CHAPTER - II

Quality of Work Life: A Theoretical Frame Work
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2.1 Introduction

It was around 1900 that F.W. Taylor developed what are commonly known as the principles of Scientific management. These principles created a new awareness regarding human resources. Prior to the advent of scientific management, human resources were considered as mere instruments of production ready to work from dawn to dusk. The working conditions were paid scanty attention. The labour was motivated by the lure of money. The scientific management focused mostly on division of labour, hierarchy, close supervision and the one best way of doing work. The scientific management principles, no doubt have brought several benefits to the society. But the highly specialized jobs have made workers socially isolated from their fellow workers. They have weakened the community interest in the whole product and deskill them to such an extent that workers have lost pride in their work. The system of hierarchy has made workers totally dependent upon their superior. It is always the superior and not his subordinates who initiates actions and controls the working environment. Close supervision further accentuates workers' dependence on their superiors. The result is high turnover and absenteeism. Quality declines and workers become alienated.

In due course of time workers became more and more educated, skilled and affluent. Synergy developed among the workers and they got unionized. The dysfunctional consequences of work resulted in due to scientific management became less and less acceptable. It is no longer possible to design jobs solely
according to needs of technology completely overlooking the needs of workers. There is an all-round demand for developing more humanized jobs which can satisfy workers' higher order needs, employ their higher skills and make them more responsive, more effective identifying themselves with the work environment. There was much thrust placed on humanization of work place. Continuous research and experiments have been undertaken to understand human beings at work and the ways to improve their job satisfaction. In addition to understanding and improving the job satisfaction of the workers the second objective of these research efforts was to combine better productivity of organizations with job and employee satisfaction. In order to achieve this twin objective different approaches have been developed and applied. The concept of Quality of work Life has originated from this continuous research process.

2.2. Evolution of Quality of Work Life (QWL)

Walton\(^1\) attributes the evolution of Quality of Work Life to various phases in history. Legislation enacted in early 20\(^{th}\) Century to protect employees from risks inherent in job and to eliminate hazardous working conditions, followed by the unionization movement in the 1930s and 1940’s were the initial steps. Emphasis was given to ‘Job security, due process at the work place and economic gains for the worker’. The 1950s and the 1960s saw the development of different theories by psychologists proposing a positive relationship between morale and productivity and the possibility that improved human relations would lead to the enhancement of both. Attempts at reform to acquire equal employment opportunity and job enrichment schemes also were introduced.
Finally, in the 1970's the idea of Quality of Work Life was conceived which, according to Walton, is broader than these earlier developments and is something that must include the values that were at the heart of these earlier reform movements and human needs and aspirations.

An international conference was held at Arden house, New York in the year 1972. It dealt in detail with the practice and theory of democratization of work place. In this conference the term 'Quality of Working Life' was introduced and the International Council for the Quality of Working Life (ICQWL) was formed to facilitate research on and action for Quality of working life. From 1972 to 1980 the concern for QWL has gained momentum and has assumed the proportion of a movement. Some of the members of ICQWL wanted during 1980s to hold another international conference. In Canada, QWL researches were gaining attention. A weekend meeting was organized in Toronto in 1980 for discussing ICQWL's, proposal. The first open international conference was organized in Toronto in August 1981 with the theme of 'Quality of Working Life and the 1980s'. A large number of people-managers, union representatives, and academicians attended the conference. Jenkins (1981) observed that the Toronto conference demonstrated that Quality of Working Life is no longer the exclusive concern of academicians but is becoming more and more an issue of on going organizational reality.
2.2 Theories of motivation and quality of work life

The theories of motivation and leadership provided a sound base for the concept of Quality of Work Life. Maslow\(^2\) depicted the complexity of human nature by describing various levels of human needs and satisfaction. Maslow's approach is general, direct, simple and practical. There are five need clusters. They are (1) Physiological needs (2) Safety needs (3) Social needs (4) Esteem needs and (5) Self-actualization needs. The theory propounded by Maslow is known as need hierarchy theory. As the name suggests these needs are arranged in a lowest to the highest hierarchy. Unless the lower order needs are first satisfied, the satisfaction of higher order needs will not be possible. The physiological needs have to be satisfied before one moves up to the social needs and so on. As soon as the lower order needs are satisfied, people seek satisfaction from the higher order needs. But what really motivates the worker? Herzberg\(^3\) went a step further. He did not focus on the individual. Instead he found that the individual acquires a sense of self-actualization, achievement and meaning from the job itself and not from the context of work, the work environment or from what an individual brings to the job.

Herzberg described two sets of factors: Hygiene Factors (Job Context) and Motivating Factors (Job Content). The hygiene factors include company policy, supervision, interpersonal relationships, working conditions, salary, status and security. An employee would not experience long-term satisfaction from favourable hygiene factors but unfavourable hygiene factors would lead to long-term dissatisfaction.
Motivating factors include achievement, responsibility, recognition, advancement and growth. Herzberg believed that an employee would be more highly motivated over the long term if his/her job had positive motivating factors. This approach led Herzberg to emphasize the design of jobs, an area in which he has been extremely influential.

Mc Gregor in his famous theory X and theory Y exposition presented two opposite sets of assumptions. Theory X is based on assumptions and beliefs which are based on the study of many people at work and the nature and structure of many organizations and their styles of supervision. These assumptions imply that the supervisor has low opinion of the workers and still lower expectations from them. Such beliefs reduce the superiors efforts to enhance satisfaction. Theory Y puts forward the opposite assumptions which provide a totally different picture of human nature and therefore call for a different managerial strategy. Mc Gregor in his theory 'Y' assumed that, under proper conditions, people have the potential to work with responsibility.

The research continued and many questions remained unanswered. How can one convert the work life as a spontaneous way of life? How can both exist in harmony without causing imbalances in the worker's psyche and physique? How distant is the way to reach the state of life as a pleasant experience through work? Researchers have tried to answer these questions through the concept of Quality of Work Life.
2.4 Concept of Quality of work life

Quality of Work Life represents a concern for the human dimensions of work. The term invokes a sympathetic response among many, although there is no consensus on a definition of the term.

Quality of Work Life is part of the management process, which is basically concerned with human aspects of an organization. A number of events of the 1930s served to focus special attention on the human elements and its importance in our management culture. One of these was the unemployment and human sufferings brought by the Great Depression. Another was the famous Western Electric's Hawthorne Experiments, which revealed that people and that productivity resulted from effective Quality of Work Life.

The values towards work have radically changed in recent years. The value systems of even a few decades ago do not reflect the values of modern employees. Today's employees are looking for more humanized jobs, better work environment. They are after not only challenging jobs, but also satisfaction of higher order needs such as autonomy, participation, and corporate status. Through his two factor theory of motivation, Frederick Herzberg advocated that organizations should pay increasing attention to job content factors such as achievement, recognition, responsibility and work itself as key motivators for employees. If a job contains these enriching elements, Herzberg believed, it would improve the job satisfaction in particular, and the Quality of Work Life in general for the individual employees. But, when compared with job satisfaction,
the meaning and scope of the term Quality of Work life has wide variation and implications. Some others equate Quality of Work Life to a philosophy of corporate working life encompassing numerous functions, ranging from those that may affect the personal life of employees to those that affect corporate working life in a society.

Quality of Work Life represents a concern for the human dimensions of work. It is a world-wide problem, and concern for improving it has been increasing since the 1960s. The European approach to Quality of Work Life involves industrial democracy through legislative arrangements for employees, and labour involvement in work related decision making. However, the approach in the USA has been voluntary in nature, jointly undertaken by the management and the workers as a mutual responsibility. The European and American Quality of Work Life efforts to develop principles and methods of organizational design aimed at democratizing the workplace have been well documented by the publications of the International Council for quality of Work Life (ICQWL) established in 1972.

The basic concept underlying Quality of Work Life is what has come to be known as ‘Humanization of Work’. Herric and Maccoby4 (1975) have identified four basic principles which summarizes the humanization of work. The principles are briefly explained below:

1. Security – Freedom from fear and anxiety concerning physical health and safety, income and future employment.
2. Equity – If work has to be humanized equity would also require sharing in the profits of the organization according to the individual or group contribution.

3. The principle of Individualism – A basic precondition for this is the availability of freedom and autonomy in deciding their own space of activity and design of operations. In brief, a worker should be a guide of his own destiny.

4. Democracy – It implies greater autonomy and responsibility vested into the workforce. Increasing controls, close supervision inhibits humanizing work. Meaningful participation in decision making is essential requirement to humanize work.

1.5. Definitional Analysis of QWL

1.5.1 Definition of Quality

Quality had been defined by several authors. Dedhia⁵ states: “Quality is about behaving in a way that reflects an individuals and organisations understanding of the fundamental interconnectedness of structure process and outcome”. There are many aspects of quality and they fall into categories such as consumer viewpoint of quality, produced viewpoint of quality, personnel quality, behavioural quality, quality practices. reliability education, training, team work, communication and other such topics are always included in quality discussion. Quality is the totality of the features and characteristics of a product or service that bear on its ability to satisfy stated or implied needs.

Quality, in the context of QWL can be taken as degree of excellence achieved in all its parameters earmarked for measuring the quality of work life. It
plays a major role in the survival of any organization today. Quality is very much important in manufacturing and service organizations.

1.5.2 Definitions of Quality of work life

Quality of Work Life focuses on the problem of creating a human work environment where employees work co-operatively and contribute to organizational objectives. QWL has been defined by many people in different ways.

1.5.2.1 QWL as a concept concerned with individual needs and organizational outcomes.

In an environment where good QWL prevails the employees are satisfied with fulfillment of their needs and organizations flourish with good outcomes. This view is evident in the following definitions. QWL is individual reaction to work of personal consequences of the work experience. Nadler and Lawler6 defined QWL as an approach aimed at “improving outcomes for both the individual and organization”. The concern of QWL in this direction is not only to make people work but also on how work may cause people to be better. In other words QWL efforts are different from other productivity efforts because of its focus on the outcomes for the individual.

Quality of Work Life is a way thinking about people, work and organizations. Its distinctive elements are (1) a concern about the impact of work
on people as well as on organizational effectiveness and (2) the idea of participation in organizational problem solving and decision making.

There are two things that are important to keep in mind. First, the focus of QWL efforts is not only on how people can do work better, but on how work may cause people to be better. It is concern that is different from other productivity or organizational enhancement efforts because of its focus on the outcomes for the individual.

QWL is related to (a) Job satisfaction, humanizing work or individualizing the organization; and (b) organizational development programmes. There are two types of determinants of the QWL: (a) those which influence the importance of a particular need to our individual; and (b) those which satisfy or frustrate that need. Thus, QWL is determined by the interaction of personal and situational factors. It implies that the basic strategy for improving the QWL is first to identify, and then try to satisfy people's important needs through their experience in their work environments.

Hackman and Suttle\(^7\) define the QWL from management perspective. In terms of management perspective, they say QWL related to a variety of efforts to improve productivity through improvements in the human, rather than the capital or technological inputs of production.
Walton⁸ defines the QWL as a process by which an organization responds to employees' needs for developing mechanisms to allow them to share fully in making the decisions that design their lives at work.

H.J Richard and J.S. Lloyd⁹ define QWL as “the degree to which members of a work organization are able to satisfy important personal needs through their experience in the organization.

Trist¹⁰ says that the Quality of work life is both an end and a means. It is an end itself, because it is a highly significant component in the quality of work life in general and it is a means by which employees can acquire civic competence and skills.

Regarding QWL, Beinum¹¹ emphasizes an approach known as socio-technical system where QWL means designing jobs and organizing work in such a way that one achieves the best fit between the social and psychological needs of the people. (i.e need for autonomy, variety and learning) and the requirement of the particular production system, the technology”.

Quality of work life improvements are defined as any activity which takes place at every level of our organization which seeks greater organizational effectiveness through the enhancement of human dignity and growth... a process through which stake holders in the organization management, unions and employees learn how to work together better to determine for themselves what actions, changes and improvements are desirable and workable in order to
achieve the twin and simultaneous goals of an improved quality of life at work for all members of the organization and greater effectiveness for both the company and the unions.  

To summarize, we have to keep in mind three images while dealing with QWL. (1) An image of man (2) An image of organization and (3) Image of society. The image of man represents personnel i.e. employees views. The image of organization represents the objectives of organization. The image of society represents the norms, values and expectations prevailing in the society at a particular point of time. QWL aims at bringing benefits to the employee and organization while contributing to the society and its progress along democratic lines.

1.5.2.2. Enhancing work environment

Human relations play a crucial role in establishing conducive environment for improving QWL. Nadler and Lawer dwell upon QWL as methods “for enhancing the work environment and making it both more productive and more satisfying.”

Quality of work Life has been defined as “the quality of relationship between employees and the total working environment”. It seeks to create those conditions in the organization which (a) promote individual learning and development (b) provide individuals with influence and control over what they do an how they do it, and (c) make available to the individuals interesting and
meaningful work as a source of personal satisfaction and a means to value personal rewards.

The comprehensiveness of the concept of QWL is reflected in the definition given by noted behavioral scientist, Robert H Guest.\textsuperscript{15} For him, the quality of work life is a generic phrase that covers the feelings of the workers about every dimension of work including economic rewards and benefits, security, working conditions, organizational and interpersonal relationship and its intrinsic meaning in a person's life. It is a process by which an organization attempts to unlock the creative potential of its people by involving them in decisions affecting their work lives.

By the term 'quality of work life' Van Beinum\textsuperscript{16} means "the quality of relationship between man and his task as simple and as complex as that". Enhancing QWL, therefore, means improving the quality of the relationship between a person and his work environment. The relationship can be approached from various perspectives and orientations such as job design, work organization, basic human needs and values, and societal concepts.

In the words of Mansell and Rankin\textsuperscript{17} quality of work life is the concrete expression of a particular set of beliefs and values – about people, about organizations and ultimately about society. The views of Mansell and Rankin are almost identical to the one by van Beinum.
1.5.2.3. Greater participation

The involvement of worker in decision making makes him / her more responsible for contributing to the achievement of goals of the organization. Hackman and Suttle\textsuperscript{18} also very much emphasize this view. According to them, participatory management refers to "industrial democracy, increased worker participation in corporate decision making or a culmination of the goals of human relations".

In line with this view, Lehrer\textsuperscript{19} describes QWL as a process of labour management collaboration. As he suggests, the joint activities to improve the QWL are frequently based on assumptions that workers should have greater participation in decisions which influence them at work place. It is a desirable and sufficient goal by itself, particularly with union management joint efforts. Performance and productivity are secondary, and are assumed to take care of themselves once the QWL issues are adequately dealt with. A major distinctive aspect of QWL, according to Nadler and Lawler is the participation in the process of making major organizational decisions'.

As De\textsuperscript{20} (1976) pointed out "QWL is an indicator of how free the society is from exploitation, injustice, inequality, oppression and restrictions on the continuity of growth of man leading to his development to the fullest".
While dealing with organizational approach to QWL, Beinum\textsuperscript{21} recommends the "design and operation of organizations in accordance with the values of democratic society".

1.5.3 Measuring QWL

Sangeetha Jain\textsuperscript{22} viewed it as consisting of a 'whole parcel of terms and notions all of which really come under the quality of working life umbrella'. They include industrial effectiveness, human resource development, organizational effectiveness, work restructure, job enrichment, socio-technical systems, group work concepts, labour management, cooperation, working together, workers involvement, worker's participation and cooperative work structures. According to her, QWL is the sum of all these various attempts to label a general new direction for work organization in the later 20\textsuperscript{th} century.

According to American center\textsuperscript{23} for QWL, the key elements of the QWL, are highlighted as being (1) promote human dignity and growth (2) work together collaboratively (3) participatively determine work changes and (4) assume compatibility of people and organizational goals.

Richard Walton\textsuperscript{24} (1979) who has taken up extensive research on quality of work life made significant contribution for the conceptualization of the term quality of work life. Measuring QWL has become easy and practicable with the factors that he proposed. He provides eight point criteria to evaluate the QWL programmes: (a) adequate and fair compensation (b) safe and healthy
Indian philosophy advocates self-actualization as the goal of life and the work as a way of life instrumental in achieving the ultimate goal. "Work-life, according to the Indian view, is itself a spiritual discipline. The process of refinement to realize this objective or the identity of the self is yoga or work". According to the traditional teachings, the workplace is a temple and work is worship. "The basic philosophy – the central theme of Gita is ‘Karma Yoga’. Karma Yoga is concerned with multifarious development. The development of the self, the community, the society and industry is possible only through Karma Yoga. Karma Yoga means action, duty or work which is not prohibited, which is not harmful and which is not performed with a selfish motive but with the object of servicing humanity. To perform one’s duty is to worship the Lord himself declares the Gita".

Nishkama Karma proclaims the philosophy of performing one’s duty without the desire for reward. Work in itself is considered as the reward. At this point, one starts wondering as to whether the Quint-essence of this philosophy applies to the employer as well or only to the employee, in the modern industrialized phase of recent history.
Man is a congenital worker. Every member in an organization is a worker irrespective of his status in the hierarchy of working employees. The primary objective of working is to earn a living. In addition to this one intends to work to discharge family and social duties, to actualize talents and capabilities to prevent boredom, to leave behind some enduring creation and finally a reputation and win recognition. Work differs from mere activity. In many of the activities, individuals do not use discretion. An activity in tandem with discretion is called work. Albert Low\textsuperscript{27} rightly says: "Work can, therefore, be defined as the application of discretion with in limits in order to produce a result". There is commonality in the means of work adopted by eastern and western thought. But there is dichotomy with regard to the end result. The western thought treats work as need fulfilling activity as is amply advocated by Abraham Maslow. According to oriental thought work is 'sacrifice'. We discover complete unanimity with regard to this attribute of sacrifice related to work from the Rig-Veda through Bhagavad-Gita to Manusmriti. The concept of sacrifice has undergone a radical transmutation from ancient to modern period. At the earlier stage sacrifice referred to external ritualistic activity for the sake of mundane goals. This concept of externalization of the meaning of sacrifice later transmuted to inner intrinsic psychological offering of one's being through work to the Supreme Power or God. We thus observe in the Gita a complete metamorphosis of the grosser idea of Vedic sacrifices at the sacrificial alter to what we can call a sense so entirely subtle, figurative and symbolic given to the word 'sacrifice'. In the Gita, the concept of 'Loka Samgraha' has been emphasized. Radha Krishnan translates
this work as 'World-maintenance'. Without work being understood as sacrifice, with all its implications there can be no Loka Samgraha either organizationally or nationally or internationally. This belief is evident in sloka 3.14 in Gita:

"From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being, and sacrifice is born of work".

Indian theory of work is seen as founded on sacrifice with a view to achieve 'Chitta-Shuddhi'. The quintessence of this theory is contained in Sloka 2.47 of the Gita.

Thou has a right to action, but only to action never to its fruit; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity.

The modern mind is prone to immediately dismiss this sloka as a hopelessly impractical guideline for the man at work. To him, work is just impossible without the motive of results for himself. It is these motives for the self which are amongst the biggest causes of dehumanisation at the work place. But the results we achieve through this principle have proved to be effective in achieving better results and improve the quality of life of several great persons like Mahatma Gandhi, Tagore, Vivekananda.

The reason why attachment to results or fruits is warned against is expressed authoritatively in slokas 2.62 and 63 in the Gita.
The mind dwelling on sense objects becomes attached to them, attachment breeds desire, generates anger, anger leads to confusion, confusion gives rise to loss of memory, loss of memory breeds destruction of intelligence, and destruction of intelligence leads to man's annihilation (figuratively).

This graphic outline about the psychological process within each one of us is a timeless masterpiece. But if desire has an unshakeably strong hold on us, then the psychology of Gita implies giving a higher turn to it—towards sacrifice, Lokasangraha* Desire to do well for others, for the organization, for the world is a wholesome antidote against desire for the self. It is a restoration of the former by gradual effort which the Gita implies through sloka 2.47. Work-ethic will then be a resulting byproduct. Another dimension of this instruction to educate oneself to gradually wean away from attachment to fruits or results is the persistent de-emphasis in Indian thought on the spiralling of needless needs as the mainspring of human existence. The Sloka 2.47 emphasizes desireless work. Will desireless work tend to be sloppy, untimely, Shoddy? Here is how Osborne31 provides the answer from the life of Ramana Maharshi.

An aloof attitude to work does not impair but enhance efficiency, so long as it is combined with consciousness for it does not imply indifference to the quality of the work done but only non-intrusion of ego into it, and it is the intrusion of ego that causes both friction and inefficiency. The concept of sacrifice as being

* The concept of Lokasangraha has been translated by S. Radhakrishnan, the famous philosopher, statesman, as 'world-maintenance'. Sacrifice implies intrinsic inner psychological offering of one's being through work to the supreme power of God.
the basic nature of work, therefore, encompasses the sacrifice of the smaller ego as well.

According to Indian school of thought, unless we recognize the practical imperative of striving to move beyond pairs of opposites (e.g., success and failure, praise and blame, recognition and neglect, victory and defeat), a richer quality of work life remain a pipe-dream. For, the will to achieve equanimity in both success and failure is certainly a superior achievement of motivation for both personal and organisational health, than is the mere will to succeed. For, the reality of human existence must necessarily comprise opposite, and it is in vain to choose and chase only one, leaving the other out.

Further, the job-enrichment or job-enlargement theories of the west prescribe the right job for the right person, Indian thought requires us to appreciate that the worth of a task or work does not lie in it at all but in the mind of the doer.

There is another theory of Indian school of thought which can be called as 'sacrifice-Chitta suddhi' theory of work. As Radhakrishnan has so aptly remarked.

Work is the worship of the supreme, man's homage to God. It is the quiet nurturing of this attitude towards work, deep within, through all the ups and downs, successes and failures that can gradually stimulate movement towards perfection and progress irrespective of the nature of work. Thus the nature of work is not laid stress in the Indian school of philosophical thought. If one
accepts the principle, work is worship of God, then automatically a good quality of work life prevails. For instance, there is a convention in the Ramakrishna order, a universally recognized voluntary organisation in the allotment of duties e.g., a monk performing morning and evening puja in temple is assigned one fine morning to ledger posting work in a hospital, or a college teacher is sent out for prolonged relief work in a drought-stricken desert area. By this means the Ramakrishna mission wanted its members to learn that satisfaction did not lie in the nature of the work alone, but in the attitude of the worker.

Indian approach towards the quality of work life and work ethic is founded on the premise that a man has a spiritual metaphysical dimension too to his personality, a dimension inherently superior to that of his economic, biological and social dimensions. Bulk of the task of improving the quality of working life and work ethic has to be performed within the mind’s empire of each worker. For this, an altogether different kind of education and training is required compared to what now prevails in western countries.

But an amalgamation of the schools of thought relating to East and West will yield best results for the individual as well as organizations. This seminal idea is underlying in the concept of socio-technical system, which is corner stone of QWL.
1.7 TQM and Public Libraries

Total Quality Management has become influential concept in recent years. It is often associated with Japanese concepts of quality and statistical measurement techniques. It involves focussing the efforts of all employees on a day-to-day basis towards improving and maintaining the quality of libraries’ products and services and its aim is to ensure complete customer satisfaction.

TQM is a way of managing to improve the effectiveness, efficiency, flexibility and competitiveness of an organization as a whole. In other words it involves whole organization getting organized and committed to quality in each department, each activity and each person at each level. TQM is broader concept than quality of work life. TQM is a holistic and systems approach. It concentrates on the total gamut of activities in an organization. Quality of Work Life is the application of TQM technique to one aspect of work life of the people. In order to achieve optimum results in terms of user satisfaction, congenial environment and conducive work force, the libraries also took advantage of application of TQM principles.

It is realized that TQM is a suitable management Philosophy to guide the librarians in meeting the challenges of the time. The public libraries are still adopting age-old methods of library management. TQM calls for strategic planning based on vision, mission, goals and objectives of public libraries. It calls for every employee to be skilled and knowledgeable. While QWL is the cornerstone for the improvement of library services of the workforce, TQM enables us
to have a wider perspective about the entire library management. TQM lays emphasis on customer requirements. Several user studies have been conducted and much research has been done to improve the services of libraries in a scientific way. If public libraries are to survive in the present environment adopting TQM as the base, then it has to enhance its community oriented services. The acquisition, organization and dissemination of information must be co-extensive with the requirements of users, the various strata of clientele of the library. In the light of TQM, another imperative on the part of library is to improve the services on a continual basis with quality as important prerogative. The libraries are running through digital environment. Networking and globalisation of information are the order of the day. Unless we adopt to the changing environment and renew of our services on a continual basis through computerization and networking the public libraries have to face hard time in future. TQM demands the information products and services must be of high quality. The information products are catalogues, bibliographies, documentation list and such other products. The important information services are current awareness service and selective dissemination of information which are very much user oriented. So the TQM calls for improving the quality with regard to information products and services. TQM also lays stress on motivating the employees to contribute their best for the realization of objectives of the total library system. Here the quality of work life principles moves hand in glove with TQM.
TQM and QWL are very much interrelated. Understanding the principles of TQM makes us to realise seminal idea underlying the QWL process. TQM is a whole, while QWL is a part. TQM is the hub of wheel from which the QWL concept emanates. Both TQM and QWL emphasize the importance of good personnel management. In the context of present research in order to improve the effectiveness of library services it is necessary to understand TQM and QWL in their proper context and the synergy between these two concepts which not only helps us to improve the quality of work life of employees but to improve the total public library system in terms of quality.

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