using Principal Component Analysis and drawn the following conclusions:

1. Three common focus areas of the 'TQM Elements Deployment Model' and the questionnaire used for UBEM are 'Human Resources', 'Customer/Market', and 'Partner, Supplier and Social Responsibility'.
2. An important aspect of UBEM is 'harmonization with global society' through building of a global perspective for an enterprise to attain sustainable growth.
3. Some characteristic words used in questionnaire for UBEM and not being used in 'TQM Elements Deployment Model' and other BEMs/NQAs, indicate emergence of a new dimension of excellence. The characteristic words are:
 - ✓ Universal Well-being (Part G)
 - ✓ Ancient wisdom going beyond science (Part B1)
 - ✓ Geographical boundaries (Part B3)

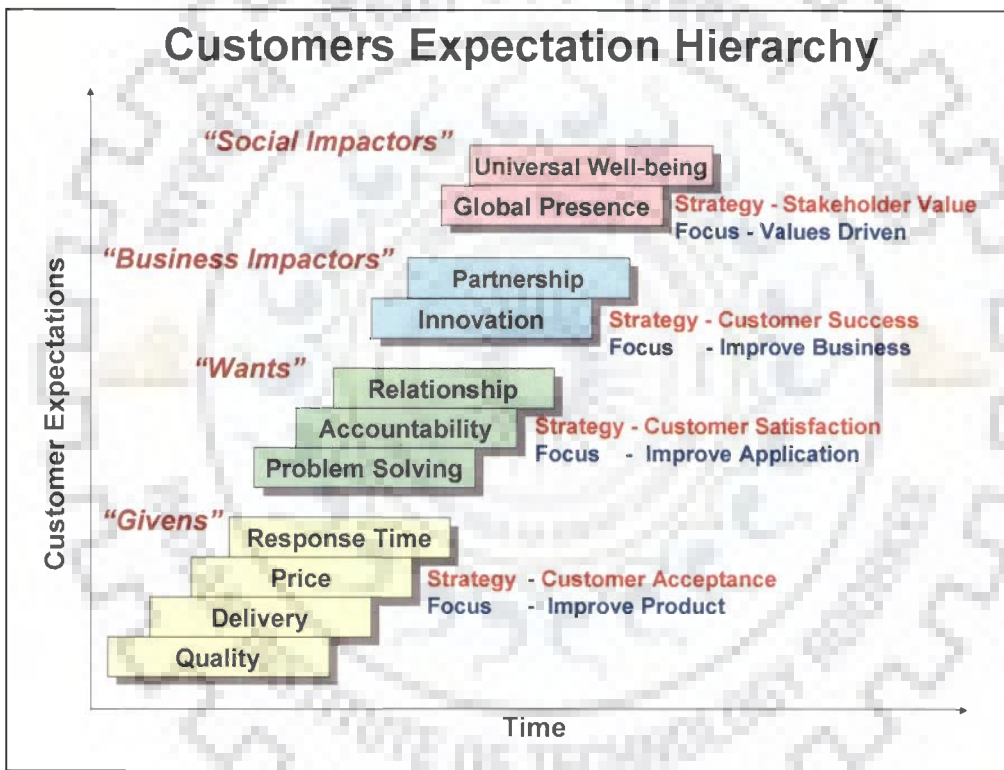
- ✓ Immense resources of the world (Part C12)
- ✓ Global cost of products & services (Part D14)
- ✓ Global Society (Part E3)
- ✓ Laws of Nature (Part E9)
- ✓ Global Vision (Part F2)

4. The following features of the 'TQM Elements Deployment Model' have not been covered in the questionnaire for UBEM:

- ✓ Quality Assurance of Products and Services, and its Results
- ✓ Global Management on Quality Assurance and Partners and Suppliers

The results of empirical study presented in section 4.2, also validate the findings of comparative research to a large extent. The features of 'TQM Elements Deployment Model', which have not been covered in the questionnaire for UBEM have emerged as part of common criteria of contemporary BEMs/NQAs and thus, got included in the UBEM. Besides, UBEM also fills some of the gaps emerged in current BEMs with respect to Vedic philosophy. The positive results for the entire six hypotheses had a major impact on the evolution of UBEM. These results indicate towards emergence of a paradigm shift in customers' expectation hierarchy towards Universal well-being. It is explained in Figure 4.14 showing dimensions of customer expectation hierarchy. In the beginning, customer demands quality, delivery, cost and services (response time) from a business establishment. As the competition increases, customer wants support in problem solving, accountability and long term relationship. The further increase in competition, leads to focus on innovation (for both incremental as well as breakthrough improvements) in supply chain (supplier-organisation-customer) through a partnership approach build on mutual trust and sharing.

Figure 4.14: Dimension of Customer Expectation Hierarchy



As the ladder of customer expectations further moves up, a new dimension “*Social Impactor*” unfurls. This dimension has key focus on ‘global presence’ and ‘universal well-being’. While impact of global presence is already being felt through the series of mergers and acquisitions taking place in the global market scenario, universal well-being is still at its preliminary stage. Now, when the earth’s biosphere is obviously suffering adverse ecological effects from a century of carbon dioxide, nitrous oxide, and methane emissions, the issues like global warming, environmental standard ISO 14000, social audits through SA 8000, United Nation’s initiative on Global Compact etc. are gaining importance. The financial impact of ecological issues is clearly visible from international trading of Carbon Credits (*Carbon Credits - From year 2005 European Union started a unique method to control Carbon dioxide (CO₂) emission. Industries are given carbon credits as allowance for emitting limited amount of carbon-gas in atmosphere. The one who limits CO₂ emission gets the credit cards accumulated while the other industries, which exceeds the limit has to buy the cards from the former.*). It is just the beginning of universal well-being. The scope of Universal well-being goes much beyond and covers physical, mental and spiritual well-being of all stakeholders.

Another Japanese Professor, who evolved the Kaizen concept, Dr. Masaki Imai, compared one of the papers from this research, “Sustainable Growth -The Vedic Way” (Talwar, 2005) vis-à-vis essence of Kaizen philosophy and made following remarks,

“As a practitioner of KAIZEN, I particularly was interested to note the similarity between the VEDIC way and the KAIZEN WAY. You mentioned that value-based business provides longevity and sustainable growth. I almost felt that the words “value based business” could be replaced by the words KAIZEN.

You also quoted Jack Welch's words, three most important things in business, as customer satisfaction, employee satisfaction and cash flow. These also embody the spirit of Kaizen.

As you may know, Kaizen is the spirit behind the Toyota production system or lean production system. The basic concept of this system is to make and shorten the flow of production. In Toyota's system, there are three flows, material flow, information flow and cash flow. While traditional companies start their production plans based on forecast, Toyota started its production plans from firm customer orders. As a result, while traditional companies produce on the basis of push flow, Toyota developed pull flow.

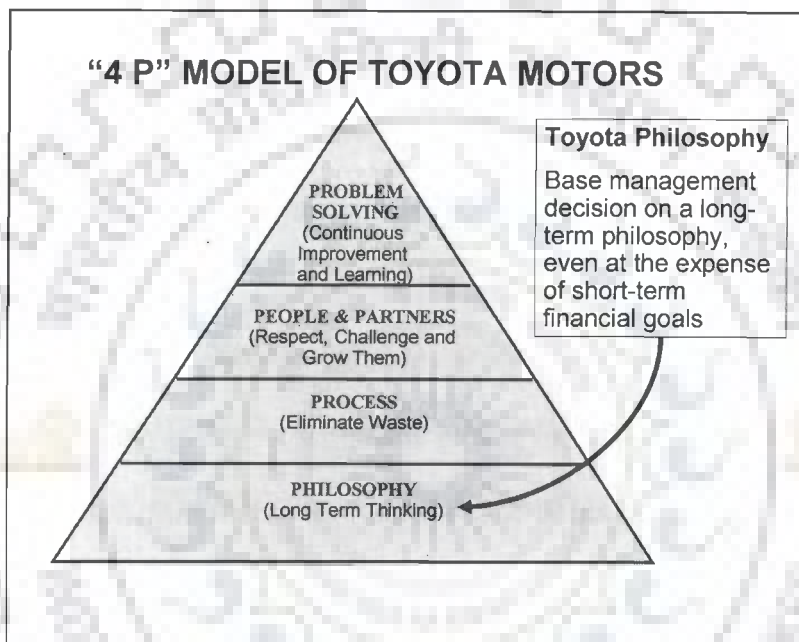
The second flow is information flow. In Toyota's case, based on firm sales orders from customers, they will produce only as many products as they have received orders. They are always making efforts to shorten the flow by minimizing inventories and stagnation. As a result, it produces automobiles faster and employs minimum resources.

When we are dealing with the flow of materials and information, we are automatically dealing with logistics, total supply chain management and material handling. Another key feature of Kaizen is that it must be carried out continually. To sustain such a status, it requires top management commitment and spiritual support. So, by and large, I am in complete support of your thesis."

The comments of Dr. Imai, verifies the high importance to the criterion "Values and Process Flow" in UBEM. While Values based governance emerged as one of the significant input from the primary as well as secondary data analysis, often in business it is being selectively used to serve short term objectives. It also works as key differentiator between the world auto leader, Toyota Motors and other organisations. Explaining the philosophy of Toyota

Motors, Liker (2004) notes that in Toyota Motors, management decisions are based on long term philosophy even at the expense of short term gains (Figure 4.15). 'Values' builds long term focus as the organisation culture. Similarly material flow, information flow and cash flow are the key to success of Toyota production system. It minimises the wastes in the processes and enhance organisation's performance.

Figure 4.15: "4 P" Model of Toyota Motors



Source: Liker (2004)

The above comments of the eminent experts, worked as the significant inputs to validate the UBEM. In the forthcoming part best practices of some of the excellent organisations have been used to validate UBEM.

4.5 Validation of the Universal Business Excellence Model

The four precepts of Japanese wisdom, which together leads to successful business, are: (1) co-operation; (2) patience; (3) self-discipline; and (4) obligation. Jongi Noguchi of JUSE has been quoted as saying that TQM is based on 100 men making one step, rather than one making 100 steps. He

advises: “Do not rush; find your own way; persevere. Without persistence we will not succeed.”

Keeping the above observations in mind, only those aspects of Vedic philosophy that had a wide acceptability across various age groups, experience profiles, professions and countries, have been added to UBEM over and above BEMs/NQAs requirements. Since, BEMs/NQAs are already being used across the world by thousands of organisations; the common aspects of UBEM vis-à-vis BEMs/NQAs need no further validation. However, the additions made to BEMs/NQAs criteria and new criteria additions in UBEM certainly needs to be validated keeping the TQM philosophy ‘100 men taking one step, rather than one making 100 steps’ as the basis.

The significant additions in the UBEM over & above prevailing BEMs may be classified in the three points as below:

- a) Practicing core values (business values & human values) as basis of all decisions
- b) Focus on universal well-being
- c) Focus on sustainable success

Out of these three points, the practice of first two (a & b) leads to attainment of the third i.e. sustainable success. In the forthcoming part validation of these three points has been done vis-à-vis successful organisations. Also, an attempt has been made to look at the organisations, which are already practicing the above three points as part of their culture.

4.5.1 Practicing Core Values (Business Values & Human Values)

Practicing of business values is already incorporated in the various criteria of BEMs. On the contrary, human values are not in focus in BEMs.

Social scientists, researchers and academician advocate the practicing of human values. In fact, as an individual a large number of people working in industry agree and wish to practice human values. But, as soon as they wear the coat of a business manager, their human face goes away and business face comes into focus. Thus, they follow human values as long as it does not clash with their business goals. Interestingly, one of the survey respondents from USA brought this point very clearly in focus. While he disagreed or remained neutral on most of the questions asked in the survey, in comments he clearly mentioned “I strongly agree with all your points, but my organisation doesn’t follow these points”. He gave similar comments at the end of each section of the questionnaire. It also points out towards a dilemma in which business managers are working.

The blind struggle of the materialistic management in pursuit of excellence in profits does more harm than good. Business managers may earn millions, but only at the cost of their mental peace and sound sleep. They suffer from insomnia, gastric complaints, high blood pressure, heart ailments and mental disturbances. Thus, in soulless ‘materialistic management’ having no focus on human values, while wealth is gained, peace is lost. Fritjof Capra (1983) in his book ‘the turning point’ asserts, “This approach is fragmented rather than holistic, bend on manipulation and control rather than co-operation, self assertive rather than integrative and suitable for centralised management rather than regional application by individual and small groups. As a result it has become profoundly anti ecological, anti-social, unhealthy and inhuman.”

In the 22 common best practices of various organisations tabulated in Table 4.39, the most significant and popular best practices are:

- ❖ Customer focus

- ❖ Process focus, Quality Focus/ISO 9001, TQ Assessment
- ❖ Strategic planning
- ❖ HR focus, Training, Team empowerment, Employee Involvement
- ❖ Top Management Leadership and
- ❖ Human Values

All the above best practices except 'human values' are already part of the prevailing BEMs as one of the criteria. The similar focus has been given to the 'human values' in the UBEM. An increasing trend towards practicing human values or ethics is emerging across the world. For example 'Ethics Investment Companies' are becoming popular in UK and other European countries year after year.

Society must be able to seek out approaches for unmasking and correcting unethical activities before they destroy the organizations in which they are occurring. Chafuen (2004) highlights that the CSR experts are neglecting traditional teachings while focusing on politically correct notions of corporate behaviour. Most anti-social patterns of actions go unpunished and un-criticized. He focuses on the ancient teachings and teachings of Christian authors to-date, and argues that the most prevalent anti-social behaviour by corporations is 'to seek the favour using "legal" and "illegal" means e.g. accounting fraud, corruption, protectionism, abuse of legal loopholes, subcontracting with third-parties to do "dirty work" etc.

Cavill (2004) describes the havoc of unethical practices, which led destruction of Enron, or similar corporate downfalls. It may have been prevented if individuals close to the problems had been able to identify and deal with unethical actions before they consumed the company. Endorsing the role of human values or ethics in business, a leading Indian industrialist and the

Chairman of Aditya Birla Group, Kumar Mangalam Birla (2007), says, “Doing business with a strong sense of values is a win-win game for all. Customers, employees, suppliers and investors trust organisations that live by a clear set of values. Values ensure the sustainability and survival of an organisation. In this case addition of a single letter makes all the difference – Values and Value! So, superior values lead to superior value for stakeholders.”

Some of the important human values for business identified by several academicians (Dahlgard-Park, 2002; Covey, 1989; Anderson, 1997; Becker, 1998; Putnam, 1993) are respect, integrity, harmony, loyalty, justice and honesty. Some of the authors (Radhakrishnan, 2001; Saraswat, 2005) have identified human values for business from Bhagavad-Gita namely Fearlessness, Purity of thoughts, Pursuit of knowledge, Charity, Self-control, Noble and Selfless work, Self-study, Disciplined living, Compassion, Non-violence, Truthfulness, Tranquillity, Friendliness and Humility.

Expressing the importance of practicing human values, Chairman, BCG, Arun Maira (2007) narrates the success story of Telco (Now Tata Motors) in Malaysia, way back in 1970s. He explains an example of practicing values by a service manager of the company to help the poor customer midst of his weekend holiday party; not only enhanced customer value, but also enabled the company to establish itself in the foreign country amongst tough competition from global majors and later TELCO became the market leader in trucks in Malaysia based on its competitive edge – practicing values.

We may conclude that practicing of human values provides a human face to the organisation and help all stakeholders to identify themselves with the company.

4.5.2 Focus on Universal Well-being

While practicing of values provides an organisation sustainability and happiness, the focus on universal well-being provides the prosperity. Universal well-being has three prong focuses, first - do not harm the ecological balance and any living being; second – unification with all stakeholders to minimise the global cost of the products and services; and third – *Yajna Spirit'* (Selfless welfare of others).

The perspective of current Corporate Social Responsibility (CSR) practices is limited only to the first point that too is limited to mere compliance of legal requirements. Besides, some of the leading companies do spend a small part of their profits for welfare of society in the areas of their interest. Large companies, especially multinationals (MNCs) are though focusing on reducing global cost of their products, but not focusing on unification with all stakeholders. Thus, universal wellbeing is being selectively practiced by many companies to meet their limited business interests. However, with emerging focus on sustainability, interest of industry leaders is rising for universal wellbeing, though in different names. Let us examine some examples of prevailing best practices on universal wellbeing in the forthcoming part.

In a study of Indian CEOs on competencies for success from 40 best performing private and public sector companies, PSEB (2005) concludes that the four most important competencies are Socially responsible business, Energizing the team, Managing the environment and Inner strength.

The Ethics Investment companies in Europe invest in only those companies which are not disturbing the ecological balance and any living

being. The popularity of these companies is rising and their shares are getting sold at a premium.

ABB is a global leader in power and automobile technologies that enable utility and industry customers to improve performance while lowering environmental impact. ABB follows a 'triple bottom line' approach aimed at achieving a balance in the economic, environmental and social impact of the company's business and actively contributing to economic progress, environmental stewardship and sustainable development. Projects have been undertaken for supporting the primary education in and around the company's manufacturing locations.

In India, Public Sector Undertakings (PSUs) were established in late 1950s and 1960s with a focus to uplift and develop the backward areas of the country. It has given encouraging results and helped in the development of the country. Leading PSUs like BHEL, NTPC, ONGC, Indian Oil Corporation, HPCL, BEL, HAL etc. have undertaken several philanthropic projects in the areas of education, sports, rural development, health etc. in and around their establishments for the benefit of the society. As a result, these organisations enjoy good image, harmony, sustenance and wide public acceptability.

In India, private sector too has taken several initiatives for universal well-being. Tata Group and Birla Group are the two major private sector players who have taken several initiatives for well-being of society. Birla group has established leading education and research institutions and temples in the country.

Tata Group founded by Jamsetji Tata in 1860s, believes in pioneering concept of trusteeship in management. Nearly two-thirds of the equity of Tata Sons, Tata Group's promoter company, is held by philanthropic trusts, which

have created a host of national institutions in science and technology, medical research, social studies and the performing arts. Benefits of the profits of many of the companies in the group are channeled back to the people through the major philanthropic trusts. With 96 operating companies and 234000 employees, Tata Group is well known for its adherence to business ethics. The five core values of Tata family of companies are: integrity, understanding, excellence, unity and responsibility. By practicing values and following the concept of universal wellbeing, Tata Group has pioneered several firsts in Indian industry: India's first private sector steel mill, first private sector power utility, first luxury hotel chain and first international airline, amongst others. J.R.D. Tata, who has been instrumental in conducting the first social audit in India and perhaps in the world, remarks, "While profit motive no doubt provides main spark for any economic activity, any enterprise which is not motivated by consideration of urgent services to the community becomes outmoded soon and cannot fulfill its real role in modern society".

By combining ethical values with business acumen, globalization with national interests and core businesses with emerging ones, the Tata Group aims to be the largest and most respected global brand from India whilst fulfilling its long-standing commitment to improving the quality of life of its stakeholders.

Besides philanthropy, the major objective of universal wellbeing is to minimise the global cost of the products and services. Another major industry group, Reliance founded by Dhirubhai Ambani has taken major initiative in this direction. While, Reliance Group does not believe in philanthropy, but it has done immense in bringing the telecomm revolution in India and brought the mobile phone in the reach of common man, which was earlier considered to be

the status symbol for the rich. Similarly, Unilever, Nestle, Toyota Motors, Wal-Mart and other MNCs are also taking several initiatives to minimise the cost of their products and services globally.

A leading Indian pharma industrialist and Managing Director of Ranbaxy Laboratories Ltd., Malvinder Mohan Singh (2007) says, "it is largely accepted that globalisation is a process that integrates economic, cultural, political and social systems across geographical boundaries. Of these, the impact of economic value creation is decidedly the most visible. Today, large Indian drug majors are offering fierce competition to global pharma giants on their respective home turfs in developed markets like US and Europe. At the same time governments around the world are concerned at the spectre of rising healthcare costs, which are non-sustainable by even the richest nations. Some of the inimitable advantages with India are unique knowledge base, world-class R&D capability, low cost of innovation and production."

In such circumstances, the vision of Yoga Guru, Swami Ramdev, i.e., to teach Yoga to the mankind to make them physically fit and overcome all their ailments is certainly an example of universal wellbeing. With integration of his vision with universal well-being, Swami Ramdev has gained the popularity and acceptability amongst hundreds of millions of people across the world within a short span of only a few years.

Another example of universal well-being is that of Aravind Eye Hospitals in South India. The Aravind Model focuses on compassion, high quality health care at low cost. Doctors at Aravind Hospital perform 400 surgeries per doctor per month - 5 times higher productivity as compared to other hospitals. Despite higher efficiency, the infection rate at this hospital is 4 per 10000, which is still better than world standards i.e. in UK infection rate is 6 per 10000. Universal

wellbeing is reflected from the commitment of doctors for giving sight, which brings a different push (Shah & Murty, 2004).

The central principle of Aravind model is that the productivity is fundamentally related to demand. Volumes bring down the cost and ensure the viability of the enterprise. Volume in turn is ensured by the combination of low cost, high quality and efficient procedures. It is thus the universal wellbeing focus that makes a difference and brings a success story for others to follow.

As sighted above, various Indian companies as well as MNCs are found to be practicing the concept of universal wellbeing at different levels of maturity. The remarkable feature here is that no CEO can afford to reject the concept of practicing values and well-being of the stakeholders. No organisation can sustain its profitability over a long period of time without caring for these concepts. But, we have yet to see a role model organisation, which is comprehensively focusing on all the three aspects of universal wellbeing namely – unified approach towards all stakeholders; maintenance of ecological balance and creation of better environment for all living being; and selfless welfare of other sections of society (other than stakeholders).

4.5.3 Focus on Sustainable Success

Sustainable success may be defined as “Productivity with peace and growth with harmony”. It is true not only for the business or industry but any profession, institution or field of life. Sustainable success comes through unification of the organisational goals with that of the society. A company, which is practicing Values as well as universal well-being, virtually attains the sustainable success as shown in Figure 4.16

Figure 4.16: Sustainable Success – Focus on Values and Universal Wellbeing

Practicing Values	High	Limited Success Mental and Spiritual Wellbeing	Sustainable Success Physical, Financial, Mental, Spiritual and Societal Wellbeing
	Low	Struggle for Survival	Unsustainable Growth Physical and Financial Wellbeing
		Low	High
		Universal Wellbeing – Global Focus	

A hymn from Bhagavad-Gita (VI-36) says, “Excellence is hard to be attained by one who is uncontrolled; but the self controlled, striving by right means, can obtain it.” For an organization, ‘Self Controlled’ is ‘Practicing Values’. Right means is ‘Universal Wellbeing’ having a global focus. The union of these two leads to Excellence or ‘Sustainable Success’. The word “sustainable” is a buzzword today. Suggesting the ways to attain sustainability, world renowned proponent of corporate strategy, C.K. Prahalad in his best seller, “Bottom of the Pyramid” says, “If we stop thinking of the poor as victims or as burden and start recognizing them as resilient and creative entrepreneurs and value conscious consumers, a whole new world of opportunities will open up.”

A similar question in the survey (E5, Mean Score 3.85, SD 0.92, Table 4.21), “Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise” though did not found as much support as other points, but found a strong supporter for this idea. R. Raghuraman, Head of the Haridwar Plant of Hindustan Unilever

observed that, “it is what we are practicing as a key strategy in our company to succeed.

An organization works more effectively when it has mutually beneficial relationships, built on trust, sharing of knowledge and integration, with its customers, suppliers, employees, partners and society at large. The founder chairman of Tata Sons, J.R.D. Tata points out, “high standards of behaviour and of discharge of social obligations should be expected of or demanded from, not only business and industry but from all economic groups in the country whose actions have an impact on the public weal”.

Further, United Nations has taken an initiative to focus on voluntary corporate citizenship launched as the ‘Global Compact’ on 26 July, 2000 and inviting business leaders to join it. Today thousands of companies from all regions of the world, International labour and civil society organizations are engaged in Global Compact (UN, 2003). The Global Compact is a voluntary corporate citizenship initiative. It offers facilitation and engagement through several mechanisms: Policy Dialogues, Learning, Local Networks and Partnership Projects. Global Compact is not a regulatory instrument but a network – It relies on public accountability, transparency and the enlightened self-interest of companies, labour and civil society to initiate and share substantive action in pursuing ten principles upon which the Global Compact is based. These principles include respect the protection of internationally proclaimed human rights; the recognition of the right to collective bargaining; abolition of child labour; promote greater environmental responsibility; diffusion of environmental friendly techniques; and to work against all forms of corruption, including extortion and bribery etc.

Vedic philosophy emphasizes to minimize the global cost of products & services through unification of the all stakeholders and building the long-term relationship based on loyalty and mutual trust with all stakeholders. A hymn from Atharva Veda says “Samana Sadeva” which means, “People with same divine thoughts grow together”.

Thus, we need to replace the clash for short term gains amongst stakeholders with a long term success for all stakeholders. Sustainable success is possible only through exchange of resources and experiences amongst peers from different companies in an open and friendly atmosphere. Some efforts have been initiated through International Benchmarking Clubs, Cluster approach of Confederation of Indian Industries (Nagpal, 2004) and formation of Global Excellence Models Council (GEM, 2007). There are a few successful examples too, that illustrate the unification and success stories. For example merger and acquisition of the companies for enhancing the global presence has become the order of the day. An MNC or a large company needs to follow certain values, which are sustainable in the different regions of the world. These may only be human values as accepted by several authors as well as in the Core Values part of UBEM (Table 4.40).

Another example is the continuation of long term technological collaboration between Siemens, Germany and BHEL, India. The two power equipment manufacturers are partners as well as competitors. To ensure sustainable success, individual stakeholder needs to sacrifice his short term gains for the sake of larger interests of the group. The individual sacrifice by stakeholders may also be seen in the joint families in India as well as amongst 'Group companies' for the success of whole Group. Here, the basis of sacrifice is not the financial gains but the mutual love.

In the years to come, issues such as corporate accountability, corporate ethics, global presence, global society, global cost, effective utilization of immense resources of world for universal wellbeing, unification of vision with stakeholders shall become increasingly important centre of attention. To accomplish these requirements, corporate world need to develop new measures of performance on multiple bottom lines, new standards of ethics and universal vision instead of concentrating only on the annual profits as they did in the past. They have to increasingly focus on multiple bottom lines – informational, financial, social, environmental and ethical – which are interconnected and interdependent. Hence, corporations should pay great attention to ethical issues while performing their role because, if ethics are missing, business and society as a whole would not flourish. The evolution of Universal Business Excellence Model is an attempt in this direction.

To conclude, in this chapter we have reviewed and analyzed the primary as well as secondary data collected for the study. The interpretation of the data analysis indicates that all the six hypotheses of the present research are true. The data synthesis led to the evolution of Universal Business Excellence Model and its validation, using opinion from the experts, examples from industry and essence of Vedic literature.



CHAPTER – 5

**CONCLUSIONS,
LIMITATIONS AND SCOPE
FOR FUTURE RESERCH**



PREVIEW

In this Chapter, the major findings and the contributions of the present study are summarised. The limitations of the study and suggestions for future research are also enumerated.

5.1 Introduction

Business leaders, across the world, are striving to evolve innovative strategies to survive in the new era of global competition. During twentieth century areas of focus and interest from managerial perspective have constantly changed from dominance of bureaucratic and scientific management towards a learning society for attaining excellence. The pursuit of economic growth does not necessarily lead automatically to social progress. In many cases it actually led to a deteriorating physical environment, an unsafe workplace, needless exposure to toxic substances, discrimination against certain groups in society, urban decay, and other social problems.

For example, during last few years, India has seen the phenomenal economic growth. However, it has led to the prosperity of only a few and that 50% of world's poor live in India, 50% of world's malnourished children live in India and 50% of the world's blind live in India (Mehta, 2006). The challenge here is to focus on inclusive growth to reduce the chances of social unrest due to unbalanced prosperity. Similarly, the recent financial scandals at large multinational corporations such as Enron and WorldCom have brought into focus the need for 'ethical' management (Saraswat, 2005). Corporate Social Responsibility (CSR) is now being widely used and debated by scholars, business leaders, investors, and by the society at large. European Union has declared 2005 as "the year of CSR". Leading organisations across the world are taking actions for Corporate Governance and focusing on issues related to sustainable growth in developed as well as developing world.

As mankind progressed, various management theories have evolved and practiced over the years to attain the excellence and sustainable growth.

Though these management theories were found most suitable in a given environment; the same theory could not give desired results in a different environment. It led to development of another management theory to overcome shortcomings of the previous ones. Dhalgaard et. al. (2005) caution that a management theory is always a simplification of the realities, in which companies are operating and a risk of bias always remains there in any model or list of attributes for TQM. Research question is whether this risk of bias can be eliminated by integration of Management Models with Vedic philosophy? The various Business Excellence Models (BEMs) have evolved, across the world, during late 1980s and early 1990s to eliminate the risk of bias. These models also address the CSR issues.

In this research a comprehensive study of the BEMs has been done to identify the gaps in BEMs vis-à-vis essence of Vedic philosophy. To fill these gaps an empirical study has been carried out and with integration of the BEMs and Vedic philosophy, the 'Universal Business Excellence Model' (UBEM) has been evolved.

The present research was undertaken with the following objectives:

1. To understand common and unique features and contradictions amongst contemporary BEMs
2. To understand the relationship between stakeholder satisfaction and business excellence
3. To understand the essence of Vedic philosophy and its relevance to attain business excellence
4. To synthesize criteria of BEMs, best practices of organisations and the essence of Vedic philosophy

5. To establish an empirical relationship between Business Excellence Criteria and Vedic philosophy
6. To evolve the Universal Business Excellence Model to attain sustainable success

UBEM gives additional thrust on practicing of values and unification of the organisation's Vision with universal well-being to attain sustainable success. With implementation of UBEM it is felt that any organisation may succeed in attaining the sustainable growth, which happens to be the key concern of every business organisation across the globe.

5.2 Summary of the Work Done

The literature on the concepts of excellence and emerging business scenario was reviewed. Excellence means perfection or quality of highest order. Lord Krishna says, "*Yoga is excellence in action (Karma)*". Excellence means *Self-ethics (Swa-Dharma)*. Every one in the organisation needs to perform his duty correctly & completely every time to attain excellence. While mutual quarrels and conflicts amongst stakeholders decline the excellence, mutual love or concern for the others enhances excellence.

The detailed literature review covered general concepts of quality & business excellence, framework and criteria for evaluation of the Business Excellence Models being used in various countries and their comparative study to identify common features, unique features and contradictions. Study revealed that there are at least 94 quality and business excellence awards in 77 countries. Three major BEMs - Deming Prize of Japan, MBNQA of USA and EFQM Model of Europe are considered mother of most BEMs. BEMs are dynamic, globally recognized and have facilitated thousands of organisations to

attain success. Besides, the best practices of the successful organisations, role of Values, ancient wisdom and cross-country cultural issues to attain excellence were studied.

This study also includes the essence of Indian scriptures and Vedic philosophy, the Vedic Vision for excellence, Vedic economic philosophy and Vedic Model for Governance. Vedic philosophy identifies four universal objectives to be sought in human life namely, Value system (*Dharma*), Money (*Artha*), Urges (*Kama*) and Salvation (*Moksha*). Contrary to the BEMs/NQAs which give key focus to customers, employees and shareholders; Vedic philosophy focuses on universal well-being, immortality and bliss. Vedic vision of excellence stresses on “*Vasudhaiv Kutumbakam*” (all living beings are part of our family) and focuses to attain sustainable success through universal well-being. Vedic economic philosophy stresses that amongst all purity, purity of the money is supreme. It also identifies governing principles to earn and use the money.

The essence of Vedic philosophy and its application unfolds several universally applicable dimensions to attain sustainable growth. While some of these are already part of existing BEMs/NQAs, a few important factors are not in much focus in business. Little efforts have been made so far to integrate the Vedic philosophy and BEMs/NQAs and fill these gaps to attain sustainable success.

A questionnaire was developed based on literature review, discussions with experts and brainstorming. The purpose of the survey was to empirically test applicability of Vedic concepts in current business scenario. The questionnaire addressed the research hypotheses and was divided in seven parts namely – a) Best practices of various organisations; b) Applicability of

ancient wisdom (Vedic philosophy) for business excellence; c) Values, work culture & long term philosophy; d) Measuring multiple bottom-lines to enhance business growth; e) Fulfilling desires of stakeholders and global society; f) Sustainable growth through continuous improvement & learning; and g) Vedic model of governance. The survey respondents were carefully chosen from the cluster of quality professionals preferably those who were directly involved in the TQ Assessment process or have long experience in quality.

The survey results were analyzed using Statistics (mean and standard deviation), Factor analysis, Reliability analysis, T-Test and Anova with help of SPSS software. Most of the survey respondents agreed with the applicability of the Vedic philosophy to attain business excellence. Survey analysis led to identification of the three clusters of parameters namely: Values based governance; Universal well-being and Sustainable success for inclusion in the contemporary BEMs/NQAs.

The common features of BEMs and three clusters identified in empirical study have been integrated to evolve the Universal Business Excellence Model (UBEM) consisting of nine criteria. Six criteria are already there in existing BEMs, while three criteria namely 'Values & Process Flow', 'Universal Well-being' and 'Sustainable Success' are partly covered in BEMs. Examples of best practices of some select successful organisations were used for vetting of the additional features of UBEM.

In the forthcoming part, significant contribution of the research and major finding are summarised followed by a set of recommendations. The thesis finally ends with the limitations of the study and suggestions for the future research.

5.3 Significant Contribution of the Research and Key

Findings

The significant contribution of the present thesis is the evolution of Universal Business Excellence Model. UBEM has been developed through synthesis of the existing BEMs, thought process of the experts and essence of Vedic philosophy. The key difference between UBEM and existing BEMs is that, while BEMs consider purpose of business is creation of wealth and enhance profitability, UBEM emphasizes that profit is only a mean to attain of universal well-being for sustainable success. The key focus of leadership has also been changed to 'values driven leadership' to enhance the longevity, sustainable growth, enhanced profitability and employees' pride in the organisation. The key to success lies in the criterion 'Values & Process Flow'. Thus practicing values should not become the impediment in decision making rather it should facilitate the removal of all obstacles in the continual flow of money, materials, knowledge, information and product & services to all stakeholders leading to fulfilment of their needs and expectations. The model identifies two sets of values namely business values and human values to be role modelled by the leaders (Refer Table 4.40).

While business values are already part of existing BEMs/NQAs, practice of human values has been advocated by several academicians and Vedic philosophy. As described earlier, Rai (2004) reviewed various studies on Christianity, Islam, Confucianism, Shintoism and Hinduism and concluded that religion and business have co-existed since time immemorial. Religion has been an important force in shaping of business related values and ethics. Present study synthesizes "business excellence" and "Vedic philosophy". It

helps in understanding that how business can obtain a direction from one of the oldest philosophies and its literature and move towards success that is sustainable.

Linkage of organisation's vision with universal well-being will facilitate the flow of adequate resources and knowledge towards deprived sections of society leading to evolution of a loyal segment of employees, customers and well-wishers for the organisation. It will also eliminate many troubles & social problems and lead to the ethical way of governance in organisation's culture, policies, systems and actions. Ultimately, unification of organisation's vision with universal well-being will lead to the unification of core competencies and energy of all stakeholder and harmony leading to a win-win situation and multi-dimensional growth for the organisation.

UBEM is an approach to eliminate the inter-firm and intra-firm competition and offers immense and unprecedented opportunities to bring forth the latent potential of organizations, by allowing individual employees and other stakeholders for expressing their capacity for learning and creativity. It is possible only through practice of human values integrated with the universal well-being. It will facilitate the organisations in setting their own standards rather than frittering away their energy in outsmarting competition. Understanding the essence of Vedic philosophy and filling the gaps in the existing BEMs/NQAs, may provide a new direction to GEM council members / Award custodians to further strengthen their efforts to support global excellence movement.

As the name of UBEM suggests, the model may be used for real life application in any organisation across the world. Some of the other significant

research contributions, key findings and a set of recommendations are summarised as below:

- ❖ A comprehensive comparative study of the objectives, core values, framework, criteria and criteria weightage of contemporary BEMs/NQAs to identify their common and unique features and contradictions
- ❖ Interpretation of Vedic philosophy for the business e.g. Vedic economic philosophy, Vedic tax management, Organisational Yajna for universal wellbeing and bliss, Eight step Yoga for an organisation, Vedic model of Governance
- ❖ Synthesis of contemporary BEMs/NQAs and essence of Vedic philosophy to identify the three major gaps through survey analysis, i.e., Values based Governance, Universal well-being, and Sustainable Success
- ❖ Identification of global presence and universal well-being as the emerging dimensions of the customer expectation hierarchy
- ❖ Identification of sustainable success as an outcome of practicing values and focusing universal wellbeing. Adopting an ethical approach and meeting the expectations of the community at large best serve the long-term interest of the organisation and its people. Vedic teaching stresses on “Vasudhaiv Kutumbakam” which means all living beings are part of our family. Business needs to take care of this factor to ensure their long term and sustained success.

5.4 Limitations of the Present Study

Every study has certain limitations associated with it; the following are the major limitations of the present study:

- ❖ The data for comparative study of BEMs/NQAs was taken by using internet. While some websites allowed a limited access and were password protected, a few other websites were in the local language and could not be understood in details. Thus, comparative study of BEMs/NQAs has been done with the help of limited data available on various BEMs.
- ❖ Vedic philosophy is a vast reservoir of the knowledge. As detailed in the literature review, most of the Vedic knowledge is either not available or available in the Sanskrit language only.
- ❖ Though, several authors have attempted to translate the Vedic hymns in different languages, but most of these translations have been done to interpret the spiritual meaning only. Moreover, it is believed that the proper meaning of a hymn could be understood only in a state of meditation.
- ❖ Though, Universal Business Excellence Model has been evolved with its applicability across the world, the numbers of survey responses from outside India were limited. Thus, validity of UBEM in different parts of the world needs further empirical testing.
- ❖ The main difficulty of the present study is that Vedic scholars have little knowledge of the business complexities, and business world has a little knowledge of Vedas. In view of the above, Vedic knowledge could only be sprinkled in development of Universal Business Excellence Model.

5.5 Suggested areas for Future Research

The comparative analysis of contemporary management practices and Business Excellence Models vis-à-vis ancient wisdom and Vedic teachings has

brought forward many good management practices as well as highlighted the gaps. While the good management practices need to be further strengthened, the gaps need to be plugged. Evolution of 'Universal Business Excellence Model' incorporating Vedic philosophy is a step forward for bridging the gaps between modern management practices and ancient wisdom. The model needs to be further researched through its implementation in various organisations across the world and evaluation of the benefits accrued by those organisations vis-à-vis results of other contemporary management approaches, especially BEMs. This analysis will unfurl several new dimensions of excellence for prosperity of the mankind. Besides, this research provides a glimpse of several new areas to align the contemporary practices and essence of Vedic philosophy. Some of the important areas for future research are listed below:

- ❖ Application of Universal Business Excellence Model and comparison of its results with the results of application of contemporary management practices / BEMs
- ❖ Application of Vedic economic philosophy and Vedic tax management
- ❖ Measuring multiple parameters (knowledge, financial, social, environmental, ethical and spiritual) in the audits/ assessment by Government and Independent bodies
- ❖ Application of Vedic model of Governance
- ❖ Evolution of Vedic philosophy of motivation and its application
- ❖ Integration of Vedic philosophy in various fields of real life to attain success

Elaborate efforts are required to integrate the contemporary knowledge with our ancient wisdom available in bits and pieces in different parts of the world. It can not be done by a person or an organisation. It requires the

unification of energies and core competencies of several organisations globally through a win-win partnership approach build on the principles of practicing values and universal well-being. The current research is a small beginning in this direction and needs to be further explored to enhance the organisational and global wealth and bring happiness for all stakeholders and mankind.

Finally, it is concluded that in this research a need for integrating BEMs across various countries vis-à-vis Vedic Vision for excellence has been visualised and an attempt has been made to fill the gaps and propose some useful insights through evolution of Universal Business Excellence Model. In the new millennium, it will be essential for the Business Leaders to devise and adopt a unified theory focussed to attain excellence comprising of principles, methods, tools and systems appropriate to their companies. It needs no emphasis that the organisational excellence can be attained by developing proactive, self-responsible people concerned with achieving the ultimate goals of the organisation and inculcating values for appreciating the purpose of achieving goals. Success depends greatly on honest involvement of people in the organisations, willing to bring a change in tune with global environment. Business practices will be required to be changed and aligned with the growing needs & expectations of all Stakeholders. The lure of using isolated techniques will not be enough for transforming the industrial world. To bring excellence, integration of the Vedic studies and modern scientific & technological research is a must.

Some organisations like Global Excellence Model (GEM) Council, United Nations, 'World Association of Vedic Studies' (WAVES) etc. have taken some initiatives to integrate the energies globally for the welfare of mankind in their own ways. Need of the hour is to enhance such efforts through involvement of

the industrial confederations, national governments and autonomous bodies to take a lead role in promoting the excellence. They have already taken many good initiatives to develop the business excellence models to promote quality in their respective countries. However, unified excellence journey of the world needs a lot more efforts to make. It requires that various organisations from across the world come together and lead the world towards a transformation process. This will lead to universal harmony and a happier, healthier and prosperous world to live as the concluding hymn of Rig-Veda says,

***“O ye mankind ! Let your vision & thinking of life be one and common,
Let your hearts be transpired with feeling of equality,
Let your minds be united together,
Resulting in prosperity & common excellence in the life for all.”***

(“Samani wa Aakutih, samana hridyani wah; Samanamastu wo mano yatha wah susahasti” - Rig-Veda 8-8-49-3).



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APPENDICES

SURVEY QUESTIONNAIRE FOR PILOT STUDY TO EVOLVE UNIVERSAL BUSINESS EXCELLENCE MODEL

Respondent's Profile:

Name :

Phone No.:

Sex: Male / Female

E-mail:

Age: Years

Designation:

Work Experience: Years

Profession: Business Manager /Academician/ Consultant / Others

Professional Qualifications:

Organisation:

No. of Employees:

Annual Sales:

PART A: To Capture the Best Practices of various Organisations:

This part focuses to capture the best practices of various organisations. Please tick (√) in the appropriate box to indicate the effectiveness of following practices in your organisation:

Sl. No	Effectiveness of Business Excellence Practices in your Organisation (Please tick those columns that apply and last column if not applicable)	Effectiveness in driving improvements				
		Full 100 %	Large extent 75%	Some extent 50%	Initial Stage 25%	Not at all 0%
1	TQ Assessment based on Business Excellence Model					
2	Implementation of Balanced Score Card					
3	Implementation of Six Sigma					
4	Implementation of Quality Systems e.g. ISO 9000					
5	Implementation of Environmental System (EMS 14000)					
6	Implementation of Occupational Health & Safety Standards (OHSAS 18000)					
7	Implementation of 5-S / Visual control					
8	Employees involvement in improvement process through Quality Circles / Suggestions / Kaizen					
9	Conduction of Employees Satisfaction Surveys					
10	Conduction of Customers/ Dealers Surveys					
11	Joint Improvement Projects with Customers					
12	Conduction of Vendors/ Partners Satisfaction Surveys					
13	Joint Improvement Projects with Suppliers /					

	Dealers					
14	Conduction of Social Audits / Society Surveys					
15	Joint Projects with Educational / Research Institutions					
16	Benchmarking					
17	Implementation of Total Productive Maintenance (TPM)					
18	Financial excellence through Ratio Analysis, EVA					
19	Effectiveness of investment in R&D / Technology					
20	Others (Please Specify)					

21. Please mention two best Initiatives taken by your organisation to achieve excellence:

a. First Best :

b. Second Best :

22. Which Business Excellence Model is being used in your organisation?

Please tick (√) in the appropriate box

Deming Model	Malcolm Baldrige Model	EFQM Model (CII-EXIM Bank Model)	Rajiv Gandhi Business Excellence Award	Singapore Quality Award Model	Australian Quality Award Model	Other Model (Please Specify)	None
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23. Business Excellence Score (On scale of 1000 points as Maximum) of your organisation in the most recent Assessment. Please tick (4) in the appropriate box

Below 300	301-400	401-500	501-600	601-700	701-800	Above 800	Not Applicable
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24. Highest Quality / Excellence Award won by your Organisation & When:

PART B: To study applicability of Ancient Wisdom for Business Excellence:

This part focuses to study if any aspect of the ancient wisdom (Vedic philosophy) has anything in common or applicable in any way to Business Excellence. Its application in the business organisation may lead to enhance the business growth. Please tick (4) in the appropriate box to indicate your views with respect to the following:

Sl. No	Applicability of Ancient Wisdom for Business Excellence	Do you agree with the statement				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Management is not merely a concern of modern scientific knowledge. It also involves the ancient wisdom going beyond science.					
2	Ancient wisdom defines the Values to be followed by every one. These are simple, ethical and focused on wellbeing of the mankind.					
3	Values define our way of life, business ethics, behavioural pattern, emotional control etc. and are universally applicable for all organisations irrespective of their products, services & geographical boundaries.					
4	Ethical way of governance is to behave in a friendly manner with everyone and work for welfare of all stake-holders through organisational culture, policies, systems and actions.					
5	Many business organisations don't practice Values due to competitive pressures and focus on short term gains.					
6	The objective of business is not mere profits, but the physical, financial and mental wellbeing of all its stakeholders and society at large.					
7	Indian concept of 'sacrifice for the Bliss' (Yajna) has been praised as best action in all scriptures. Do you agree that organisations should sacrifice hefty profits to ensure customer loyalty?					
8	Management should focus on 'giving' rather than 'receiving', rather renounce than appropriate, to be accommodating to employees and other stakeholders.					
9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?					
10	Integration of ancient wisdom with the Business Excellence Models may lead to evolution of Universal Business Excellence Model.					

Please give your views on applicability of ancient wisdom for business excellence:

PART C: Values, Work Culture & Long Term Philosophy:

This part focuses to measure the impact of practicing values as a part of organisational culture and taking decision based on a Long term philosophy. Please tick (4) in appropriate box to indicate your views on the following issues:

Sl. No	Values, Work Culture & Long Term Philosophy	Do you agree with the statement				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Business is a legitimate, integral part of the society. Its core function is to create wealth for the society. Do you feel that ethical practices even at financial cost will enhance the business growth?					
2	Values based governance best serves the long-term interest of organisation, its people and enhances profitability.					
3	Mere intention to practice Values in business without its actual practice is like the doctor's prescription without actual use of medicines by the patient to cure disease.					
4	A Harvard Business Review study indicates that "companies could improve profits by at least 25% just by reducing customer defections by 5%." Will practicing Values in business lead to the Customer retention?					
5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?					
6	Employees, Suppliers & Partners play a vital role in the success of business. Do you agree that transparency in dealings and timely compliance of commitments made to them will lead to a win-win situation?					
7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.					
8	Going beyond fulfilment of statutory & contractual commitments, protection of the interests of every living-being and physical environment will enhance the image and provide sustainable growth.					
9	Proactively taking care of needs and expectations of all stakeholders and culture of giving due credit to the individuals / teams of stakeholders enhances growth.					
10	Positioning of the people as per their competency level and layout for machines, tooling, fittings, office equipment etc. as per their use enhances profitability.					
11	Enhancement of organisational performance and capabilities is possible only through teamwork and common vision for all stakeholders.					
12	Essence of Ethics lies in living together like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all.					
13	Long term focus in selection of employees, partners, and resources e.g. materials, machines, processes etc. even at higher cost enhances competitiveness.					

14	Making decisions slowly by consensus, thoroughly considering all options even at the cost of immediate goals is a better way of working.					
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Please give your comments on impact of practicing values as organisational culture:

PART D: Measuring Multiple Bottom-Lines to enhance Business Growth:

This part focus on studying the impact of measuring multiple bottom-lines (e.g. Financial, Physical, Mental, Spiritual and Societal bottom-lines) on the business growth. Please tick (4) in appropriate box to indicate your views on following issues:

Sl. No	Measuring Multiple Bottom-Lines to enhance Business Growth	Do you agree with the statement				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Earning money should not cause any adverse impact on any living being.					
2	Earning money should not cause any physical harm to employees or other stakeholders.					
3	Money should be earned through legitimate means & own efforts and not fetched from the efforts of others.					
4	Earning process should not be an impediment to learning process.					
5	Continuous flow of products, knowledge, information and money outside the organisation is essential to enhance profitability and business growth.					
6	Like breath, continuous flow of material, information and money with-in the organisation is essential to bring down the cost and enhances quality.					
7	Eliminating impediments in the flow management leads to increased production and reduced costs.					
8	Organisations should focus on measuring multiple bottom-lines viz. Physical, Financial, Mental, Spiritual and Societal bottom-lines in order to understand their real level of excellence and attain sustainable growth					
9	Senior Executives should focus for enhancing the use of education, values, principles and wisdom.					
10	Senior Executives should observe three types of Self-discipline namely, Self-Guilt, Fear of God and Fear of Society					
11	Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.					
12	Organisations should protect the interests of global society even at the cost of customer interests.					

13	Organisations should protect customer interests even at the cost of interests of partners, suppliers, employees and shareholders.					
14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.					

Please give your comments on the impact of measuring multiple bottom lines on business growth:

PART E: Fulfilling Desires of Stakeholders and Global Society:

This part focus to study the impact of fulfilling desires of stakeholders and global society on the business growth. Please tick (4) in appropriate box to indicate your views on following issues:

Sl. No	Fulfilling Desires of Stakeholders and Global Society	Do you agree with the statement				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.					
2	To achieve growth organisations should 'Respect, Challenge & Grow' its employees and Partners.					
3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.					
4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.					
5	Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise					
6	Like breath, continuous flow of products & services to everyone globally is essential for continual growth.					
7	Joining hands with customers, suppliers, institutions and society etc. to ensure the steady flow of information, knowledge, money and material for global society provides sustainable growth & prosperity.					
8	While sharing profits amongst stakeholders, the share holders/ investors should get lion's share followed by employees, partners/suppliers, customers, government and society respectively in descending order.					

9	Integrating business goals with laws of Nature help in materialising 'Global Vision' and provide sustainable growth and success for the organisation.					
10	Sacrificing the short term gains for the sake of larger interest of global society leads to long term gains for the organisation.					

Please give your comments on the impact of fulfilling needs & expectations of stakeholders and global society on business growth:

PART F: Sustainable Growth through Continuous Improvement & Learning:

This part focuses to study the impact of continuous improvement and learning on sustainable growth rate for an organisation. Please tick (4) in appropriate box to indicate your views on the following issues:

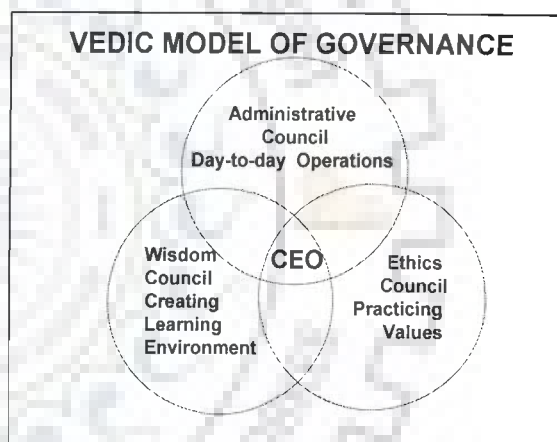
Sl. No	Sustainable Growth through Continuous Improvement & Learning	Do you agree with the statement				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Organisations should create a learning environment where people work not for the money or hefty rewards or material gains but to attain excellence or perfection in their work which gives them inherent happiness.					
2	Having a Global Vision and continuously providing resources to fulfil it even at the financial costs leads to multi-fold growth and attainment of excellence.					
3	Ignorance must be dispelled and continuous improvement and acquisition of knowledge should be promoted to create a learning environment.					
4	Creating a learning environment, where every member of organisation is devoted to enhance his knowledge to facilitate the improvement process enhances growth.					
5	Real success of the organisation lies in creating an environment where every member of the organisation is not content with his own welfare alone, but every one looks after the welfare of others also.					
6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.					
7	Lord Krishna says, "Thy right is to work only, but never with its fruits". Do you agree that continuous focus on Enablers or making efforts and contentment with the results achieved is better business policy then focusing on achieving results at any cost?					

8	Enabling continuous and steady flow of its products & services, information and knowledge for every member of the society is the ultimate goal for an organisation and will make the world a happier place to live.					
9	When every member of the organisation is able to correlate his personal goals with that of the organisation, he intends to put-in his best efforts and voluntarily shares his creativity and learning.					
10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.					

Please give your comments on the impact of Continuous Improvement & Learning environment on business growth:

PART G: Vedic Model of Governance:

This part focuses to study the applicability of the **Vedic Model of Governance** (Evolved by Swami Dayananda Saraswati based on Vedic hymns in the year 1874) in the current business environment. The model emphasizes that three independent bodies namely - Administrative Council, Wisdom Council and Ethics Council should facilitate the Chief Executive to govern the



organisation as shown in the figure. Administrative Council facilitates in managing day-to-day operations. Wisdom Council focuses on enhancing skills and competency levels of all stakeholders and Ethics Council focuses on enhancing implementation of the value system. These three councils should be and administer the control over one another so that the decisions are taken collectively without any individual bias. Please give your views on applicability of Vedic Model of Governance in the current business environment.

PART H: Please give any other Suggestion for the Universal Business Excellence Model:

SURVEY QUESTIONNAIRE FOR MAIN STUDY TO EVOLVE UNIVERSAL BUSINESS EXCELLENCE MODEL

Respondent's Profile:

Name :

Phone No.:

Sex: Male / Female

E-mail:

Age: Years

Designation:

Work Experience: Years

Profession: Business Manager /Academician/ Consultant / Others

Professional Qualifications:

Organisation:

No. of Employees:

Annual Sales:

PART A: Best Practices of your Organisation:

1. In your opinion what are the two best practices of your organisation:

a. First Best :

b. Second Best :

2. Does your organisation measures the level of Business Excellence: **Yes / No**

If **Yes** please tick (4) in the appropriate box below:

Business Excellence Model Used by Your Organisation:							
Deming Model	Malcolm Baldrige Model	EFQM Model	Rajiv Gandhi Business Excellence Award	Singapore Quality Award Model	Australian Quality Award Model	CMM Level 5	Other Model (Please Specify)
Business Excellence Score of Your Organisation (On a scale of 1000)							
Below 300	301-400	401-500	501 -600	601-700	701 -800	Above 800	Not Applicable

PART B: To study applicability of Ancient Wisdom for Business Excellence:

This part focuses to study if any aspect of the ancient wisdom (Vedic philosophy) has anything in common or applicable in any way to Business Excellence. Its application in

the business organisation may lead to enhance the business growth. Please tick (4) in the appropriate box to indicate your views with respect to the following:

Sl. No	C O D E	Applicability of Ancient Wisdom for Business Excellence	Do you agree with the statement				
			Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
3	B1	Management is not merely a concern of modern scientific knowledge. It also involves the ancient wisdom going beyond science.					
4	B5	Many business organisations don't practice Values due to competitive pressures and focus on short term gains.					
5	B6	The objective of business is not mere profits, but the physical, financial and mental wellbeing of all its stakeholders and society at large.					
6	B7	Indian concept of 'sacrifice for the Bliss' (Yajna) has been praised as best action in all scriptures. Do you agree that organisations should sacrifice hefty profits to ensure customer loyalty?					
7	B8	Management should focus on 'giving' rather than 'receiving', rather renounce than appropriate, to be accommodating to employees and other stakeholders.					
8	B9	Amongst all stakeholders, society is given minimum focus in the Business Excellence Models (e.g. EFQM model gives 20% weightage to customers, 18% to employees and 6% to society). Do you agree that society focus needs to be enhanced to ensure sustainable growth?					
9	B10	Integration of ancient wisdom with the Business Excellence Models may lead to evolution of Universal Business Excellence Model.					

PART C: Values, Work Culture & Long Term Philosophy:

This part focuses to measure the impact of practicing values as a part of organisational culture and taking decision based on a Long term philosophy. Please tick (4) in appropriate box to indicate your views on the following issues:

Sl. No	C O D E	Values, Work Culture & Long Term Philosophy	Do you agree with the statement				
			Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
10	C4	A Harvard Business Review study indicates that "companies could improve profits by at least 25% just by reducing customer defections by 5%." Will practicing Values in business lead to the Customer retention?					

11	C5	More committed employees have better understanding of organisation's processes, products and customers. Do you agree that practicing Values will enhance the commitment of employees?					
12	C7	Every decision which may adversely affect the interests of any stakeholder should be based on Values.					
13	C8	Going beyond fulfilment of statutory & contractual commitments, protection of the interests of every living-being and physical environment will enhance the image and provide sustainable growth.					
14	C11	Enhancement of organisational performance and capabilities is possible only through teamwork and common vision for all stake holders.					
15	C12	Essence of Ethics lies in living together like brothers and prosper by using the immense resources of the world. It will eliminate all the ills & sorrows and lead to attainment of cosmic peace for all.					
16	C13	Long term focus in selection of employees, partners, and resources e.g. materials, machines, processes etc. even at higher cost enhances competitiveness.					
17	C14	Making decisions slowly by consensus, thoroughly considering all options even at the cost of immediate goals is a better way of working.					

PART D: Measuring Multiple Bottom-Lines to enhance Business Growth:

This part focus on studying the impact of measuring multiple bottom-lines (e.g. Financial, Physical, Mental, Spiritual and Societal bottom-lines) on the business growth. Please tick (4) in appropriate box to indicate your views on following issues:

Sl. No	C O D E	Measuring Multiple Bottom-Lines to enhance Business Growth	Do you agree with the statement				
			Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
18	D1	Earning money should not cause any adverse impact on any living being.					
19	D5	Continuous flow of products, knowledge, information and money outside the organisation is essential to enhance profitability and business growth.					
20	D6	Like breath, continuous flow of material, information and money with-in the organisation is essential to bring down the cost and enhances quality.					
21	D10	Senior Executives should observe three types of Self-discipline namely, Self-Guilt, Fear of God and Fear of Society					

22	D11	Organisational flexibility can be achieved through cross functional teams and joint working with stake-holders with a common vision.					
23	D12	Organisations should protect the interests of global society even at the cost of customer interests.					
24	D13	Organisations should protect customer interests even at the cost of interests of partners, suppliers, employees and shareholders.					
25	D14	Joining hands with the customers, suppliers, educational institutions, social organisations etc. reduces the global cost of products & services.					

PART E: Fulfilling Desires of Stakeholders and Global Society:

This part focus to study the impact of fulfilling desires of stakeholders and global society on the business growth. Please tick (4) in appropriate box to indicate your views on the following issues:

Sl. No	C O D E	Fulfilling Desires of Stakeholders and Global Society	Do you agree with the statement				
			Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
26	E1	Organisations should follow its systems with continual improvement focus to fulfil desires of all stakeholders.					
27	E3	Developing a common vision, transparency in dealings, sharing of knowledge & profits with partners, customers and global society lead to sustainable growth.					
28	E4	The dual focus 1) Sharing a common vision with partners & customers 2) Distribution of wealth to enable new areas of business sprout up; generates the positive currents amongst global society and leads to multi-fold growth in the business.					
29	E5	Thinking commercially about the poor as customers and developing products, services, technology, pricing policy accordingly leads to higher volumes and brings down cost and ensures viability of the enterprise					
30	E6	Like breath, continuous flow of products & services to everyone globally is essential for continual growth.					
31	E8	While sharing profits amongst stakeholders, the share holders/ investors should get lion's share followed by employees, partners/suppliers, customers, government and society respectively in descending order.					

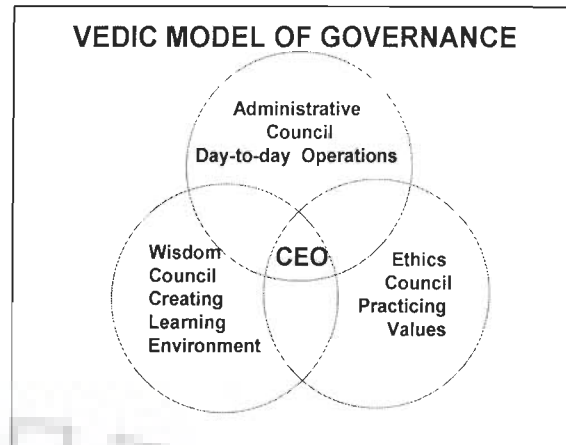
PART F: Sustainable Growth through Continuous Improvement & Learning:

This part focuses to study the impact of continuous improvement and learning on sustainable growth rate for an organisation. Please tick (4) in appropriate box to indicate your views on following issues:

Sl. No	C O D E	Sustainable Growth through Continuous Improvement & Learning	Do you agree with the statement				
			Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
32	F1	Organisations should create a learning environment where people work not for the money or hefty rewards or material gains but to attain excellence or perfection in their work which gives them inherent happiness.					
33	F2	Having a Global Vision and continuously providing resources to fulfil it even at the financial costs leads to multi-fold growth and attainment of excellence.					
34	F6	Organisation should subordinate itself to the common welfare of society while it is free to act for its own welfare.					
35	F7	Lord Krishna says, "Thy right is to work only, but never with its fruits". Do you agree that continuous focus on Enablers or making efforts and contentment with the results achieved is better business policy then focusing on achieving results at any cost?					
36	F8	Enabling continuous and steady flow of its products & services, information and knowledge for every member of the society is the ultimate goal for an organisation and will make the world a happier place to live.					
37	F10	In essence excellence lies in the common vision of all stakeholders, universal brotherhood and equitable distribution of prosperity.					

PART G: Applicability of Vedic Model of Governance (Evolved by Swami Dayananda Saraswati based on Vedic hymns in year 1874) in current business environment:

38. Three independent bodies namely - Administrative Council, Wisdom Council and Ethics Council facilitate the Chief Executive to govern the organisation as shown in the figure. Administrative Council facilitates in managing day-to-day operations. Wisdom Council



focuses on enhancing skills and competency levels of all stakeholders and Ethics Council focuses on enhancing implementation of value system. The three councils administer control over one another to enable collective decision making without any individual bias. Please give your views on applicability of Vedic Model of Governance in the current business environment.

PART H: Any other Suggestion for the 'Universal Business Excellence Model':

DETAILS OF QUALITATIVE RESPONSES ON SURVEY QUESTIONNAIRE FOR EVOLUTION OF UNIVERSAL BUSINESS EXCELLENCE MODEL

Total 151 responses were received on survey questionnaire given in Appendix I and Appendix II. The analysis of the questionnaire responses has been presented in the Chapter 4. In addition to the quantitative responses, qualitative responses were also invited from the respondents in form of their comments. The detailed comments (From Part B to Part H) of the questionnaire have been segregated and grouped in sub sections and presented below:

PART B: Applicability of Ancient Wisdom for Business Excellence:

This part focuses to study if any aspect of the ancient wisdom (Vedic philosophy) has anything in common or applicable in any way to Business Excellence. Its application in the business organisation may lead to enhance the business growth. The comments of respondents have been consolidated, grouped in three parts and summarised below:

1. Integrate ancient wisdom with modern management

- Ancient wisdom is very much required to be integrated with management principles to attain sustainable growth.
- Ancient wisdom is applicable to all enablers specially 1) Leadership 2) People and 3) Partnership & Resources Criteria.
- Ancient wisdom is rich reservoir of learning.
- Ancient wisdom promotes learning and productivity.
- I strongly believe that all organisations should do business ethically to derive mutual benefits.
- Ancient wisdom is being practiced in parts & pieces, but complete adherence to basic ethics will lead to total business excellence.
- Ancient wisdom is part and parcel of our day to day work. This is now being told through corporate governance.
- Ancient wisdom pave the way for an evolutionary model with an emphasis on higher goal, perspective and meaning to one's existence, for self, society and environment and other stake holders.
- The values, beliefs, etc. of the past are valid even today and still prevail to a great extent. Probably we need to continuously find ways to imbibe these in our daily lives thro' different approaches.
- "Sarve Bhavantu Sukhinah, Sarve Santu Niramayah", appears to be the key for business excellence.
- I have great respect and reverence for the Vedic philosophy and believe that it serves as a model for our relationship with others and the universe.

- The Indian heritage provides an insight into the good, the bad and the indifferent in whatever field one chooses. That makes sense if one learns from history.
- Management by values can significantly contribute in Business Excellence Models
- 'Tata Steel' sacrifices profits to ensure customer loyalty
- Ancient wisdom is built on the importance of (1) ethical behaviour, (2) means are as important as the end (3) team spirit and sharing (4) respect for every individual . Hence it is very relevant for today's world especially in enterprise management.
- With present day focus on "People", more after Elton Mayo's/ Rensis Lickert research the relevance of ancient wisdom comes into sharper focus.
- Business excellence model can certainly be based on ancient wisdom particularly Values. But Value system is highly culture specific.
- Application of ancient wisdom is very useful and hence essential to strike balance in business and excellence, which is required for well-being of society.

2. Use Ancient Wisdom for Business Excellence cautiously

- Ancient wisdom has certainly a role for business excellence, but very few people have its in-depth knowledge and fewer know how to apply it.
- Ancient wisdom needs to be imbibed in context of contemporary reality.
- Ancient wisdom is to be applied along with scientific knowledge.
- Ancient wisdom seems interesting to 'complement' BEM, however, the application should be carefully / thoroughly considered, i.e. 'what' influences 'which'
- Indian Saints like Kabir Das, Tulsi Das have said entire business excellence philosophy in their poems. Bhagavad Gita and Ramcharitmanas give the methodology of Corporate Governance. The world has yet to understand such great writings in this perspective.
- Ancient wisdom needs to be tailored to the current business requirements.
- There is a thin line between the ancient wisdom and religion, and I would absolutely not want to see any kind of God in any standard (ISO 9001 etc.).
- Ancient wisdom would show us light, but the business can not be expected to be merely charitable organizations. They have to support research, take care of the investors, customers, suppliers and employees – besides some thing for society.

3. Give more focus on sharing with Stakeholders & Society

- Gita has defined Yajna as (1) productive (2) desired results, and (3) in cyclic order- i.e. renewable. We have to consume the residue so that Yajna goes on.
- Weightage given to 'Society' in BEMs may be increased upto 10%
- Business Excellence Models need to focus on sharing with stakeholders

PART C - Values, Work Culture & Long Term Philosophy

This part focuses to measure the impact of practicing values as a part of organisational culture and taking decision based on a Long term philosophy. The comments of the respondents have been consolidated, grouped in five parts and summarised below:

1. Focus on Values Driven Leadership

- Most of the greatest leaders in the history implemented higher values than the common people and solicited them to practice values
- If an individual is practicing Values, people coming in close contact with him will practice values and this chain goes on and not only organisational culture changes but the whole society practices values.
- Values bind all employees & owners and focus on long term goals.
- I agree with the concept of developing excellence model based on ethical values.
- Values are often conspicuous by their absence! The disparity creates dissonance, disinterest and impacts adversely on the organisation.
- Values are driven by strategic leadership
- Difference between “Strategy” and “Practicing Values” should be clearly understood by all concerned (internal stakeholders) of business. For business growth the “Manager” should use ‘strategies’ of Lord Krishna while fighting Mahabharata war and at the same time practicing all values.

2. Practicing Values leads to Long Term Success

- Values form the basic philosophy around which everything in life revolves. No entity, whether human or an organisation has worth without values. Organisational cultures depend largely on the values imparted by individuals who dream of running an ongoing concern.
- Long term trust of employees and customers, built through practicing Values, is necessary requirement for quality production and its acceptance by society.
- Practicing Values will enhance employee & customer loyalty – hence enhance the growth in long run.
- Values dictate the business pattern required for achieving mission and vision of an organisation.
- Value based practices in the business will definitely help the organisations as it will enhance employee commitment, employee knowledge, customer relations, organisational social responsibility.
- Practicing values is utmost necessary for achieving success in long run.
- Value based organisational culture enhances long term focus and sustainability.
- Practicing Values would ensure long term growth with stability.

- In the long run an Ethical company would always stand to gain. The employees enjoy high esteem. Customers, suppliers and even Government machinery respect such organization and “behave” with reverence.
- Values play a very critical and important role to infuse vibrancy in organization’s culture and inculcate greater dynamism and high performance.
- Values are the only permanent imprint of the organisation that a customer experiences and which in turn determines his reactions towards the organisation.
- Question C12: All ‘hedonistic equilibrium theories’ propound ‘cosmic peace’ or ‘cosmic happiness’ after an event such as ‘revolution’ for communists or after adopting some policy such as ‘free market’ for capitalists. External equality may not always be possible but internal peace, which transcends karma, space and time as alluded to by Vedas, is accessible to all human beings regardless of their external circumstances in space and time as a result of karma
- I strongly agree what you stipulate in this paragraph (Part C)
- I strongly agree on all points with respect to values and work culture as it will not only develop a cultured business organisation but also get extended to the families of individuals and help to develop a cultured and ethical society.

3. Practicing Values builds Trust and facilitates Decision Making

- Values are the facets of the organisation at which its stakeholders look at before investing their trust in it.
- Practicing Values in organisation enhances team work and tolerance.
- Practicing Values will give way to trust and empowerment – basic elements of decision making.
- Practicing Values enhances credibility, Trust of the organisation and Commitment of its people.
- Decisions are automatically taken with practicing Values.
- Protecting Value based systems across organisation keeps business in good state.
- It (Values) will improve the system.

4. Build Consensus on Organisational Values

- It is important to first arrive at a consensus on what values an organization respects and their relevance for the society.
- Value system of an organisation provides a clear picture to its employees and aligns them towards making of better society.
- Continuously wanting more is killing the planet and the people!
- It indeed looks very good to have a strong value system in organizations, but we need to develop a system like ISO documentation/ TQM to actually implement them.

5. Difficulties in Practicing Values

- Practicing values is difficult to implement when the organizations become big and the bottom line is only profits. The pressures of the investor community and the greed of the executives forbid practicing value.
- One cannot work with sweeping judgments and ideals such as Question C12 and C14. These may adversely affect professionalism and performance.
- Question C14 depends on the context. Decisions sometimes have to be made in the absence of consensus or even complete information

PART D - Measuring Multiple Bottom-Lines to enhance Business Growth:

This part focus on studying the impact of measuring multiple bottom-lines (e.g. Financial, Physical, Mental, Spiritual and Societal bottom-lines) on the business growth. The comments of the respondents have been consolidated, grouped in five parts and summarised below:

1. Business should measure Multiple Bottom-Lines for Survival

- Business will not survive if it goes against long term needs of society.
- Triple bottom-line concept of financial, environmental and societal bottom-lines are already practiced by world class organisations. Spiritual and safety bottom lines are the other important bottom-lines required.
- I strongly agree with this premise! Academic work by Professors Jens J. and Su Mi Park-Dahlgard (Sweden) compliments your ideas.
- Spiritual knowledge should be imparted to all associates.
- It is good to measure multiple bottom lines; the organisations should maintain balance between all the identified bottom lines keeping Mission of the organisation in forefront.
- There should be win-win situation amongst company and stakeholders, especially with customers and society.
- Each bottom-line affects other one, so we should look into growth of all.
- In Question D10, it should perhaps be Self-management in the sense of one's integrity, not necessarily fear of God and society.
- Question D10 - Agree partially but would 'love of god and society' be more appropriate than 'fear of god and society'?
- I strongly agree with your comments (Part D).
- I agree that for judging various facets of a company's responses to the parameters of Excellence, a single measure (Financial) is inadequate.
- Measuring multiple bottom lines is important in view of following:
 - ✓ It will indicate whether organisation is growing and maturing in all aspects.

- ✓ Growth and maturity in all aspects mentioned in points above (Part D) is important as they are supplementary to each other.
- ✓ This only will result in sustainable growth and maturity

2. Simplify measurement process for Multiple Bottom-Lines

- There should be multiple bottom lines, but measurement processes should be simple & practical.
- Measuring multiple bottom line, howsoever desirable is difficult done than said. It will bring in global perspective in the approach of CEO & subsequently in the approach of organization's people. These organisations will give experience of heaven to its stakeholders' right on earth.
- Measuring multiple bottom lines will help organisations to know where we are and where we have to go. But proper identification of these bottom-lines in true spirit will be a challenge for the organisation.
- It may pave the way for universal excellence by focus on self, organisation and society at large.

3. Multiple Bottom-Lines balances needs of Stakeholders

- Multiple bottom-lines help in balancing the needs of various stakeholders.
- Measuring multiple bottom-lines will enhance the overall long term competitiveness of the organisation in a sustained manner.
- Balance five spheres – Personal, Family, Profession, Society and Spirituality to attain excellence.
- Measuring multiple bottom lines provides a balancing effect to the organisation – beyond just profit.
- The companies would achieve sustained growth and will be able to retain employees, customers, suppliers and share-holders.

4. Financial Bottom-Line is a key to growth

- Financial parameters are to be given priority over the rest, since organisation has to survive first.
- Business growth will become less important in the pursuit of multiple bottom-line and may impact the fast growth of business and customer focus.
- Bottom line for business growth can't be multiple.
- There should be restricted number of bottom lines for business growth.
- Multiple bottom lines do have an impact, yet the financial bottom lines do dictate and identify with the business growth.

5. Practice Values to balance Multiple Bottom-Lines

- Cutting the profits for the benefit of society, if practiced by all, will ultimately lead to reduction in costs & hence improve profits in long run.

- The pre-requisite (to balance multiple bottom-lines) is transparency and mutuality (shared concern).
- Proper training to the employees connected with the system (to measure bottom-lines) should be imparted for proper assessment.
- Impact of measuring multiple bottom lines is that it identifies the bottom line that does not promote business growth and thus allow for the corrective action.

PART E - Fulfilling Desires of Stakeholders and Global Society

This part focus to study the impact of fulfilling desires of stakeholders and global society on the business growth. The comments of the respondents have been consolidated, grouped in three parts and summarised below:

1. Fulfilling desires of Stakeholders & Global Society is a must for Survival

- Without fulfilling the needs & expectations of stakeholders and global society, business cannot be run leaving aside the growth.
- The very purpose of an organisation is to fulfill needs and expectations of the stakeholders. If the needs of society are not taken care, there is every chance of organisation getting collapsed.
- It is a duty of every organisation to safeguard nature & global environment. This might not help in enhancing profits in some cases, but is important, because will ultimately lead to development of nature-friendly technologies which will ultimately enhance profitability as well as growth of organisation and society. This should be given highest priority.
- It is only stakeholders which support business in its growth. Without them, business cannot exist. Hence fulfilling their needs & expectations to the best ability of organisations is the prime purpose of its existence.
- All stakeholders- customer, partner, employee, investor etc. should be treated well.
- Regular feedback should be taken from all stakeholders including employees, shareholders and partners. Measures should be taken to reduce corruption from the society.
- It is most appropriate to consider gains of a business to even the poorest as most important unit of society.
- There must be better and visible leadership. Organisations have to focus on a balanced internal integration and external adaptation – in order to survive in the global scenario.
- I strongly agree with the premise and your ideas!

2. Fulfilling desires of Stakeholders & Global Society enhances Growth

- Fulfilling needs can have positive impact on business growth, provided that the priority of stakeholders is sound.
- It will lead to accelerated growth.
- Meeting the needs and expectations of stakeholders and society has a positive impact in the growth of business.
- Fulfilling the needs and expectation of stakeholders and global society is no doubt important for the growth of the organisation. Instead of aiming for higher profits at the cost of negative society growth, it is always better to have long term thinking for growth of entire society & stakeholders in turn.
- Fulfillment of needs and expectation of stakeholders and global society should go hand in hand with business growth. Any tilt towards one side will have adverse affect on the other in the long run.
- Business is a means to fulfill needs and expectations of various stakeholders – hence understanding & fulfillment of needs of stakeholders will result in business growth.
- Global society is also part of stakeholders, and the business growth has to be aimed at, by fulfilling the needs and expectations of all stakeholders.
- Keeping Customers benefit in focus will lead to maximizing business and hence all will benefit.
- Long term perspective needs to be taken considering all stakeholders rather than looking forward to short tem gains.
- Are the stakeholders not a part of the global society? Fulfilling the needs and expectations of stakeholders is of prime importance, for, an organisation, which is incapable of doing so, cannot do so globally too.
- In order to achieve well being of mankind, which is the ultimate goal of any organisation, it is must that it understand the needs and expectations of those all stakeholders, of which Global Society is one of the Element.
- By fulfilling desires, the stakeholders, employees etc. shall make a bond which will be a factor to grow the organisation.
- As we are seeing from the examples of the western industry, the switch from profit motive to self preservation thro contribution to the good of global society is clear. It will not be any different for the developing world to feel the necessity for this transformation. A combination of the compulsions of societal pressures and self realization will definitely create the stage for this transformation

- I feel these are 'But Essential' points for happy and peaceful co-existence of individuals, families, business organisations, society in which they operate and global society.

3. Primarily Business is for Prosperity of Shareholders

- Business is for prosperity of shareholders only. If this is not done, they will not take interest.
- While share holders may be given their due within fiscal discipline, organisations should follow a defined policy on sharing profits with other stakeholders.
- Question 8: Need & Greed theory works in sharing profits. Question 9: Laws of Nature provides Universal Harmony.
- All stakeholders cannot be treated at par. Depending upon Mission of organisation a balancing act is required to fulfill needs and expectations of every stakeholder.
- I have big problems with "sustainable growth". It does not exist as such. Saying, be ethical, and in long run you can make more money! is hypocritical and egoistic: we want to be ethical but only if it brings us more money!
- I am honestly ambivalent on some of the above points because my response would depend on the nature on the business at hand.

PART F - Sustainable Growth through Continuous Improvement &

Learning:

This part focuses to study the impact of continuous improvement and learning on sustainable growth rate for an organisation. The comments have been consolidated & grouped in three parts and summarised below:

1. Continuous Improvement & Learning leads to Sustainable Growth

- Continuous improvement is a key to success. If right things are learnt, learning environment can be an engine of growth.
- The culture of continuous improvement brings in larger benefits over a time period than even the breakthrough improvements occasionally. We should never forget continuous improvement in search of breakthroughs.
- Continuous learning & improvement is the *AMRIT* (Nectar) which can keep organisation alive & kicking.
- Initially there may be financial setbacks in short run – so the organisations need to move prudently. But in the long run, it's going to be a win-win situation.
- Continuous improvement and learning result into a tree with deep roots & plenty of fruits for every stakeholder.
- Continuous improvement and learning has to be inculcated in any organisation in the present day competitive world to achieve growth.

- The impact shall certainly be positive.
- Continuous improvement is needed even to survive, leave alone growth and sustained profitability. Human spirit of doing better and doing better than others will be perpetual. This is the fuel. In-equality is inevitable, so one has to be ethical and fair but not aimed at Equality.
- Continuous improvement & learning environment leads to cost cutting, customer satisfaction, hence business growth.
- I strongly agree with the premise and your ideas.
- Continuous learning and improvements will make productivity better and retain customers. Happy employees and customers impact positively on the business growth.
- Growth is what business is, stagnation is no business. And, continuous improvement and learning is what brings growth. And no organisation grows if its stakeholders don't grow, so it's important that the individuals be the improvisers and the learners first. The rest follows
- Looking at the advances in all walks of live there is no option for continuous learning and improvement. If done at the pace at which advances are taking place, it will certainly facilitate sustainable growth.

2. Core of Continuous Improvement lies in building a Learning Organisation

- Continuous improvement is possible if knowledge is dissipated and learning is utilized.
- Continuous improvement keeps the organisation a dynamic unit, which is capable of surviving the difficult situations. Learning environment equips the people to take righteous decisions.
- Learning environment indicates a chain reaction of continuous improvements which fuels business growth.
- Change is the only constant thing, so we must have a dynamic model which takes into account the changing needs of all the stakeholders (including society) and helps organisations to improve consistently.
- Excellence is not stability and therefore there is a need to adopt Business Excellence Models that drive people's mindsets to accept and adopt to continuous change leading to a culture of excellence.
- There should be optimum balancing between expectations, work and ultimate goal.

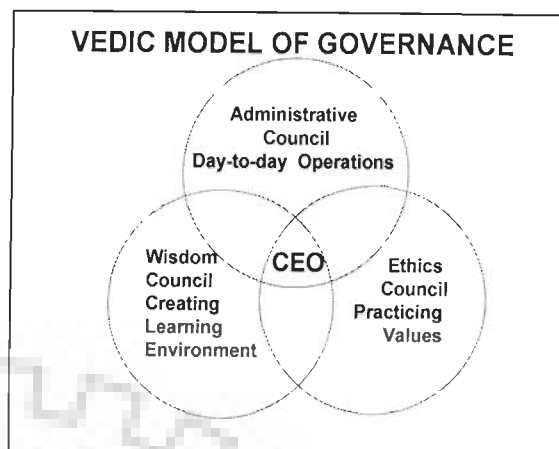
3. Building a Learning Organisation – the 'Why' and 'How'

- Learning environment enhances productivity keeping knowledge upto date and sharing it keeps process transparent. It increases the loyalty of all its stakeholders.

- Learning is a process approach (six-sigma). In an organisation, employees are like soldiers who are attached with action. Motivating them keep their focus on targets while Volition – takes them to achieve beyond the targets.
- An excellent organisation should be able to demonstrate a robust process of continuous improvement and organisational learning impacting its performance towards establishing a niche place in the global sense. Question F7: My disagreement is on the way question has been put. In real life organisation - emphasis has to be on Process. But process has to aim for desired, defined, policy and value driven result.
- Continuous improvement and learning environment is essential for business growth. Like “breathing” & “breathing properly” – effortlessly is essential for good health; effortlessly learning and continuous improvement – “rightly” – should become the culture of an organisation.
- Systems and processes need to design to create conditions in which an employee can grow both in personal as well as professional spheres. An open, warm and friendly environment, and opportunities for continuous learning, should distinguish & bring out the best from every one in every field. Environment can be effected through following working discipline, Value based management environment, Clarity of purpose, Meritocracy, Learning opportunities, Career growth, Financial rewards, Ability to influence change , Fun at work.
- There is growing cynicism today – at least in me – its become a dog-eat-dog world and the Utopia of universal brotherhood is a phrase used to manipulate people (through overt and covert threats and promises – and often through sheer side-lining). When approaches are dumped by successive CEOs – there is no continuity in approaches and as a result we only hear imitative echoes rather than original thinking. Learning is the first casualty – and we have the temerity to talk of Knowledge Management!!
- I believe that no organic entity can stay permanently agile without re-inventing itself. Decay is a law of nature. So to be alive one must fight decay and this is possible thro continuous discovery and learning alone.
- Organisations should neither be over critical of its achievements nor become complacent, as there is always scope for improvement in each situation. And hence raising the bar high and continuously improving should be our way of life
- Learning provokes ideas, knowledge keeps them steady and wisdom is to use them, in needs ever ready. Life without learning is sad indeed. Learning without action makes sadder every deed. Learning is worldly, wisdom is Divine.

PART G - Vedic Model of Governance:

This part was focused to study the applicability of the Vedic Model of Governance in the current business environment. The model emphasizes that three independent bodies namely - Administrative Council, Wisdom Council and Ethics Council should facilitate the Chief Executive to govern the organisation as shown in the figure. The observations of respondents are consolidated & grouped in four parts and summarised below:



1. Yes, Vedic Model of Governance is applicable for Business

- Ideally Vedic Model of Governance is the solution for all business problems, if all stakeholders also practice the Values & ethics of the model.
- Vedic model is not only applicable, but also is essential. In absence of such models, the society is moving without any purpose and divinity.
- Most of the organisations run like this.
- Many reputed organisations follow this model of governance, but with different nomenclature.
- In my view, this model is applicable for small and medium organisations, where CEO exercises grater control.
- The model diagram is self explanatory. The organisations following it effectively will be successful to attain excellence.
- Proper communication and collaboration between the three bodies namely – administrative council, wisdom council & ethics council will enhance total outcome.
- Three councils focus on body, mind and soul which is achieved through *Karma Yoga*, *Gyan Yoga* and *Bhakti Yoga*.
- In current business environment, Vedic model of governance is very apt.
- The best part of Vedic Management is application of Value system & ethics. With this application in business management, a win-win situation will arise globally.
- It should be applicable to all businesses. I will definitely apply this to our business and I strongly believe it's going to enhance All Bottom Lines.
- Vedic model of Governance seems to be applicable to current business environment and it will hold true for the times to come.
- It is possible to implement this model.

- Business Governance at any time, can be easily classified into the described Vedic model, but various derived styles can be in practice depending upon nature of business and clientele.
- Structure and systems are needed for an organisation to function effectively. But all individuals in the organisation including CEO have to work diligently, practicing values and sharing their knowledge and learning for the betterment of organisation and its people. Vedic model is focused towards this end.
- Vedic model fits the current business environment with different hierarchy of managers – subordinates.
- The Vedic concept should be adhered in the system.
- Vedic Model of Governance is extremely robust. The check-and-balance feature of the three councils to interact and support the CEO is superb.
- This is important and will work even in current business environment.
- This is fundamental truth. Better we understand it faster.
- In Tata Steel, we have a set up that includes representations of day-to-day functions; ethics; business excellence and learning, centred around the MD.
- If we take a look at Indian History right from Ramayana, Mahabharata or for that case Shivaji Raja' time, we will notice that all those have taken the route of Governance prescribed in Vedic Model and they could very well succeeded in Creating *Ram-Rajya* which was a mini-model of Global Prosperity .
- CSR is attached to importance in Japan now.
- This part (Vedic Model) is very interesting and can be easily applied in every organization.
- This is certainly a welcome concept. And rightly so it is addressed to CEO as it is not just the ultimate decision making position but the expected number one role model too to demonstrate balanced governance.
- Strongly Agree. It is prudent to keep in view that a common understanding on quantification of various parameters, its measuring techniques and objective evaluation is the crux of any Business Excellence Model.
- Society should, no doubt get more weightage in any Business Excellence Model, followed by People and then Customer. Such a model would convey that Customer Satisfaction is a by- product of Society and People satisfaction.
- Strongly Agree. Equal opportunity for everyone to grow enhances efficiency.
- Measurement of "Spiritual Coefficient" should be a practice in organisations.
- Many of us know about these 3 aspects. But we lack in bringing perfect balance and optimise use of these councils to achieve excellence.

2. Vedic Model of Governance needs adaptation for Business

- It is an excellent model in concept. Progressive organizations should experiment after adapting it to modern time and learning should be shared with other organizations. Lot of research needs to be done to make it practical.
- A good model. Just a suggestion – In Administrative Council you may include long-term thinking / planning by CEO apart from day to day operations.
- It seems good and applicable. But, I think for the values not to be just abstracts, in the model it needs to be indicated how these values are evolved.
- Vedic model is summarized in Bhagavad Gita as Yajna. Yajna is production of desired objects in a cyclic process (Bhagavad Gita, 3/10, 16). Its residue is to be consumed (Bhagavad Gita 3/13, 4/31). We should not be obsessed with result of future, but concentrate on the current work (Bhagavad Gita 2/47), this improves the efficiency in work (Bhagavad Gita 2/50).
- CEO should internalize all three councils in himself and practice the same. These 3 councils should also act as extension centers for knowledge to give consultancy to the CEO to achieve perfect balance between the three aspects.
- Appears relevant but detailed study needs to be carried out before incorporating the concept into traditional performance excellence framework.
- It is imperative to have 2 councils i.e. one as Administrative and 2nd Think tank or consultative committee. This second committee is integrated one of both wisdom and ethics councils.
- I agree 100% absolutely! This model is timeless. But in real life, idealism almost never has a fair chance. In the life-cycle of an organization, there will have to be specific “adjustments” judged on a case-by-case basis – but to a limited extent.
- It seems that Vedic model works at three levels. The scope of Ethics Council on Practicing Values is limited.
- As such it is not a bad idea, but not the current business trend. Also, the values should be humanistic values, not religious ones.
- Organizations of today are not ready or willing to establish such bodies. But I think that CEO’s nearest top managers, together with CEO, should be responsible for those three areas to balance the elements and build a quality culture. It is CEO’s responsibility to assure that this will be a part of organization’s strategic plans.
- This model of governance is an ideal way to govern but difficult to implement by CEO when he has to keep his job and has the pressures of the investors.
- This Model will create a perfection environment. However, the life needs some diversity. Real business has correction curves to be applied whenever required.

- Many element of the model could be adopted. One must however ponder as to why it not perpetuated, if it was so noble and perfect.
- The Model needs to be detailed for the organisational customer-supplier processes and stakeholder related decision processes.
- Equal mix of all is ideal, though only 1 or 2 out of the 3 gains predominance at any instant, mostly based on criticality of the situation at that point of time. It is also top-centric. In ALSTOM, 'Ethics' is given good importance & then comes the 'Learning Environment', while the 'Day to Day Operations' follow.
- I think three councils are common sense components that will evolve over time in any progressive organization. We may adopt the names used by author A or B, basic principles remain the same. It is important to remain connected with past (ancient wisdom in this case) to retain a sense of continuity, to avoid "re-inventing the wheel". But, the rules that gave success yesterday may not give success in future. However, rapid change also leads to sense of loss of direction and ancient wisdom can play the most important role to set the direction.
- To avoid any resistance to application of the model, we can call it Indian model of governance; otherwise people may link it with narrow mindedness.
- Which circle takes care of what principle of TQM, should be clearly brought out.
- Strongly Agree. Bhagavad Gita has a lot of relevance to Business Excellence and TQM. Process is more important than results. Results will automatically follow if we take care of the process.
- Environment in every organisation, society, and nation sees process of evolution over a period of time. For each phase of this process; there are different sub-sets of "values" and "ethics" – of course within overall gambit of the Universal Set emanating from time tested values. In organisational context, various segments of the stakeholders relate to these "values" and "ethics" in line with some real and some virtual aspirations. Take this factor into account before reaching a conclusive inference about applicability of concepts like "universal brotherhood" and "Thinking commercially about the poor as customers".
- Leadership, Strategy, innovation, creativity, processes also need to be accommodated in the model some way.
- Strongly Agree. Thirukkural is having all these excellence concepts, which need to be practiced ruthlessly. India with strong knowledge, ancient culture and discipline can teach the world anything and everything.
- This is the first-cut view of the 'Universal Business Excellence Model' for me; I feel that Stakeholders should appear strongly in the model.
- This model requires high level of commitment to self and society at large.

- Vedic model for BE may be developed on the lines of EFQM frame work for better understanding and implementation.

3. Link the Vision, Mission and Values of organisation with Vedic Model

- Administrative Council – Scope should not only be day top day operations but also looking at future growth. Ethics Council – Practicing Values through a robust governance system
- Purpose of existence (Mission) drives the organisation. This is missing in the model.
- It is possible, but the purpose of the organisation should be known to all stakeholders.
- It is essential to formulate Mission, Vision and Values keeping a balance between three councils. The mission should be clear to everyone. Ethics council should clearly understand difference between “Strategy”, “Ethics” and “practicing Values”.
- The CEO perforce has to have a set of close confidantes - well respected members/advisers (the administrative council). The values have to be visibly practiced ones (not just for display in posters) - the ethics council. The Wisdom council has to tap the resources of the total organisation – using technological advances to bring employees/stakeholders together. Conceptually these three already exist today, yet their short term focus does all the damage.
- Concept of “*Vashudhaiv Kutumbkam*” has to be injected in them to fight against the common future natural calamity due to Global warming, depletion of ozone layer etc. No doubt the concept is at primitive level and to move forward one has to start from scratch.
- Swami Vivekananda, Paramahansa Yogananda, Yogi Aurobindo and Swami Rama have also expressed similar thoughts.
- Agree. Is there an Apex World Council who will administer such model across different countries?
- Strongly Agree, I suggest you to buy the book titled “The Totally Aligned Organization” by Sri Raghu Ananthanarayanan. The ideas expressed in this book will strengthen how Vedic Links can be a good base for TQM efforts.

4. Vedic Model of Governance is irrelevant

- Why obsession with Vedic Model? Only point in favour of your theory is that human nature remains same and common principles remain same. But this can be true not only of Vedas, but of Bible, Quran, Avesta and may be some principles of Charvak the atheist will also justify this. A business model should be based on thorough research on current business realities and must have practical aspects of the business in mind.

- Governance can be given any name, any model, fact remains that it should work. It's the situation, circumstances and environment, which define the exact nature of governance which would ultimately be effective for a collective.
- Though Vedic model may work, it is to be forced upon till it becomes way of life.

Part H: Any Other Suggestions for Universal Business Excellence Model:

This part was focused to capture any other ideas that respondents may like to give for formulation of Universal Business Excellence Model (UBEM). Some of the respondents came out with useful ideas as detailed below:

- Universal BE model is a desirable ideal, but differences in cultural, economic, business conditions and many other variables make realization of it a very challenging task. If we can create few excellent companies in India that are world-class, chances are that the model may spread to India & Asia & may be world.
- Vedic principles are to be consciously taught to new recruits. Values are to be explained to them that how the Values help in achieving organisational goals.
- Transparency, Trust, Openness are the key for this model.
- UBEM should be 1) Easy to implement 2) Easy to understand 3) Dynamic model and 4) applicable to all organisations (business, education, Govt., individual).
- My suggestion is that model should give equal weightage for employees, customers and society.
- I do agree with the refinement of the present models and conversion into Universal Business Excellence Model based on ancient Vedic principles.
- Universal Business Excellence Model is a good approach towards the success of an organisation in material as well as spiritual well being of the society.
- The Universal Business Excellence Model should treat 'Employee' as 'Customer' and accordingly provide necessary inputs for improving the same. Some years back, at NIIT a study was undertaken as to who comes first – 'Employee' or 'Customer'. After a year's debate and discussions they came to the conclusion that for an Organisation 'Employee' comes first and for an 'Employee' 'Customer' comes first.
- Corporate Governance both for inclusive and sustained growth need to be measured and need to be rewarded for positive index and discouraged for negative index.
- The model can be integrated with all stakeholders.
- All dynamic models are basically input-process-output models. As often said 'whatever is measured gets monitored' we need to take an intensive look at

enablers and partners to ensure that we achieve all-round excellence. The real test of the model would be when there is evidence of planned change.

- Survey questions are well formulated. Reading through the questionnaire was in itself a learning experience.
- Different countries have evolved their own models based on their learning and adoptability to the businesses and culture. There are not much and great variations in all these models. Probably a Vedic Model to suit Indian conditions may be required.
- I think the necessity of considering benefits of all stakeholders, should be somehow seen and incorporated in the model.
- Please refer to Chaanakya's Artha-Shaastra for governing a State – i.e., preserving one's language, culture and borders. On a limited and smaller scale, Artha-Shaastra's principles would apply equally well to corporations.
- I found the last part of questionnaire very interesting. But may be too many of the statements for me were obvious - i.e. I could only agree to the statements. I am interested to know more about the VEDIC model.
- Ethics values that are covered under the law of the land is practical to implement and is the best possible Excellence model under the current environment.
- The exchange of ideas and experiments among nations will improve excellence application for individuals and hence for global.
- This concept would need much deeper study vis-à-vis various other historical and current management practices. It would be a challenge to develop a sustainable and Robust Model. Let us not forget the great learning centres like Nalanda, Takshashila were destroyed not by people who were not abiding by values – but ignorant Hoons.
- Model seems to be more oriental and spiritual than occidental and materialistic. Therefore has chance to be applied in the East (Turkey and Asian countries).
- Universal business excellence model should focus on how ancient thought, Vedic Values and Ethics can be practiced by customer, supplier and employees in their respective roles.
- In current business environment, companies need three essential components to be successful – 1) Strong operations, to execute the day-to-day operations and ensure meritocracy, adherence to values and fulfil the customer contracts 2) A strong and effective sales force well embedded in the spirit of honesty, commitment and competency 3) Lastly, a strategic group to reinvent the goals and objectives of the organization and ensure that the organization is always current and proactive, in terms of addressing customer needs.

LIST OF PUBLICATIONS FROM THIS RESEARCH

Papers Published:

1. Sharma, A.K. and Talwar, B. (2004), "Business Excellence Enshrined in Vedic (Hindu) Philosophy", *Singapore Management Review*, Vol. 26 No.1, pp. 1-19
2. Sharma, A.K. and Talwar, B. (2005), "Corporate Social Responsibility: Modern vis-à-vis Vedic Approach", *Measuring Business Excellence (Emerald)*, Vol. 9 No.1, pp. 35-45
3. Talwar, B. and Sharma, A.K. (2005), "Strategic Leadership, Outsourcing and Competitiveness: A New (Vedic) Outlook", *Gurukul Business Review*, Haridwar, Spring, Vol.-1., pp. 145-153
4. Talwar, B. (2002), "Corporate Excellence Journey and Vedic Vision", in Dhamija S.C. and Singh V.K. (Eds), *Vedic Values and Corporate Excellence*, Gurukul Kangari University, Haridwar, pp. 35-46.

Papers Presented / Published in International Conferences:

5. Sharma, A.K. and Talwar, B. (2005), "Social Responsibility of Business in the Information Age – Vedic Philosophy the Guiding Force", proceeding of 16th IRMA International Conference, San Diego, USA. May 15-18.
6. Talwar, B. (2005), "Sustainable Growth – The Vedic Way", International Conference on Quality (ICQ'05), Tokyo, Sept. 13-16.
7. Talwar, B. (2005), "Vedic Yagna - Path for Cosmic Harmony & Bliss", International Conference on Contribution of Vedas to the World, Gurukul Kangari University, Haridwar, January.

Paper under Publication:

8. Sharma, A.K. and Talwar, B. (2007), "Evolution of 'Universal Business Excellence Model' incorporating Vedic Philosophy", under printing in September 2007 issue of *Measuring Business Excellence (Emerald)*

Paper under review for Publication:

9. Koura Kozo and Talwar, B. (2007), "Comparative Research: UBEM and TQM Elements Deployment Model", under review with "The TQM Magazine" (Emerald)