INTRODUCTION

The current Industry scenario makes it compulsory for every organization to assess the importance and need of attitudes, values and expectation among the employees. Organizational development and excellence is an application of behavioral science to organizational change. It encompasses a wide array of theories, processes, and activities, all of which are oriented toward the goal of improving individuals and organizations. Generally speaking, however, this theory differs from traditional organizational change techniques in that it typically embraces a more holistic approach that is aimed at transforming thought and behavior throughout an entity. Definitions of organization development abound, but they are all predicated on the notion of improving organizational performance through proactive activities and techniques. It is also worth noting that organizational development, though concerned with improving workforce performance, should not be mistaken for human resource development. Organization development is the planned process of developing an organization to be more effectively in accomplishing its desired goals. It is distinguished from human resource development in that manner that human resource development focuses on the personal growth of individuals within organizations, while organization development focuses on developing the structures, systems, and processes within the organization to improve organizational effectiveness.

Values, expectations and attitudes play an important role in managerial life. Attitudes influence the choices of managers and choices are important in determining managerial effectiveness influence out-comes. A manager may be valuing scientific and theoretical knowledge so much that he may un-continually prefer a thinker, therefore, or conceptually sand person for a routine job. Managers are like to make some what better choices in any situation if they take the decision after being aware of the reason making those choices an acknowledgement the extent to which their values directing their choices: In organizational life, attitudes acquire an added importance because satisfaction and success both depend on wholesome attitudes. They are reflected in certain specific behaviors like performance, diactinism and accident in organization setting. Attitudes are significant in view of their vital roles in determining both satisfaction and performance of the individual is Indeed, job
satisfaction and employee moral which form specific kinds of organizational attitudes, 
determine both the quality and quantity of performance, absenteeism, tardiness, 
accidents and grievances.

The increasing intensity of the marketisation of economies has heightened 
interest about differences and similarities in values held by managers. Recognition of 
the importance of understanding relationships between managerial orientations and a 
variety of work-related interventions has become familiar in both mono-cultural 
(Cyriac and Dharmaraj, 1994); (England et al., 1971) and cross-cultural literature 
(Elenkov, 1997); (Harpaz, 1990). Notable has been the contribution of several 
prominent researchers (England, 1967); (Hofstede, 1980); (Kluckhohn and 
who have developed frameworks to explain relationships between values and 
behaviors. Although it is recognized that these frameworks have limitations, they are 
of pragmatic interest to international management, and profoundly important in the 
context of the significant changes that are occurring as globalization filters through 
different levels of societal and organisational life.

A number of cross-cultural studies have been undertaken to better understand 
the relevance of value systems in different economic conditions. Assessments (Chew 
and Putti, 1995) and Ralston et al., 1993) have been completed in the economically 
successful South-east Asian nations, prior to the regional financial crisis, to explore if 
macro-economic reform principles translate into micro-economic business practices 
and shape managerial values. In spite of a growing literature advocating the need for 
managerial learning for multinational corporations competing in transitional 
economies (Barkema et al., 1997); (Luo and Peng, 1999), relatively few 
investigations have been conducted to provide insights into value orientations held by 
indigenous managers in a country in the midst of transformation from a centrally 
planned economy to a more market based system (Chatterjee and Pearson, 1996); 
(Ralston et al., 1995). The results of these studies have some relevance for India, 
which since June 1991 has been reforming from one of the world’s most closed and 
regulated systems to a global market economy (Gopalan and Rivera, 1997); 
(Khalilzadeh-Shirazi and Zagha, 1994).
The emergence of India into the international business arena presents enormous challenges to micro-level workplace policies and practices. For instance, implementation of competitive markets with the provision of effective key public services necessitates mindset changes as employees confront massive socio-economic upheaval. Work settings will reflect in time the principles of quality, customer expectations, ethical integrity and social responsibility that are the ground rules at the societal level. In turn, these attributes will mount a call for new competencies in innovation, risk taking and more challenging leadership. A dynamic, open, competitive environment inevitably reshapes expectations and priorities of managers, but in particular the societal value orientations held by them. Recent value studies in India (Kumar, 1996)\textsuperscript{18}; (Sinha, 1991)\textsuperscript{19} have used a range of variables from well-known socio-cultural frameworks, as well as properties of traditional, local social customs to estimate the dominant value orientations of Indian employees. This type of research needs wider popularisation so that the local context becomes significantly relevant in understanding the global impact.

1. Conceptual Framework

A great deal of enthusiasm has been shown for the topic of managerial values in the contemporary management literature (Dose, 1997)\textsuperscript{20}; (Schein, 1985)\textsuperscript{21}. Underpinning this interest has been a widespread recognition that knowledge about managerial values is extremely important for interpreting and predicting in pluralistic societies. For instance, England and colleagues (England, 1967)\textsuperscript{22}; (England et al., 1971)\textsuperscript{23} contended that, as values influence business operations and human development, conceptual understanding of values is crucial for the effective design of organisational systems. Indeed, the management literature from Western roots has increasingly reflected a notion that personal values impact on organisational functioning (attraction, tenure, and commitment), decision making, motivation, performance and satisfaction. These general assumptions were extended by the substantial research of Hofstede (1980)\textsuperscript{24} that established frameworks to link personal values with defining dimensions of the cultural profile of a country. A revelation that personal values are embedded in and partially derived from the wider cultural milieu has consequences for international business and management practices.
Closer attention to the managerial values in the literature needs to incorporate the critical elements of societal context and its transformation. Despite the vital importance of distinguishing relationships between managerial values and important organisational variables (Westwood and Posner, 1997)\(^a\), a wide variety of constructs have been employed to assess these connections. For instance, studies have been undertaken in Western settings with Western instruments (England et al., 1971)\(^b\), cross-cultural contexts (Eastern and Western) have been assessed with Western instruments (Chew and Putti, 1995)\(^c\); (Elenkov, 1997)\(^d\), or with a mixture of Eastern and Western scales (Ralston et al., 1993)\(^e\). Even Indian managerial studies have employed a variety of Western measures (Cyriac and Dharmaraj, 1994)\(^f\); (Gopalan and Rivera, 1997)\(^g\) or the researchers have chosen to employ national dimensions of socio-cultural realities (Kumar, 1996)\(^h\); (Sinha, 1991)\(^i\). This body of scholarship underscores the importance of managerial values in terms of cultural backgrounds. However, the lack of systematic measures has restricted understanding about the extent of socialization of foreign and domestic dominant value orientations.

Although the importance of Hofstede’s (1980)\(^j\) contribution is acknowledged, and the fact that his five constructs have been employed in a great deal of research, their development in eras which had different environmental imperatives (e.g. relatively less uncertainty and complexity, greater intensity on local consumerism rather than global markets) makes them unsuitable for this study. Moreover, subsequent to the well-known Hofstede work there have been world-wide changes in the way economic organizations are viewed in most of the countries. Indeed, there is emerging evidence that managers adopt a converging work goal priority as economics reform and globalize. This is particularly relevant to Indian managers as they are compelled to balance the contemporary global imperatives with the age old traditions. The strong dimensions of collectivism, masculinity, power distance, and tradition orientations need to be understood and extended against the imperatives of innovation, risk taking, quality, empowerment and many other contemporary concepts. On the one hand, the demands of the global market create a new strategic paradigm, while, on the other hand, the tradition and societal values create the contextual reality. Senior managerial perceptions of these cultural endorsements is considered as the key that energizes the transformation of managerial practices.
(Pearson and Chatterjee, 1999a; b).

1.2. Definition of values

There are wide discussions on human values in the literature (Rokeach, 1973) defines value as “an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposition or converse mode of conduct or end-state of existence” and value system as “an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance”. Hofstede (1980) defines value as “a broad tendency to prefer certain states of affairs over others”. Schwartz (1994) argues that there is widespread agreement in the literature regarding five features of the conceptual definition of values.

A value is a belief pertaining desirable end-states or modes of conduct that transcends specific situations, guides selection or evaluation of behavior, people, and events and is ordered by importance relative to other values to form a system of value priorities. Schwartz (1994) further defines value as desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity. The authors used Schwartz's definition as a working definition of value in this research and developed a category of Chinese project managers' work values based on these five features of the conceptual definition of values.

Implication of Schwartz's definition of values as goals is that:

- They serve the interests of some social entity;
- They can motivate action – giving it direction and emotional intensity;
- They function as standards for judging and justifying action; and
- They are acquired both through socialization to dominant group values and through the unique learning experience of individuals.
1.2.1 Work values

A work value can be defined as the importance individuals give to outcomes arising in the work context (Elizur, 1984). In recent years, there has been a growing interest in analyzing work values. Research on work values can be divided into three main streams: structure, correlation to other personal, social, or organisational variables, and cultural factors. A study comparing the values of managers from the USA, Hong Kong, and the People's Republic of China indicated that both culture and the business environment interact to create a unique set of managerial values in a country (Ralston et al., 1993).

1.2.2 Values

Values refer to the worth or excellence or the degree of worth ascribed to an object or a class of objects. Although ascribed to objects, it is a function of the valuing transaction either than the object itself. Values have also been defined as an enduring convocation that a specific mode of conduct or end state of existence is personally and socially preferable to the alternative mocks of conduct or end states of existence. It contains moral flavors and thus, carries individual’s ideas as to what is right, good or describable (R.S. Dwivedi, 2002).

According to Chakraborty (1997) the value is the manner in which an individual tends to make judgment or choices, both about goals and mean at different and acts of it, as are deemed to lead to the well being and happiness of one self and society.

According to Milton Rokeach the value is the global belief that guides action and judgments across a variety of situation. Employees have certain values of life. They view the life different angles which are reflected in work performance, Learning helps individuals to develop high values towards job and organization development. Values refer to the basic conviction which leads to formation of conduct and social preference. Values are a combination of different attitudes and attributes of individuality. It provides individuals to decide what is right, good, desirable, and favorable. One value may be useful for a person who may not be effective for others. The intensity attributes or values system has relative importance. Values are a code of
conduct developed by individuals and the social systems. Honesty, self-respect, equality, sincerity, obedience, truthfulness, etc are the various examples of values (R.S. Dwivedi, 2002).45

1.2.3 Source of Values

People develop values from different sources e.g., parents, friends, teachers, society, religious thoughts, media (television, radio, newspapers) workplace and national characteristics. Parents are the initiators of values. Parents always tell what is right and what is wrong. They ask their children to do right things and avoid wrong things and suggest thinking back to your early views on topics such as education, economy, society, sex, and politics. For the most part of their behavior, they were the same as expressed by their parents. As you grew-up and were exposed to other value systems, you may have altered a number of your values. The process of questioning our value of course, may result in change we may decide that the underlying conviction is no longer acceptable. More often our questioning merely acts to reinforce those values we are holding (Mishra, 2003)46.

1.2.4 Types of Values

At the point we might rightfully inquire if it is possible to identify certain types of values. The most important early work in categorizing values was done by ‘Allport’ and his associates. They identify six types of values:-

- Theoretical:-Places high importance on the discovery of truth through a critical and rational.
- Economical:-emphasizes the useful and practical.
- Aesthetic:-Place the highest values on the form and harmony
- Social:-the highs values gives to the love of people.
- Political:-Place emphasis on acquisition of power and influence.
- Religious:-Concerned with the unity of experience and understanding of the cosmos as a whole (Rao, 1991)47.
1.3 Expectations

People believe that their jobs should fulfill certain needs. These beliefs, or expectations, concerning a job’s ability to fulfill needs may be realistic or unrealistic. People who expect work to fulfill all their needs are probably being unrealistic. It is responsible to fulfill physiological needs, and some or most of the safety needs, but only some the belonging needs. Expectations can distort your perception in that you will see what you expect to see if you expect policies offers to be authoritative young people to be un-ambitions, personal directorate like people or individuals holding public office to be uncurious you may perceive them as such regardless of their actual traits (Drafke, 2002)\textsuperscript{48}

There is an impressive amount of evidence that demonstrates that people will attempt to validate their perception of reality, even when those perceptions are faulty. This characteristic is particularly relevant when we consider expectation on the job (McKenna, 2000)\textsuperscript{49}

1.4 Attitudes

Attitudes are evaluative statement-either favorable or favorable-concerning object, people or events. They reflect how one fells about something. When I says - “I like my Job” I am expressing my attitudes about work.

Attitudes are not the same as values and expectation. Values are the brander and more encompassing concept. So attitudes are more specific then values. Values also contain a more flavor at rightness or desirability. The statement that “discrimination is bad reflect one’s values. ‘I favour the implementation of an affirmative action programmed to recruit and develop women for managerial position in our organization is an attitudes (Rao, 1991)\textsuperscript{50}

Attitudes is defined as a more or less stable set or predisposition of opinion, interest or purpose involving expectancy of a certain kind of experience and a readiness with an appropriate response.
Attitudes are also known as “Frames of reference”. They provide the background against which facts and events are viewed. It becomes necessary to know the attitudes of members of organization because they have to perceive specific aspects (like pay, hours of work, nature of supervision (Promotion Avenue etc) of their job life in the wider context of their generalized attitudes (Dwivedi, 2002)\(^{51}\).

1.4.1 Sources of Attitudes

Attitudes like values and expectations are acquired from parents, teachers and peer groups members. In our early years, we begin modeling our attitudes after those we admire, respect, or may be even year. We observe the way family and friends behave and we shape our attitudes and behaviors to align with their people initiate the attitudes of popular individuals or those they admire and respect.

In contest to values and expectations, your attitudes are less stable. Advertising message, for example attempt to other your attitudes towards a certain product of service (Rao, 1991)\(^{52}\). The attitude has three main components such as emotional, information and behavioral. The psychologist Fred Luhans has described these components the important determinants of attitudes.

Attitudes evaluate statement relating to object, people or events and thus, reflect how one feels about something. When an individual says-“He like his job”, he is expressing his attitudes towards work. Values refer to worth or excellence or the degree of worth ascribed to an object or a class object. Although ascribed to the object, it is a faction of the valuing transaction rather than the object itself. (Diwivedi, 2002)\(^{53}\)

Each year firm spends million of dollars on training efforts to improve employee attitudes to wards quality. Therefore to test the effectiveness of training programmed, a Solomon Four Group field quasi experiment was conducted specifically, this study examined whether or not there was a relationship between participants learning style, perceived program structure, prior experience with quality program, age, one fear of service with rub sequent change in attitudes.
The raw material out of which public opinion develops is not be found in the attitudes of individual, whether these attitudes at general level of tendency to confirm to legitimate authority or majority opinion or at the specific level of favoring or opposing the particular aspect of the issue under consideration (Henry and Hamner, 1982).54

Values represent basic conviction that “a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct end-state of existence.” They contain a moral flavor in that they carry an individual’s ides as to what is right good, or desirable. Attitudes are not same values. Values are the broader and more specific more encompassing concept. So attitudes are more specific more than values. While attitudes and values are different they are closely related one comprehensive study took a cross section of heterogeneous values issue including civil right for black and the poor, balk militancy, communism, family security, salvation, cleanliness, imaginativeness, obedience and found values and attitudes to be significantly crossed (Rao and Narayana, 1991).55

Values are the significant in organizational behavior. Employees behave properly when they give importance to values. Learning may help provide opportunities for development of values. Attitudes are unexpressed evaluative statement. It is the driven by behavior and recognizing a fact. Attitudes are expression of finer filling towards an objective or a subject. People may have favorable or unfavorable attitudes to an organization. Favorable attitudes refer to liking and unfavorable attitudes indicate to unlinking of the organization. Attitudes are generally hidden in the mind and heart of the people, which may be expressed or inferred in some situation (Misra, 2003).56

The term ‘self-full feeling prophecy’ or Pygmalion effect have evolved to characterize the fact that people’s expectation determine their behavior. In other words, if managers expect big things from his people they are not likely to let him down. Similarly if a manger expects people to perform minimally, they will tent to be having so as to meet that low expectation. The result then is that the expectations become reality (Robbins, 2002).57.
Our expectations are influenced by stereotyping that is attributing characteristics to an individual based on group membership. William Faulkner engaged in stereotyping in his reported conversation with Ernest Heming Way, when he said “the rich are different from you and me”. Heming Way replied, “Yes, they have more money”, indicated the other than the required difference (you need money to be rich), he refused to stereotype or generalize characteristics about people based on their wealth.

Family plays an important role in the education and vocational progress of children. Attitudes which parents express towards their son and daughter develop certain attitudes towards the home environment. That formation of attitudes in the early stage of life play a very significant role in the development process of individual behavior (Pandey, Singh and Agnihotri, 2005)\textsuperscript{58}

There are three related terms - beliefs, attitudes, and values. Clarity about their meaning helps us to use them to personal and organizational effectiveness. Beliefs are primarily contrived in nature. Attitudes are essentially affective (emotional) in nature. Attitudes have referents (the objects for which there are feeling) for example, when I say that I like my organization. I am expressing an (positive) attitude towards my organization. Attitudes are about liking (favorable) or not liking (unfavorable) certain aspects of referent. Values are judgmental in nature. They are about preference. When we say that certain aspects of an object situation are desirable, we express a value: some are more desirable than other so that we have a hierarchy of value (Udai Pareek, 2004)\textsuperscript{59}.

Most of the westerners consume beef which is personally and socially preferable by them. Indians particularly Hindus do not consume beef as the basic conviction is that cows are God they gives them milk. This basic conviction is personally and socially preferable to Hindus. In other words it the value of Hindus of not consuming beef and treating the cow as sacred animal. We often listen to number of statements like: our boss is highly humanistic, Management of South Automobile Limited show unconcern towards its employees, treatment of Usha Hospital is excellent, operation of Rediffmail.com are extremely fast.
The analysis of above statement indicates that they are evaluative of either favorable or unfavorable or good or bad of people, object or event. This is the meaning of attitude (Subba Rao, 2004)\(^6\). Basic to the perceptual process is the grouping and interpretation of information so that we may gather meaning from the patterns observed and then base our behavior on these patterns. This also hints at other characteristics of the process that of expectation or predications that we can reasonably make based on the perceptual process. If we perceive manager to be a hard-driving authoritarian, then our expectations of how that person would be based on the perception (Theodore T. Herbert 1981)\(^6\).

2. Two propositions concerning Indian workplace behavior

2.1 P1. Practicality is the basic value driving Indian workplace behavior.

The moral fabric of Indian culture is such that the collective good usurps self-interest. Nevertheless, a literal interpretation of this concept cannot adequately explain many aspects of Indian workplace behavior. For example, Indian organizational commitment and productivity is low. However, individuals certainly appear to invest more effort when working for themselves or their families compared to working for others. In this context, industrial productivity improved dramatically in India following the implementation of piece-rate programs in production. In a similar vein, people squander public resources but conserve personal resources. Given these predispositions, certain behaviors in Indian workplaces seem aligned more closely to ideas of individualism. Nevertheless, in India, the “outwardly collective façade” of Indian organizations displaces exhibitions of overtly individualistic behavior so they remain un presumptuous (Mo and Berrell, 2004)\(^\)\(^6\). Individualistic behavior in India is not akin to the displays of rugged individualism we observe in North America, for example. Nevertheless, researchers point to a general increase in individualism within the workforces of Greater India. The implications of this emerging individualism suggests that Indian managers need to include a greater emphasis on individual achievement when rewarding workplace behavior (Jackson and Bak, 1998)\(^6\).
Following Fang and Hall (2003), as organizations move from “inflexible vertical cultures” to “horizontal cultures”, this transition highlights the values of individuals. Environments of this type are conducive to the application of various motivational techniques. This is new territory for most Indian managers. While some Asian cultures place work commitments above those of the family, the Indian situation is quite the reverse. Thus, Indian workers have a life beyond the workplace, which motivates their behavior (Di Cesare and Sadri, 2003). This external environment is both practical and real. In this context, we propose integrating a continuum of practicality with notions of “collectivism” and “individualism” to interpret Indian workplace behavior. Nakamura (1964) posited that when the Indian contemplate the concrete world in highly practical ways that fosters harmony and balance in a given environment, purposeful outcomes ensue. According to Malhotra and McCort (2001), the idea of practicality is a distinguishing feature of the Indian way of thinking. It should be, therefore, a distinguishing category in the analysis of workplace behavior. Practicality ultimately underpins the Indian cultural architecture and explains India's extensive networks of social capital. In the main, Indian workplace behavior is more about self-success than group or organizational success. Self-achievement generates more excitement than team achievements. Against this background, personal judgment and aspiration frequently drives workplace behavior.
2.2 P2. Emotion is the most important contingent factor driving Indian workplace behavior.

Indian workplace behavior is more complicated than simply acting according to practical judgments. It is suggested that emotions and feelings also fuel behavior. A Western notion of rationality does not always fit neatly into thinking about Indian workplaces because a personal intervention or the opinions of others within one's network of relationships readily influence behavior. Respected managers engender cooperation because emotions run deep in Indian workplaces. Therefore, both practicality and emotion become necessary factors in understanding and interpreting the deeper level motivations of Indian workers (Nakamura, 1964)$^{68}$.

Managers can profit from exploring these two fundamental propositions in several ways. Given that Indian workplaces marginalize individual employees, managers can recognize group requests while simultaneously neglecting an individual's complaint. Given the low commitment of individual Indian workers to their organizations, can the individual's levels of commitment alter with due acknowledgement of that individual's needs, effort and success? Research in other cultures indicates that high performance organizations (HPO’s) generally exhibit high worker/manager involvement (Black, 1999)$^{69}$. It is argued, therefore, that it is prudent for Indian managers to allow workers reasonable latitude to pursue individual as well as collective goals in meaningful and rewarding ways.

Part of this process is also for managers to be cognizant of the benefits that accrue from managing employees as individuals. Providing positive reinforcement to employees individually through encouragement and praise improves the performance of both the employee and the organization. However, like all employees, Indian workers respond positively to encouragement and praise; external motivation of this type bolsters the confidence and enthusiasm of Indian workers. Indeed, as Indian workplaces reflect high levels of uncertainty avoidance behavior, the desired outcomes of major tasks or strategic initiatives require anchoring that behavior in the present context while remaining cognizant of the widespread concern among workers about winning and losing.
This approach accounts for the Indian worker's implicit “deep seated fear of punishment” (HBS, 2006), a predisposition that partly explains why the many rounds of policy reforms in India create so much tension and anxiety, even though they are generally founded on a sound economic rationale (Mo and Berrell, 2004). Thus, recent reforms of the state-owned enterprises, the medical system and the like, require far more time to be adopted than that allowed by normal institutional processes.

Including appropriate exemplars about workplace change is also important in India. Such exemplars containing cogent messages about what is specifically required of workers and explaining the choice of a particular change path create an environment in which workers feel safe from a psychological standpoint. As a general principle, the clearer the inputs and outputs, the more likely it is that goals will be achieved (Wright et al., 2005). Further, in Indian workplaces, the level of organizational commitment depends more on the amount of personal charm dispensed by a manager than on the actual organizational system itself. Loyalty to one's managers is a powerful motivating force in Indian workplaces and the personal attributes of a manager can complement the structures of legitimate authority. A manager's personal charm rests on attributes such as knowledge, personality, ability and emotional intelligence. However, caution is required here. Employees receive positive appraisals or criticisms quite differently when these originate from a manager outside the worker's network of social capital (Jackson and Bak, 1998). Again, this accentuates the paramount status of the networks of social capital in India.

3. Conceptions of career

Greenhaus et al. (2000) provide a textbook definition of career as “the pattern of work-related experiences that span the course of a person's life” (p. 9). This conceptualization breaks away from older ideas of the career as a profession, or a sequence of advancement through a stable and predictable hierarchy of positions. This newer view of evolving experience incorporates Hall's (1996) ideas about protean career (named after the Greek god Proteus, who could change shape at will), which emphasizes psychological success for the individual rather than simply organizational position and status. It is also compatible with Arthur and Rousseau's (1996).
description of a boundary less career in which individuals self-direct their professional lives using social networks to facilitate transitions.

This trend in redefining career apart from the hierarchy of one organization, or even one profession, seems to allow for any work involvement to be considered a career building experience. This perspective may be clearer when viewed from a distance, or when a person retrospectively considers how various job transitions have evolved over time. It may not be as apparent during the moment, if people have not been taught or coached to view every work experience as a career step. It seems the managers in this study were talking about the difference between people who viewed whatever they were doing as a part of their career, in contrast to those who think they have not yet found the position in which to begin their career, or do not have means available to have a career rather than just a job.

Managers felt that the strongest determinant of work ethic is the home environment and the influence of the parents. While recognizing some basic personality differences, such as examples of children from the same home that do not develop the same work ethic, they described the power of parents' example. If the parents' go to work each day, even if the weather is perfect for a day at the shore, even when feeling tired or unhappy, the children learn to think this is normal behavior. In contrast, if parents avoid work whenever there is the slightest excuse and similarly allow the children to skip school that behavior becomes the accepted norm.

There were interesting comments from companies with standard work schedules but operating in an area where seasonal employment is pervasive. Many people in their available recruitment pool grew up in a home where the adults worked in good weather or during the tourist season, expecting long periods of non-work for the rest of the year. This cycle was the basis of home life year after year. Now, as adults, these young people are hired by a utility company, an insurance office, or a bank that operates the same hours 52 weeks a year. They function fine for a period of time but reach a duration of regular work beyond which it seems unnatural to keep working without a couple of months off for leisure activity. They grow impatient with the continuing work schedule and begin to search for ways to get time off, sometimes leaving one job to enjoy the gap in employment before beginning another.
Teachers, sports coaches and others involved in early life experiences were sometimes mentioned as additional influences. More often, school experiences were discussed relative to trends that are detrimental to developing a strong work ethic. Several managers expressed that the standards in schools today are too lax, allowing that it is OK to cheat, it is OK not to work. Some felt that the schools do not inform students on what will be expected of them in a job – basic ideas about being on time, dressing appropriately and taking some initiative.

Beliefs about the impact of higher education were split among these managers. Some felt that a college education finally taught young people about the need for a good work ethic. Others expressed that professors often create unrealistic expectations of what their students will experience upon graduation in terms of position, pay and future opportunity. Young people who otherwise had good work habits are, in this way, encouraged toward a sense of entitlement – a hallmark of weak work ethic.

Overall, today's level of general affluence was seen as often detrimental to development of a strong work ethic. If one's entire life has been comfortable, with not only all needs met but an overabundance of luxury items, that also creates a sense of entitlement. People expect, at a minimum, to maintain that lifestyle, and then progress to achieving more. Working every day to have anything less does not seem worthwhile. They are not willing to start at the bottom and work for advancement over time.

4. Managerial Assumptions

Societies in Asia are undergoing considerable transformation with the increasing dominance of market ideology. The agenda for change in old, tradition-bound Asian societies, like India, has become critically linked to the work goals and values of the managerial élite, who have been seen to be responsible for ensuring the transition. The success of the market-based transformation in these societies will be an outcome of how deeply the reform ideology is shared at the managerial level. In spite of the importance of the profound changes in the economic life of these societies, cultural-based theories have dominated the managerial research framework (Hofstede, 1991)\textsuperscript{77}; (Westwood and Posner, 1997)\textsuperscript{78}. Until the beginning of 1990s the
managerial value system diversity was considered to be mostly due to systemic and
cultural differentiation, and the researchers argued that different cultural and social
experiences created different value premises (Bass et al., 1999)\textsuperscript{79}; (England, 1975)\textsuperscript{80};
(Hofstede, 1980)\textsuperscript{81}. The imperatives of market ideology in a strong tradition bound
society create a perplexing array of options for managers in their choice of action
frames. Alleviation of this dilemma requires paradigms beyond the cultural analyses
in understanding specific contexts.

In a survey of over 2,500 managers, in a five-country study, England (1971)\textsuperscript{82}
found a high degree of pragmatism amongst the managers in all countries except India
where moralistic emphasis of the managers of the 1960s and 1970s contrasted sharply
with the contemporary management scene elsewhere. The results of the England study
suggested that Indian managers paid much more importance to organizational stability
than the managers from other countries. For instance, compared with US managers,
Indian managers attached more importance to employee welfare than to the goal of
profit maximization. England’s findings also showed that the Indian managers more
consistently valued obedience and conformity and, subsequently, it was contended
that Indian managers were strongly against any value that signified change and
innovation (Sinha, 1991)\textsuperscript{83}.

Managerial assumptions and values highlighting the country’s long and
complex traditions have mostly been considered by the Indian scholars (Kao et al.,
1995)\textsuperscript{84}; (Saha and Fisera, 1999)\textsuperscript{85}. Some general considerations are now being given
to the impact of economic reform on management practices (Gopalan and Rivera,
1997)\textsuperscript{86}; (Monappa, 1977)\textsuperscript{87}. It is perhaps more important to focus on work goals that
the values generate as the basis of action frame during the rapid reform. While
managerial values provide the basis for organisational architecture, work goals tend to
provide the action frame by prioritizing the agendas of managers (Harpaz, 1990)\textsuperscript{88};
(Pearson and Chatterjee, 1999)\textsuperscript{89}; (Barkema, 1997)\textsuperscript{90}. The traditional
conceptualization of work in the Indian context has always been rooted to the idea of
work as a duty (Saha, 1999)\textsuperscript{91}. However, in recent decades studies in urban centers
have found a displacement of these traditional values in favour of convergence with
market oriented goals. Recently, for instance, Sinha (1991)\textsuperscript{92} reported findings that
were not aligned to this duty orientation. He found, contrary to his expectations, that the individual preference for utilization of competencies, status and personal growth opportunities was more valued as work goals than social relations and a sense of duty. These studies provide evidence that the traditional values of managers in contemporary organizations are undergoing shifts. The need for balancing economic imperatives with the traditional societal context is acknowledged as:

It is important that organizations continue to grow and evolve newer perspectives in terms of their values and redefine their linkages with the society. In doing so the organizations should acknowledge the emotional expectations and personal values of the employees which influence their attitude to work and their behaviors. Unfortunately, these dimensions of socio-cultural reality are either ignored or rarely considered in designing organizations or in socializing the employees.

Bass et al. (1979)\textsuperscript{93} and England (1978)\textsuperscript{94} have provided a seminal framework of Indian managerial work goals based on their multi-country fieldwork. Bass and colleagues administered about 5,000 scenarios on budgeting decisions as a means of interpreting managerial work values. It was reported that pragmatic managers chose not to prioritize such issues as safety, strike resolution, improvement to workforce morale, an emphasis on quality or to promote their environmental integrity ahead of budgetary constraints. This was a surprising revelation as the earlier England studies had identified Indian managers to be high on moralistic orientations. The results of the Bass et al. study demonstrate that shifts in managerial work values were occurring before the launching of the economic reform program in 1991.

Work goal priorities and social orientations link the internal characteristics of an organization to its broader macro context. A number of well-known studies (England et al., 1974)\textsuperscript{95}; (England and Lee, 1974)\textsuperscript{96} have suggested that the work goal values of Indian managers were more skewed towards organisational stability, which in turn perpetuated an emphasis on status, hierarchy and security. In contrast to this view, a number of other authors (Gopalan and Rivera, 1997)\textsuperscript{97}; (Kao et al., 1995)\textsuperscript{98} have indicated strong convergence of managerial work goals to align more with Western societal contexts. For instance, in a study of 200 UK and 400 Indian companies, Khan and Atkinson (1987)\textsuperscript{99} found strong similarities of Indian and UK
managers in both recognition of social responsibility and potential gains in social involvement.

During the 1990s, the reform movement in India affected the senior managerial cadre in a way very different from the previous decades. They contended, first, a predominance of hierarchical perspective where juniors yielded to their seniors on all symbols and values and the seniors reciprocated with patronage and affection. This is very similar to the “oyabun-kobun” relationship of the Japanese context. Second, political culture of the organizations was based on patronage. Third, there was a strong preference for personalized relationships in the work organization. Fourth, social networking through status and role was valued. Fifth, the importance of community orientation was significant. Finally, the general culture promoted a sense of worldview where work was not considered central to the society. In addition, the concept of “time” did not encourage a sense of urgency.

Given the tumultuous effect of macro-level reform movement of the 1990s, it was felt that such broad transformation of the Indian business culture can only be confirmed through the shifts in the work goals of senior decision makers in key sectors of the economy. It has often been argued that the transformation of the high tech industry in the Bangalore region has more to do with the managerial values and innovative work goals than a systematic convergence of competence and infrastructure. The “greenhouse” effect, which is evident in the emergence of high tech industry in Bangalore, diamond processing in Western India and similar other dramatic areas of clear distinctive value shift, provides interesting examples of new managerial paradigms at work. The managerial work goal shift needs to be understood against the background of dominant business family values of key sectors. In a special research survey of 50 top business family values, it was concluded that one of the top 50 business houses is sending out a powerful survival signal. Only 14 of them display qualities that make for strong – albeit by no means powerful – survival signals. The lessons can hardly be ignored: for India’s family business groups to survive, Uni-dimensional excellence will not suffice. Only a leap on to the level occupied by world-class companies on every aspect of performance will ensure survival.
Research on values has provided significant insights at individual, group, organizational and societal levels of analysis. Such research is primarily premised on the notion, prevalent since Aristotle, that values provide strong explanations of behavior. A vast literature now exists, attesting to the influence of values on individual behavior in groups, organizations and society (Brief, 1998); (Kleindorfer et al., 1993); (Munson and Posner, 1980). At the group level of analysis, Earley (1989, 1993) found that the degree of collectivistic values displayed by a group will affect individual contributions to the group; at the organizational level of analysis, Finegan (2000) found that the affective values of an organization will significantly influence the affective commitment of individual employees within that organization, while at the societal level, Hofstede's seminal work notes the significance of values in explaining the productivity of nations.

There is, however, little published research exploring the role of individual values in explaining the decisions that managers make concerning key human resource (HR) issues (Saha and Fisera, 1999). This dissertation explores this relationship between the individual values of managers and HR decision-making by drawing on data collected from line managers in Canada and Ireland.

What are values? Values are difficult to define because they share similar characteristics with concepts such as attitudes, preferences and viewpoints. Rokeach (1973), for example, defined an attitude as an organization of several beliefs focused on a specific object or situation whereas a value is an enduring belief in a specific mode of conduct or desirable end state of existence. A number of research studies demonstrate that attitudes and values are different constructs, not only in the minds of researchers, but also in the minds of practitioners (Hofstede, 1998). Attitudes are most likely to vary in terms of the level of importance attached to the object or situation. They differ from values primarily due to their lifespan within an individual's cognitive schemata. Values can influence the holding of certain attitudes; however, unlike attitudes, values are considered imperative for action (Bates et al., 2001).
This latter point leads to the distinction between values and norms. Norms have an obligatory character; values, on the other hand, have the element of free choice towards teleological or goal directed action (Habermas, 1996)\textsuperscript{111}; (Turner, 1991)\textsuperscript{112}. Individual values are addressed in decision-making and, therefore, can be expected to influence managerial decision-making on HR issues at deeper more personal levels. The fact that norms and values differ in this way has obvious implications for giving preference to a study of individual values, as distinct from norms, in managerial decision-making on HR issues.

The literature on values theories (Schwartz and Bilsky, 1990)\textsuperscript{113}; (Rokeach and Ball-Rokeach, 1989)\textsuperscript{114}; (Sagie and Elizur, 1996)\textsuperscript{115}; (Elizur, 1996)\textsuperscript{116} places emphasis on the stability of values and their structure. Values are acquired and hierarchically organized to become somehow part of a relatively enduring system. Schwartz (1994)\textsuperscript{117} argues that values are structured through a combination of social and psychological conflicts, experienced by the individual expressing these values. Over time, these conflicts and harmonies among value priorities result in a structure or values system – such structures providing an individual with an ordered framework for decision-making. It follows that values must influence decision-making. It is now generally accepted that variations in values structures motivate individual behaviors and impact upon actions in both managerial and non-managerial contexts.

In terms of decision-making, there is increasing consensus that a good decision maker is not just someone who can rationally assess choices, or make the most logical decision given for that moment, but someone who can arrive at a decision through balancing competing values and goals (Hartmann and Patrickson, 1998)\textsuperscript{118}; (Cohen, 1993)\textsuperscript{119}. Traditional approaches view decision-making as rational, resulting from a deliberate and intentional choice taking into account structural constraints that restrict the set of possible action courses to a subset of feasible actions (Zafirovski, 1999)\textsuperscript{120}. Such approaches, however, tended to dissociate the processes of decision making from the people that made decisions (Hambrick and Mason, 1984)\textsuperscript{121}; (Simons and Thompson, 1998)\textsuperscript{122} Consequently, contemporary perspectives on decision-making increasingly acknowledge a socially constructed reality that emphasizes the contextualized nature of decision-making and the important role
played by values in driving decision-making processes (Tacconi, 1996).123

The literature on managerial decision making tends to focus on strategic and leadership decisions within a context of uncertainty, politics and intuition. Increasingly, it acknowledges the often sub-optimal nature of individual decision-making and that individuals are the essential source of insight regarding the substance of decisions: the options, consequences, values and uncertainties (Fischhoff and Johnson, 2002).124 In an organisational context, decision making involves not just the management of facts but also the management of organizational power and perception which in turn impact on decision justification (Bacharach et al., 1995).125

Acknowledging the influence of environmental variables on decision processes, Wilcocks (1998) argues that managerial decision-making is not the result of impersonal, deterministic and objective forces, but rather is socially constructed and created by human agency. It recognizes that decisions require anticipations and judgments in a social context and, in most cases, a socio-psychological dimension of power (DIO, 1983). Crucially, it emphasizes the role of individual values as playing an important role in individual and managerial decision-making processes.

Research evidence suggests that major decisions are generally referred to an individual's values for approval. This process of referral leads to the selection of the most favorable decision option or the formulation of a hypothesized solution. An individual's internalized values function as personal standards of conduct (Kluckhohn, 1951); (Meglino and Ravlin, 1998) and the strength of such values influences the perceived level of attractiveness or perceived legitimacy of alternative actions.

The link between individual values and managerial decision-making is considered to be dynamic, complex and less well understood. Gamble and Gibson (1999) argue that values develop as individuals are exposed to layers within a social system (family, work, employment) and a range of these external factors must also be taken into account in examining causal relationships. Failure to study values in the context of other variables may be one reason for this dearth of robust research findings (Shrum and McCarthy, 1992). Some studies have highlighted antecedents
such as age, gender, education, and the moderating influence of culture and group orientation in examining the effect of values on various decision outcomes (Bigoness and Blakely, 1996); (Erez and Earley, 1987); (Giacomino and Akers, 1998); (Johnson and Elder, 2002); (Wagner, 1995).

Becoming more specific, there is considerable justification for studying values in the context of human resource management (HRM). The HRM field has increasingly become values-driven with employee-centered HRM practices increasingly advocated. This supposed shift from hierarchical and directive to more people centered and participatory managerial styles suggests a change in managerial mind-sets and the individual values of managers. The transition from rigid bureaucratic structures to more flexible adaptive organizations has been accompanied by some shift in management styles from hierarchic traditions to more human relations oriented expertise (Henderson, 1996). Henderson (1996) highlights four transitions which, we argue, must impact on the individual values of managers: first, managers are departing from resistance and fear of cultural differences towards accepting them; second, there is a noticeable trend away from directive supervisor-subordinate relations towards seeking authentic peer behaviours; third, there is a greater emphasis on collaboration over internal competition; and, finally, there has been a movement away from avoidance or denial of the expression of employee feelings towards facilitating their appropriate and productive expression. While this may be the case in some organizations, it is certainly not the case in all. In an increasingly individualized and highly competitive global business Culture a massive gulf exists between the espoused values sets of managers, not to mention HR policies and practices, of the humanistic “mutual gains enterprise” (Kochan and Osterman, 1994) contrasted with the much more mercenary “individualized corporation” (Ghoshal and Bartlett, 1998). The extent to which such changes are emerging remains an open, and essentially empirical, question.

Ranney and Carlson (1992) argue that an organization’s HR policies, practices and rules are good indicators of its approach to dealing with people and human behavior. They argue that an organization’s managerially directed actions affect employee perceptions leading to a strengthening or readjustment of individual
values. Similarly, Begley and Boyd (2000)\textsuperscript{141} suggest that individual values should be considered in the development of HR policies and strategies leading to greater consistency in organizational decision-making and a more harmonious working environment. Although there is support for the link between management leadership and values alignment at the organizational level (Bontis and Fitz-enz, 2002)\textsuperscript{142} as in too much of the humanist oriented HR discourse (McGuire et al., 2005)\textsuperscript{143}, take too one-sided a perspective here by not adequately treating the reality of individualized corporate life where senior managers are as likely to resort to laying off thousands of employees as they are to inquire about their affective states or personal feelings.

Notwithstanding the heterogeneous nature of organizations, very little is really known about how individual values of managers relate to decision making on HR issues. We do know from extant research that managers operate from a structured set of values that can be described and reasonably measured. We do not yet, however, fully understand how particular individual values impact on particular HR related decisions. This latter issue is of particular concern in the HRM field. Of its nature, HRM is a values laden and values intensive arena of decision making, simply because it focuses on issues that raise important questions concerning equity, equality of treatment, due process, the promotion of individual and organizational outcomes, and the tension between respecting the human in employees and exploiting their human capital and productivity for the cumulative imperative of capitalist organization.

HR decisions are, moreover, increasingly devolved to line managers and are no longer the sole preserve of the functionalist personnel or HR department (Gibb, 2002)\textsuperscript{144}; (Bacon et al., 1998)\textsuperscript{145}. Many commentators see the increasing responsibility of line managers in all areas including HR as a direct consequence of organizational de-layering (White et al., 2004)\textsuperscript{146}; (Torrington et al., 2004)\textsuperscript{147}. Line managers conduct many operational dimensions of HRM, including selection, promotion, performance management and appraisal, corrective action and discipline, access to training and development opportunities, and compensation. In these decision situations it is likely that the individual values of managers will influence their decision choices. As front line representatives of the organization, line managers are tasked with the responsibility of setting the agenda, dealing with workplace issues and
providing direction to employees. The potential for conflict exists, however, when organizational decision-making conflicts with individual values. In such circumstances, the conflict may end up being resolved through discussion and dialogue, it may be ignored, denied or suppressed, or the manager may simply leave the organization.

**Conceptualizing the effect of the individual values of line managers on decision-making**

In research terms, values may be considered as independent, dependent or moderating variables. Keast (1996) examined the relationship between values and the decision making of ten CEOs in public schools in Greenland. Using a qualitative research design, the study showed that values played an important role in the decision-making process. It found that a degree of similarity appears to exist in the frequency with which the same values reoccurred in the decision making of all ten
CEOs. The study also revealed that some values that showed high occurrences in the decision cases were also found to be highly occurring in the follow-up interviews, indicating their high level of prevalence in the CEOs' value make-up. Shared decision making occurred most often in organizational redevelopment decision cases and this value, alongside trust, featured most frequently in the follow-up organizational redevelopment interviews.

Sparrow and Wu (1998) examined the relationship between national culture and HRM preferences of Taiwanese employees. Although the study is based upon employees and not managers and uses cultural values rather than individual values as its unit of measurement, the study is noteworthy for its focus on HRM decision-making. National culture accounted for 5-10 per cent of the total individual variance in HRM preferences. A model to predict preferences for training and development was significantly linked to the value orientations of high “Relationship to Nature: Harmony” and low “Relationship to Nature: Subjugation”. The model explained 12 per cent of the variance observed. The study revealed that the relationship between value orientations and compensation preferences was weaker than for other Human Resource functions. In terms of employee performance, this was linked to the value orientation of high “Relationships: Collateral” and the resulting model explained 3.7 per cent of the variance observed.

This limited base of empirical studies indicates that there is a significant relationship between the individual values of managers and decision-making processes. Individual values explain, to a certain degree, a range of organisational decisions, from leadership and decision styles (Ali et al., 1995); (Argrawal and Krishnan, 2000) to decision making and social issue evaluation (Sharfman et al., 2000); Indeed, the study by Sparrow and Wu (1998), albeit based upon cultural values, demonstrates good support for the relationship between cultural values and human resource management decision-making.
5. **Behaviour**

Behaviour refers to the actions of a system or organism, usually in relation to its environment, which includes the other systems or organisms around as well as the physical environment. It is the response of the system or organism to various stimuli or inputs, whether internal or external, conscious or subconscious, overt or covert, and voluntary or involuntary. Human behaviour (and that of other organisms and mechanisms) can be common, unusual, acceptable, or unacceptable. Humans evaluate the acceptability of behaviour using social norms and regulate behaviour by means of social control. In sociology, behaviour is considered as having no meaning, being not directed at other people and thus is the most basic human action, although can play a part in diagnosis of disorders such as autism. Behaviour became an important construct in early 20th century Psychology with the advent of the paradigm known subsequently as "behaviourism". Behaviourism was a reaction against "faculty" psychology which purported to see into or understand the mind without the benefit of scientific testing. Behaviourism insisted on working only with what can be seen or manipulated and in the early views of John B. Watson, a founder of the field; nothing was inferred as to the nature of the entity that produced the behaviour. Subsequent modifications of Watson's perspective and that of "classical conditioning" led to the rise of operant conditioning or "radical behaviourism," a theory advocated by B.F. Skinner, which took over the academic establishment up through the 1950s and was synonymous with "behaviourism" for many.

6. **Impact**

Measure of the tangible and intangible effects (consequences) of one thing's or entity's action or influence upon another. In case of leader it is effective communication which directly impact on followers.

A leader needs to communicate in a way that makes people feel what they need to do. As a leader of a large group he/she have to keep in mind that people need to believe in you and know that you're behind any given message. It's not only what you say but truly what you feel and believe. This rule reminds all of us, and leaders in particular, that emotions are a powerful motivator or, in some
cases, a de-motivator. We are social creatures who need interaction, and he/she uses that to make points when they are important enough. When leaders deliver a message face-to-face, it's strikingly different than when they do some kind of mass communication. If we're going to have impact as leaders, the leader have a responsibility to communicate directly, eyeball-to-eyeball, and with authenticity.

7. Manager

A Manager is the person responsible for planning and directing the work of a group of individuals, monitoring their work, and taking corrective action when necessary. For many people, this is their first step into a management career. Managers may direct workers directly or they may direct several supervisors who direct the workers. The manager must be familiar with the work of all the groups he/she supervises, but does not need to be the best in any or all of the areas. It is more important for the manager to know how to manage the workers than to know how to do their work well. A manager may have the power to hire or fire employees or to promote them. In larger companies, a manager may only recommend such action to the next level of management. The manager has the authority to change the work assignments of team members.

A manager's title reflects what he/she is responsible for. An Accounting Manager supervises the Accounting function. An Operations Manager is responsible for the operations of the company. The Manager of Design Engineering supervises engineers and support staff engaged in design of a product or service. A Night Manager is responsible for the activities that take place at night. There are many management functions in business and, therefore, many manager titles. Regardless of title, the manager is responsible for planning, directing, monitoring and controlling the people and their work.
8. Excellence?

If you don’t know what excellence is then it is difficult to know if or when you have attained it. So we have to start with a discussion about what is excellence. Several people have tried to define excellence during the long history of mankind so it is natural and honest to declare that we don’t know when excellence was first defined and we also don’t know what the contents of this first definition were. But what we know with certainty is that the concept of excellence in relation to management and organizational performance was introduced 25 years ago by Peters and Waterman when they published their best seller book “In Search of Excellence - Lessons from America’s Best-Run Companies”.

The starting analysis model or framework used by Peters and Waterman was McKINSEY’s 7-S Framework. The models comprised the following seven success criteria for excellence:


8.2 Software:

However, Peters and Waterman did not define what is excellence, but they observed that managers are getting more done if they pay attention with seven S’s instead of just two (the hardware criteria), and real change in large institutions is a function of how management understand and handle the complexities of the success criteria of the 7-S Model. Peters and Waterman also reminded the world of professional managers that soft is hard meaning that it is the software criteria of the model which often are overlooked and which should have the highest focus when embarking on the journey to excellence. There is no doubt that Tom Peters, through his early publications and his management seminars, has had an effect on excellence thinking in North America during the 1980s.
Both before and after 1982 there have been many suggestions for a definition of excellence. According to the American Heritage Dictionary (1992), excellence is defined as “the state, quality, or condition of excelling; superiority”. Furthermore the word excel is defined as “to do or be better than; surpass; to show superiority, surpass others”.

As is expressed by Paul in the new testament
excellence can represent “whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise”
(Philippians, 4:8)

Another old and more than 2000 years old Greek reference explains that excellence is inseparable with the idea of good, which can be defined by the unique properties of the object or activity it describes. It has meaning only by reference to the intrinsic qualities of a person, an object or an activity, so there is no “one expression of good”, there is no “one good practice”. Good can be evaluated only in relation to the means it serves and the function it performs since everything has its own particular excellence.

Excellence of a man is different from the excellence of a horse. The old Greek Arate is used synonymous to excellence and in its earliest usage the concept contained meaning of the act of living up to one’s full potential. Arate as the idea of perfection and excellence was an important aspect of the Paideia, the process of educating and training of the boy into his genuine human nature in Ancient Greek. Later on Arate was applied to mean men who had developed inner virtues such as dikaiosyne (justice) and sophrosyne (self-restraint) which are represented in the training program of Paideia. Thus physical, mental and spiritual training were developed in order to achieve Arate (Paideia, 1945).

Similar meanings about excellence can be found in Confucius (BC 551-479). Achieving intrinsic quality in terms of practicing justice and character building has been one of the main themes in Lun Yu (Analects of Confucius). Self-control and
self-development via lifelong training and education were not only considered to be the methods to realize one’s full potential but also the way to achieve harmony in society in general. By that reason leaders role was especially emphasized by Confucius. His notion of Junji (Superior /Excellent man or leader) demonstrates this: “Junji (Superior /Excellent man or leader) makes people’s merits to grow and demerits to decrease, while inferior man does the opposites” (Analects, from Dahlgaard-Park, 2006)154.

From this standpoint excellence includes doing common, everyday things and excellence isn’t necessarily determined by comparing a score or a performance to someone else. The pursuit of excellence comes from doing our best with a view of growing and improving in terms of realizing one’s potential. Excellence must then be related to our efforts on how we continuously develop and utilize/mobilize the capabilities throughout our lifetime.

As a teacher/professor having had the experience of following students we know that some students may have excellent abilities given by God, but for some reasons he or she don’t use the abilities in a good way, and another may have far lower abilities, but he or she is nevertheless fighting and struggling day after day and the final graduation result may be almost the same. In such a case there is no doubt in our minds who of the two cases and which result we will relate to excellence.

However in relation to management and organizational excellence the situation may be not so easy to evaluate. The problem or challenge here is to relate performance results to the abilities and the capabilities of the organization. When the word excellence is used in quality management it often refers to upgrading the level of organizational management to a level of excellence, which is necessary to provide excellent results i.e. products and services which delight the customers/ consumers.
References


32. Kumar, S (1996), "Towards evolving an Indian style of management based on Indian values and work ideals", pp.25-34.
33. Sinha, D (1991), "Values and work behaviour", Abhigyan, pp.1-4


83. Sinha, D (1991), *“Values and work behaviour”,* Abhigyan, pp.1-4
87. Monappa, A. (1977), *“Ethical Attitudes of Indian Managers,”* All India Management Association, New Delhi


