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The manuscript should be submitted in double line spacing with wide margins as an email attachment to the editor. The text should not involve any particular formulations. All authors should be shown and author’s details must be printed on a first sheet and the author should not be identified anywhere else in the article. The manuscript will be considered to be a definitive version of the article. The author must ensure that it is grammatically correct, complete and without spelling or typographical errors.

As a guide, articles should be between 5000 and 12000 words in length. A title of not more than eight words should be provided. A brief autobiographical note should be supplied including full name, affiliation, e-mail address and full international contact details as well as a short description of previous achievements. Authors must supply an abstract which should be limited to 200 words in total. In addition, maximum six keywords which encapsulate the principal topics of the paper should be included.

Notes or Endnotes should be not be used. Figures, charts and diagrams should be kept to a minimum. They must be black and white with minimum shading and numbered consecutively using arabic numerals. They must be refereed explicitly in the text using numbers.

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Dharmic Education- A Panacea for Social Evils in Emerging Economies

Karanam Nagaraja Rao
Krishna Kishore

Abstract

Education is a tool of social change. The perceptions of people about the goals of education largely define the pattern of education structure. If the values of the society revolve around materialistic pursuits alone, it naturally promotes unbridled race for money. The products of that education system orient towards materialistic pursuits and the lofty ideals like Corporate Social Responsibility and business ethics that dominate the current managerial thought get lip sympathy in their hands. Realizing the need of ethical values in organizations, many universities of the West and certain prime institutions in India (ex- IIM, Bangalore) have introduced spiritual education in the course curriculum. The traditional Indian mind gave profound importance to ‘Dharma’ which is basically a moral law combined with spiritual discipline that helps sustain the society, over other ‘purusharthas’ and advised the student to attain all purusharthas in tune with ‘Dharma’. Purusharthas is a term from Hindu way of life that encompasses four things- Dharma (moral laws), Artha (following material pursuits in ethical ways), kama (following and attaining biological and psychological desires in ethical way) and Moksha (liberation from desires which is the ultimate human goal in life). Ancient Indian thought was never against earning money, but it insisted on earning with Dharma. “The Dharmic path can provide the means for attaining own spiritual realizations and experiences” (Stephen Knapp). The literature on ethical leadership and Sanatana Dharma which is eternal values of moral life are abundantly found in our scriptures like Bhagavad Gita, Vidura Neeti, Manu Smriti, Maha Bharata and Ramayana. An attempt is made in this article to study the principles of Sanatana Dharma from the original texts and also commentaries by western thinkers like Annie Besent, Max Muller, Stephen Knapp and the like and try to present how the values are relevant for today’s managerial students towards attaining harmonious personalities.

Key words: Management education, Dharma, Ethical leadership, Value systems

Introduction

‘Dharma’ is one of the most frequently used and most difficult to explain terms used in Indian intellectual thought and it is derived from the Sanskrit root ‘dhr’u, which means to uphold, sustain or support. It is an integrated scheme of life process by which one is prevented from falling down and is uplifted spiritually. It is therefore a way of life or a value system. For the lack of a better synonym in English it is interchangeably used as religion. Atharva Veda describes Dharma as ‘Prthivim Dharmana dhritam’, which means, “this world is upheld and sustained by Dharma”. Dharma is basically a moral law combined with spiritual discipline and guides one’s life. For example, Manu Smriti extols ten essentials of Dharma as dhriti (patience), kshama (forgiveness), dama (self control), asteya (honesty), shauch (sanctity), indriya-nigraha (control of senses), dhi (reason), vidya (knowledge), satya (truth), akrodh (absence of anger). The sloka runs like thus: ‘Dhriti Kshama, Damoasteyam, Shaucham Indriyaigraha, Dheervidya, Satyam, Akrodho, dashakam Dharma Lakshanam’. Our forefathers believed that ‘dharma is like a cosmic norm and if one goes against the norm, it can result in bad karma. So, dharma affects the future according to the karma accumulated. Therefore one’s dharmic path in the next life is the one necessary to bring to fruition all the results of past karma” (http://www.aryasamaj.net/article/hvm/what_is_dharma.html). Thus the Dharmic thought blends spirituality with morality with the end objective of people adhering to it for social good. Dharmonic laws have the force of unwritten conventions of Briton Constitution or the ordinals of Papal decrees. The purpose of Dharma is not only spiritual but to make people enjoy earthly happiness in the world.

Dharma, also referred popularly as Sanatana Dharma, is conceived eternal that could not change in the past and will not change in the present or future and it is eternal moral truths based purely on logic and reasoning and not implicit blind faith. Sri Krishna tells Arjuna, that the latter need not accept everything as told by him, but only after pondering and discriminating. He leaves, Arjuna to do as he pleases. He says, “Vimrishyait adasheshena yathechhahi tatha kuru” (Geeta 18-63). Thus lot of freedom is allowed to the practitioners of Dharma. The Webster’s Dictionary defines Dharma as

1. Cosmic order or law, including the natural and moral principles that apply to all beings and things.
2. Dutiful observance of this law in one’s life; right conduct.

Karna Parva of the Mahabharata. Verse-58, Chapter 69 says: “Dharnat dharma mityabha dharodhara-yate prayaha Yat syad dharanasamyuktam sadhara iti nischyaya” which means ‘Dharma is basically for the stability of society, the maintenance of social order and the general well-being and progress of humanity. Whatever conduces to the fulfillment of these objects is Dharma that is definite’. On being requested by Dharmaraja to explain the scope and meaning of Dharma, Bhishma, who had mastered the knowledge of Dharma, replied thus: “Tadrisbo ayam anuprasno Yatra dharma ma sudarubhaha Duskbambha pralisankhyatam tatenatram vyasyathiti Prabavavartiyaha bhuutanam dharmaprapachakan kritam Yayat prabhavasamyuktah sa dharma iti nischyaya” (Shanti Parva-109-9-11) which means It is most difficult to define Dharma. Dhar-
ma has been explained to be that which helps the upliftment of living beings. Therefore, that which ensures the welfare of living beings is surely Dharma. The learned rishis have declared that which sustains is Dharma. In a nutshell Dharma comprises of nyaya (justice), practicing moral values, pious obligations to fellow human beings, readiness in helping others, giving charity to the needy, and the like. We have references of Dharma being taught in schools, colleges and the universities in ancient India. The universities of Nalanda, Taxila, Vikramashila, Valabhi and Kanchi attracted number of students from within and without. Each university specialized in a particular field of study. Takshila specialized in the study of medicine, while Ujain laid emphasis on astronomy. Nalanda handled all branches of knowledge. Artha Sastra, Law and Medicine were some of the specialized subjects being taught in all places apart from moral and spiritual education. “The ideal of education has been very grand, noble and high in ancient India. Its aim, according to Herbert Spencer is the ‘training for completeness of life’ and the molding of character of men and women for the battle of life. The history of the educational institutions in ancient India shows how old is her cultural history. It points to a long history. In the early stage it is rural, not urban. British Sanskrit scholar Arthur Anthony Macdonell (1854-1930) author of A History of Sanskrit Literature says “Some hundreds of years must have been needed for all that is found” in her culture. The aim of education was at the manifestation of the divinity in men, it touches the highest point of knowledge. In order to attain the goal the whole educational method is based on plain living and high thinking pursued through eternity” (http://www.sciforum.com/Education-System-In-Ancient-India-t-16676.html).

**Methodology**

For understanding the meaning and scope of Dharma, a few authentic books like Maha Bharat, Ramayan, Bhagavat Gita, Manu smriti, Vidura Niti etc are referred. Popular data bases such as Proquest, Ebsco, and Sage Publications are also scanned for the purpose of clarity. The writings of Mahatma Gandhi, Sarvepalli Radha Krishnan, Annie Besant, Max Muller, Stephen Knapp, Pullela Ramachandrudu, Dayanand Saraswati, Tatva Vidananda, Raman Maharshi, Ramakrishna Paramahamsa etc are also studied for conceptual clarity.

Since the aim of the article is to study the meaning and scope of Dharma from ancient Indian texts and to relate the eternal truths to modern education system with an objective to make managerial students well rounded individuals (Narayanaswamy, R, 2008), the method adopted is one of exploratory or formulative with an emphasis on discovery of ideas and insights.

**Transition in Indian education**

From time immemorial till the dawn of colonialism, the education in India was laced with morality and spirituality. Even the aphrodisiac texts like Vatsayana’s ‘Kama Sutra’ (the art of love making) was talking about love within the boundaries of Dharma. Unlike the present day education wherein ethics is taught as an elective or a separate subject, ethics was ingrained in all subjects of teaching. Naturally this type of education was not found conducive for the colonial masters who wanted to suppress the Indian people. They can easily subjugate people with physical might but can they suppress the spiritual might of the people without destroying their education? That is exactly what theBritishers sought to achieve. “I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very back home of this nation which is her spiritual and cultural heritage and therefore I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self esteem their native self culture and they will become what we want them, a truly dominated nation. We must at present do our best to form a class of persons, Indians in blood and color, but English in taste in opinions, in morals and intellect” (Macaulay, 1835). “The British administrators, when they came to India, instead of taking hold of things as they were, began to root them out. They scratched the soil and began to look at the root, and left the root like that, and the beautiful tree perished (Gandhi, 1931, quote from Smith). Our history books are replete with references of this nature suggesting that there was widespread education in India prior to British onslaught and the people became ‘illiterate’ overnight because they did not know English education and their achievements and culture acquired through Indian education was of no value in the eyes of the British rulers. The pattern of education in the aftermath of independence was by and large similar and ‘more one sided, excessively intellect driven and does not do enough to produce well rounded individuals’ (ibid, Narayana, 2008).

“Contemporary problems of environment, universal peace and international cooperation have added new dimensions and we are required to promote through education harmonious relationship between the individual, environment and cosmos, and we have to realize that harmony and unity can come about in outer space only when our inner space is purified and perfected” (Joshi). A casual look in to the syllabus of elite business schools in India indicates that it is oriented with materialistic pursuits with less emphasis on ethics, human values and piety. Even if business ethics, as a subject of study, is being taught, it is restricted to the law of the land predominantly focusing on what not to do viz, stealing, killing, fraud, harassment or wreck less destruction of the environment. The supra legal principles like empathy, piety, humanity etc are given a go by the practitioners of Management’ (Fieser).

Education should try to make a person think, talk, act (manas, vachas and karmana) and behave in a civilized manner. It should try to give gentleness to one’s dealings with a global outlook on humanity and compassion towards fellow human beings. It should also make a person fit to compete with the hardships of life for leading a standard life. If a student excels in studies but leads an immoral life, it results in distortion and his education is a failure to mold him to a civilized person for leading a successful life. An intellectual decrepit is more harmful to society than an illiterate person. Can imbibing the Dharmic principles bring about a profound change in the personalities of the students?

**Towards Dharmic roots for making harmonious personalities**

“The whole world is one family
Let noble thoughts come from all quarters of the world
Let peoples in all parts of the universe live in happiness and prosperity Let us ennable the entire world” (Rig Veda, 1-89-i)

Sanatana Dharma basically enunciates oneness of mankind and believes in synthesis as against antithesis and aims for ennobling the world. For conceptual clarity, the ideals of Dharma
The literature on Dharma is thus abundant. Following righteous
eous path with dignified respect to the freedom of others and
societal norms, practicing and perfecting truth, non violence and
belief in the dictum that all should live for each and each should
live for all is the essence of Dharma. Dharma never advocates
people to renounce wealth for the sake of spiritual attainment.
The four Purusharthas , Dharma, Artha, Kama and Moksha
are to be attained by each human being. Each represents a part
and parcel of a single sugar cane which gives out the juice
of life. But the Artha (money) and Kama (pleasure) are sought
to be attained in a Dharmic way. Amassing money at the cost
of the society and enjoying sensual pleasures in deviated paths
are anathema to the principles of Dharma. We have a reference
in Sandhya Vandana referred in Rig Veda where the people praying
for longevity, lands, gold, brightness, progeny and heaven-
“Ayuh prithiyam dravimam brahma vachasam mahyam datva
prajatum Bramhalokam”. ‘All three values (dharma, wealth,
and enjoyment) must be harmoniously cultivated for pursuit
of happiness’ (Manu 2.224). Further the practice of Dharma is voluntary. “The practice of dharma should be done not out of
compulsion but out of love due to the perception of the Supreme
in all living beings. With this motivation, dharma can assist in
preventing injury to others and treating each other respectfully.
Dharma also means righteous conduct. This includes follow-
ing social laws and proper moral activity and behavior. It en-
courages truthfulness of thought, word and deed. The point of
which is to reach the goal of dharma” (Knapp). The supremacy
of Dharma is somewhat in terms of the modern concept of the
Rule of Law. i.e. of all being sustained and regulated by it. Even
the kings are not above Dharma and The Mahabharata has ex-
pressed this with great clarity. In the Shanti Parva Verse-3 (1),
Chapter-90 says “the proper function of the King is the main-
tenance of the law, not enjoying the luxuries of life”.

Forging the principles of Dharma in education and life – the need

The present trend of having moral education through a separate
text- call it business ethics or business morals and the like are
western imports to arrest the degeneration of the youth who are
exposed to plethora of scandals, sexual aggressions, deceits etc.
Dharma, unlike the western concept of ethics, is something in-
built and imbedded in all streams of learning. In some way it is
in grained in the socio, physical and psychological psyche of the
individual human being. It is not connected to any religion. Its
appeal is universal and its aim is human awakening to spiritual-
ity and morality. It believes in the operation of life system with
in the spectrum of morality irrespective of whether there is a
governing system. In fact Gandhi’s advocacy of non-governance
is akin to enlightened anarchy.

Dharma is not just a set of rules to be incorporated in the text
books as part of curricula. Neither is it an intellectual proposi-
tion but a way of life which has to be actualized and embodied
directly by each person. Dharma is to be understood, practiced
and perfected. It transcends the language of mind and perme-
ates in to the language of heart. It dwells more on what to do
rather than what not to do. If it talks of Ahimsa, it simply does
not mean non-harming the fellow human beings but it means
non-harming animals, trees and so on. “Harming animals is also
himsa, and so vegetarianism is an important quality of ahimsa”
(Malhotra, 2011). For sowing the seeds of Dharma and reaping
the fruits of Dharma, one should have spiritual education laced
with religion in the curricula at all levels. “I know that there is a
school of thought which believes in only secular instruction

as propounded in different texts can be summarized as follows:
Mahabharata on Ashtanga Dharma (eightfold path Dharma)
“Worship, study, charity, austerity, truth, forgiveness, com-
passion and freedom from greed constitute eightfold path of
Dharma- The first four can also be performed by a hypocrite,
but the last four can only exist in great soul”.
The Brihadaranyakopanishad equates Dharma with Truth,
and declares its supreme status thus:

(There is nothing higher than Dharma. Even a very weak
man hopes to prevail over a very strong man on the strength of
dharma)

In his famous epic, Ramayana, Valmiki (Ayodhya-kanda,
Verse- 10, Sarga- 109) says thus:

“From the ancient times the system of constitution depends
on the bedrock of Truth and social sympathy. Truth is the
fundamental basis of the State and indeed the universe rests on
Truth”.

The Rig Veda (X- 190-1) states that the Law and Truth are
eternal and they are born of sacrifice and sublimation. Chan-
akyya declares (Chanakya Sutram 234) that “Law and Morality
sustain the world.” The Markandeya Purana (Ch. 188, Verse-
12-17) expresses the purpose of Dharma as “that all persons
may be happy, may express each other’s happiness, that there
may be welfare of all, all being free from fear and disease: cherish
good feelings and sense of brotherhood, unity and friendship”.
This stress on the identification of Dharma with Truth, Social
well-being, Duty and Service impelled the king to proclaim that
“I do not want kingdom, nor the heaven or salvation. I seek to
live for all is the essence of Dharma. Dharma never advocates
people to renounce wealth for the sake of spiritual attainment.
The four Purusharthas , Dharma, Artha, Kama and Moksha
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‘SATYAM VADA; DHARMAM CHARA,
SWADHYAYANMAA PRAMADAH;
SATYAANNA PRAMADITAVYAM;
DHARMAANNA PRAMADITAVYAM;
KUSHALAANNA PRAMADITAVYAM;
BHUTYAI NA PRAMADITAVYAM;
SWADHYAYA PRAVACHANAABHYAAM NA PRA-
MADITAVYAM;
EVAMUPASITAVYAM EVAMUCCHAIAT-
ADUPAASYAM’

(Forever speak the truth: follow the Dharma;
Strive constantly towards true learning and progress
Forever on the righteous way to welfare,:;
Teach the world as diligently as you learn;
Behave this way every day, Life-long;
Conducting yourself thus be creating and ascendant.)
being given in public schools. I know also that, in a country like India, where there are most religions of the world represented, and where there are so many denominations in the same reli-
gion; there must be a difficulty about making provisions for re-
ligious instruction. But if India is not to declare spiritual bank-
ruptcy, religious instruction of the youth must be held to be as
least as necessary as secular instruction” (Gandhi, M.K.). Au-
robindo echoes the same sentiment and says, “to neglect moral
and religious education altogether is to corrupt the race. In the
economy of the man, the mental nature rests upon moral, and
the education of the intellect devoid from the perfection of the
moral and emotional nature is injurious to human progress”.

Apart from Indian thinkers, we have umpteen numbers of
writers of the West who supported the argument. T.S.Eliot
says that “no culture has appeared or developed except to-
gether with religion. The culture will appear to be the prod-
uct of the religion, or the religion the product of the culture” (Watso, 1996). “By devoting itself to utilitarianism that over
emphasizes intellectual knowledge and technical skills, educa-
tion in modern society have had two major bad consequences.
First, by making learning a tool of politics and economics, it
has robbed learning of its inherent dignity and independence.
Second, people engaged in learning and education becomes the
slaves of intellectual knowledge and technological skill, which
are the only aspects of learning prized today. As an outcome of
this trend, respect for humanity declines” (Toynbee & Ikeda,
2007). Dharma, as an ethical document, is the cultural heritage
of the humanity irrespective of religious flavors. By depriving
the fruits of this unique heritage, we are depriving the younger
generations a wealth replete with morality and ethics. “The
present generation has the knowledge and resources to allevi-
atate human suffering. We have the means of overcoming the
curse of poverty, hunger and decease. We have the knowledge
as to how we can arrest and even reverse the damage to envi-
ronment. We have the knowledge and ability to achieve all these.
But then experience of man has shown that mere increase of
knowledge alone without a corresponding increase of wisdom
can indeed be source of sorrow -- ‘Values have withered under
the scorn of big - business. The real purpose of any economic-
order is no new revelation. It is the full realization of human
potential and its excellence. It is as old as the Greeks. Econom-
ic growth was never an end in itself; but only a performance test
of realization of the ideal of a widening range of human choic-
es’” (Venkatchalaiah, 2011). “In the 21st century, humanity is fac-
ing complex global scale problems: War, environmental devas-
tation, religious intolerance, violence, hunger, poverty,
illiteracy, pollution, crime, corruption, child abuse, human
rights violation, oppression, inequality, injustice, Weapons of
Mass Destruction (WMD), and global terror among others” (VI-
sion, MISSION & ETHICS OF NEXT GENERA-
TION FOUNDATION, INC, (NGF)- 2006). The seeds of
these vices are born in the minds of men resulting in mutual
distrust. The cause of poverty and penury lies not in paucity of
ways and means but in paucity of empathy, piety, charity
etc in the minds of men and the exhibit of ignoble traits like
hatred, violence, oppression and exploitation. The war on pov-
erty is, therefore, to be fought not on economic front but in
mental front; defenses are to be constructed in the frontiers of
the mind. Psycho neuro immunological theories of the Science
proclaim inseparability of the body and mind. An education
in moral values aiming in synchronizing science, religion, tech-
nology, intuition and physic go a long way in sowing seeds of
Dharma in the society. Realizing the need of values- human
values, moral values and spiritual values, the spiritual educa-
tion is being given prominence in recent years. As early as 2002,
nearly 44 universities in the West have started offering courses
in spiritual education and the number is growing (Manz et al,
2010). “Some educational institutions in India like IIM, Ban-
galore, Amrita University, Vivekananda University and IIT,
Roorki have introduced courses on spirituality rooted in Sa-
natana Dharma. There is education for a living, and there is
education for life. Along with the education needed to make a
living, students should also be given education on how to live
life” (Amritanandanadaya).

A few suggestions in imparting Dharmic education

Dharmic living is a way of life in the sense that it is to be nur-
tured from the roots if it is to protect the society. The famous
adage in Sanskrit, ‘Dharma rakshati rakshita’ speaks of protec-
ting the Dharma in order that the Dharma protects the
universe. It is to be practiced and everybody should jealously
protect it. We have abundant evidences from the scriptures
like Ramayana, Maha Bharata and the Puranas as to how the
Dharmic path was followed and how ignoring Dharma brought
the downfall of the kings and kingdoms. Pandavas risked going
on exile to forests though they were mighty enough to destroy
Kauravas immediately after the game of dice. Rama renounced
the kingdom to keep the oath of his father. Great warriors like
Ravana suffered ignominious defeat for abandoning dharma for
the extreme pursuit of kama (sensual pleasure). Kauravas with
eleven Akshohinis(unit of measuring the armed forces) were
defeated by Pandavas with seven Akshohini strength. The ra-
janiti of Rama prevailed over his love towards Sita leading to
renounce Sita by Rama. Draupati talks of kshama (forgiveness)
when her own children are killed by Aswathamya. The stead-
fast adherence to truth by the king Harishchandra inspired the
lives of great leaders like Mahatma Gandhi. The characters like
Maricha, Vibhishana, Dharma Raja, Bhishma, Karna, Kunti,
Draupati speak dharmic values at different occasions. Develop-
ning Case studies on these characters help in spreading the mes-
 sage of Dharma to the hearts of humanity.

Since moral values have strong impact on tender minds, it
is suggested that Dharmic education, as a curriculum, should
start at younger ages. Spiritual revivalism is on the rise across
the globe and being a country that proclaimed spiritual values
to the world, it is desirable that we should not leave the bus.
The Princeton Religious Research Index, which has tracked
the strength of organized religion in America since World War
2, reports a sharp increase in religious beliefs and practices since
mid 1990s. In 1999, when the gallop poll asked Americans if
they felt a need to experience spiritual growth, 78% said ‘yes’, up
from 20% in 1994 (Fernando, 2007).

Dharma is generic and just because Hinduism has embraced
it, it cannot be equated with Hinduism. Dharma can be en-
braced by any religion or by anybody. ‘All is One and One is
All’ is an article of faith in Vedanta and human sectarianism
cannot enter this discourse. It has no place for it’ (Perry, 1971).
Every religion is passing through self analysis and self criticism
and is developing into a form which is sympathetic to other
religions. No religion can retreat from modernity and science.
With the spread of scientific knowledge, religions are becoming
liberal, though a few cling to dogma as their only defence in this
predicament. We should not look upon our religious heritage
as an individual whole. We should make a distinction between
spirit of religion and the forms, ceremonial ritual, marriage cus-
toms, food rules and social organization which are its forms.
Accidental accretions are not as valid as spiritual truths” (Rad-
hakrishnan, 1983). In imparting Dharmic truths the spirit of religion should gain prominence over accidental accretions.

Conclusion

“Youngsters educated even in best educational institutions of world could become capable to stand on their own feet with confidence. They can become politically and economically independent. But quite often, they end up in life ‘Bowling Alone’ (in sociologist Robert Putnam’s memorable phrase). They remain unhappy most of the time in their life” (Bhattacharya, 2011). No one believes any one and nuclear deterrence is viewed upon as the best defensive mechanism. The crisis of confidence in human ability to establish a society based on noble principles like truth, non violence, forgiveness, piety, charity etc has resulted in cynicism. The news of violence, exploitation and corruption has become another piece of information attracting little or no empathy or sympathy from the intellectual society. The educational system which has taken rebirth in the form of hard stressed and over worked work force. “The core team was jaded. They had not taken a holiday in five years. They were impatient with juniors and were losing faith in themselves” (Bhattacharya, 2011). One is not sure anywhere a nuclear deterrence has been established upon as the best defensive mechanism. The crisis of confidence in human ability to establish a society based on noble principles like truth, non violence, forgiveness, piety, charity etc has resulted in cynicism. The news of violence, exploitation and corruption has become another piece of information attracting little or no empathy or sympathy from the intellectual society. The educational system which has taken rebirth in the form of hard stressed and over worked work force. “The core team was jaded. They had not taken a holiday in five years. They were impatient with juniors and were losing faith in themselves” (Bhattacharya, 2011). No one believes any one and nuclear deterrence is viewed upon as the best defensive mechanism. The crisis of confidence in human ability to establish a society based on noble principles like truth, non violence, forgiveness, piety, charity etc has resulted in cynicism. The news of violence, exploitation and corruption has become another piece of information attracting little or no empathy or sympathy from the intellectual society. The educational system which has taken rebirth in the form of hard stressed and over worked work force. "The core team was jaded. They had not taken a holiday in five years. They were impatient with juniors and were losing faith in themselves" (Bhattacharya, 2011). No one believes any one and nuclear deterrence is viewed upon as the best defensive mechanism. The crisis of confidence in human ability to establish a society based on noble principles like truth, non violence, forgiveness, piety, charity etc has resulted in cynicism. The news of violence, exploitation and corruption has become another piece of information attracting little or no empathy or sympathy from the intellectual society. The educational system which has taken rebirth in the form of hard stressed and over worked work force. “The core team was jaded. They had not taken a holiday in five years. They were impatient with juniors and were losing faith in themselves” (Bhattacharya, 2011). No one believes any one and nuclear deterrence is viewed upon as the best defensive mechanism. The crisis of confidence in human ability to establish a society based on noble principles like truth, non violence, forgiveness, piety, charity etc has resulted in cynicism. The news of violence, exploitation and corruption has become another piece of information attracting little or no empathy or sympathy from the intellectual society. The educational system which has taken rebirth in the form of hard stressed and over worked work force.

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Spheres of Influence on Students' Ethical Decision Making

Nancy J. Niles
Karle A. Barbour

Abstract
Our study contributes to the literature that explores whether age, gender, and various spheres of influence (religious principles, family values, educational training, workplace environment and peer interactions) affect perceptions of individual ethical behavior. We administered a business ethics survey to undergraduate students at a public undergraduate university in West Virginia. All respondents were asked to agree or disagree with twenty business ethics behavioral vignettes using a 4-point Likert type scale. In addition to these responses, we collected demographic information including gender, age, marital status, and academic major. Respondents were also asked to rank their personal spheres of influence: family, friends, religion, education and work environment. They were also required to categorize themselves as “religious” or “not religious”. The results of multivariate ordered probit models indicated that spheres of influence do have statistically significant marginal impacts on ethical decision making and that females, religious students and older students are more likely to engage in ethical behavior.

Keywords: spheres of influence, business ethics, religion, gender, age

Introduction
There have been multiple decades of academic research attempting to determine why or why not unethical decision making occurs in the business environment. Business ethics courses have been integrated into both undergraduate and graduate business education curricula, and codes of ethics and ethics training have been implemented in organizations, and yet huge business scandals continue to occur. These continued business scandals lead researchers to investigate what demographic factors such as age, gender or spheres of influence such as religion, workplace environment, peers, legal system family and community impact individual ethical decisions.

The literature review indicates that several studies have previously investigated the impact of age and gender on individual ethical decision making (Kohut and Corrinder, 1994; Borkowski and Urgas, 1998; McDevitt and Hise, 2002; Conroy and Emerson, 2004; O’Fallon and Butterfield, 2005; Spake, Megehee and Franke, 2007; Eweje and Brunton, 2009; Gill, 2009; Sharma, 2009; and Bampton and Maclagan, 2009). Several studies also investigated the spheres of influence that had an impact on ethical decision making (Sheidahl 1986; Donaldson and Preston, 1995; Bommer, Gratto, Gravender and Turtle, 1987; Rawwas and Isakson, 2000; Andolson, 1997; Weaver and Agile, 2002; Parboteeah, Hoegl and Cullen, 2007; Lowery and Beadles, 2009; Kum-Lung and Teck-Chai, 2010). The following section discusses the current literature in those two areas of research.

Discussion of Current Literature
McDevitt and Hise (2002) survey research recognizes several spheres of influence on ethical decision making, indicating that 80 percent of the respondents were impacted by workplace policy, 75 percent were impacted by family influences, while only 60 percent were impacted by religion and community. Sharma (2009) survey results indicate that as age increases, workers become more ethical. Eweje and Burton (2010) further evaluated the impact of age on ethical decision making. Based on the results of their survey, the older students appeared to be more ethically aware than students in the 16-20 and 21-25 ranges. Their results also indicated that in some instances, age did not have a positive impact on ethical behavior but increased work experience did.

In terms of gender, Conroy and Emerson’s (2004) survey research finds that male respondents were more accepting of unethical decision making and that females were, in general, more ethical than males. O’Fallon and Butterfield (2005) and Bampton and Maclagan (2009) research supports the idea that women may be more ethical in certain situations. Gill (2009) performed a student survey in India, the results of which show that females scored higher on ethical issues such as employees’ rights and justice. These results support Gilligan’s (2009) research which indicates that females are more focused on the relationship impact of ethical situations. Kum-Lung and Teck-Chai (2010) survey indicated, however, that there was no significant difference between male and female attitudes towards business ethics.

Andolson (1997) indicated that religion has a positive influence on ethical decision making. Conroy and Emerson (2004) support that religion positively impacts individual ethical attitudes; however, they also find that taking a religion course does not affect ethical perceptions. Parboteeah, Hoegl, and Cullen (2007) indicated that there was a positive relationship between religion and ethical decision making. Lowery and Beadles (2009) indicated that those survey respondents who considered themselves religious would typically have a strong reaction to unethical behavior inside and outside of the work environment. Kum-Lung and Teck-Chai (2010) also discussed the influence of self-identification of religiosity with ethical behavior. Those who self-identified as religious had a positive attitude towards business ethics. There were few studies that focused on family influence on ethical behavior. Rawwas and Isakson (2000) developed a behavior model of spheres of influence which indicate that small family size has a positive impact on ethical decision making be-
cause parents have more time to teach values to their children.

Based on the literature review, we explored whether age, gender, religion, and family influences have a positive or negative impact on an individual’s perception of what qualifies as unethical behavior. We developed three research questions to assess these influences on student behavior: Are students who self-identify as religious more likely to make ethical decisions than students who are not religious? Which sphere of influence has the most impact on ethical decisions: religion, family, education, work, or friends? Do these results differ across gender?

Survey Implementation

A business ethics survey (Appendix) was administered to undergraduate business students at a public undergraduate university in West Virginia. The responses were voluntary and anonymous. All respondents were asked to respond to 20 business ethics vignettes using a 4-point Likert-type scale of “strongly agree,” “agree,” “disagree,” or “strongly disagree.” Demographic information was requested of each respondent which included age, marital status, academic major, number of children, country of citizenship, and if they considered themselves religious. The respondents were also asked to rank their personal spheres of influence: family, friends, religion, education, and work environment as “1” for most influential to “5” for the least influential on their ethical behavior.

Summary Statistics

The average response and standard deviation for each of the twenty vignettes are presented in Table I. Recall that the survey responses to each ethics vignette are measured on a 4-point Likert-type scale with the following numerical assignments: Strongly Agree = 1, Agree = 2, Disagree = 3, and Strongly Disagree = 4. Therefore each vignette would have a mean of 2.5 if responses are uniformly distributed. The larger the mean response, the less ethical the scenario is deemed to be by survey participants.

Only two vignettes, 13 (pretending to be sick) and 17 (violating privacy rules), have mean responses that are not statistically significantly different from 2.5 at the 5 percent significance level. Students were evenly torn between being loyal to a family member and following company policy in vignette 17, suggesting perhaps that the ethical decision in this scenario would depend on an individual’s perspective. Vignette 13 presents a very familiar situation to students who have ever pretended to be sick to skip school, so it is not surprising that fewer students consider this to be unethical behavior.

Vignette 2 (finding $1 and keeping it) has a mean of 2.37 which is statistically significantly lower than the uniform mean of 2.5 at the 5 percent level. Again, students may have been in a familiar situation in this scenario. Who hasn’t found a dollar and kept it? All other vignettes have mean responses that are statistically significantly higher than 2.5 at the 5 percent level, indicating that on average survey respondents considered the actions described in these scenarios to be unethical to some degree. Vignettes 4 (borrowing from the cash register) and 10 (unannounced business closings) have the largest means, 3.65 and 3.69 respectively.

Table II (p. 13) presents the descriptive statistics of the 222 students who participated in the survey. Participants were fairly evenly split among genders (females – 48.9 percent, males - 51.1 percent). The average participant was 24.2 years of age, religious (75.7 percent), single (86.1 percent), and a business major (91.4 percent). Despite the fact that a large majority of students indicated a religious status, family was most often identified as the number one sphere of influence on ethical behavior with 65.2 percent of students in this category. Religion was a distant second with 23.7 percent of students in this category. Education, friends, and work all had fewer than 5 percent of students identifying them as their most important source of ethical behavior respectively, representing the remaining 11 percent of survey participants. As a result, students who selected these last three spheres as their number one influence are lumped together in the sphere of influence labeled “other” in the analysis that follows. In total, 22 students selected these options as their number one sphere of influence. The individual sample sizes of 8, 8, and 6 respectively were too small to obtain statistically reliable results.

Table I Summary statistics for responses to vignette

<table>
<thead>
<tr>
<th>Vignette</th>
<th>Mean</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3.23</td>
<td>0.77</td>
<td>220</td>
</tr>
<tr>
<td>2</td>
<td>2.37</td>
<td>0.88</td>
<td>219</td>
</tr>
<tr>
<td>3</td>
<td>3.03</td>
<td>0.85</td>
<td>219</td>
</tr>
<tr>
<td>4</td>
<td>3.65</td>
<td>0.66</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>2.97</td>
<td>0.85</td>
<td>220</td>
</tr>
<tr>
<td>6</td>
<td>2.82</td>
<td>0.80</td>
<td>209</td>
</tr>
<tr>
<td>7</td>
<td>3.51</td>
<td>0.57</td>
<td>219</td>
</tr>
<tr>
<td>8</td>
<td>3.52</td>
<td>0.60</td>
<td>217</td>
</tr>
<tr>
<td>9</td>
<td>3.55</td>
<td>0.59</td>
<td>217</td>
</tr>
<tr>
<td>10</td>
<td>3.69</td>
<td>0.51</td>
<td>217</td>
</tr>
<tr>
<td>11</td>
<td>2.74</td>
<td>0.69</td>
<td>216</td>
</tr>
<tr>
<td>12</td>
<td>3.22</td>
<td>0.66</td>
<td>215</td>
</tr>
<tr>
<td>13</td>
<td>2.60</td>
<td>0.77</td>
<td>217</td>
</tr>
<tr>
<td>14</td>
<td>3.02</td>
<td>0.66</td>
<td>217</td>
</tr>
<tr>
<td>15</td>
<td>3.02</td>
<td>0.73</td>
<td>217</td>
</tr>
<tr>
<td>16</td>
<td>3.45</td>
<td>0.62</td>
<td>216</td>
</tr>
<tr>
<td>17</td>
<td>2.50</td>
<td>0.92</td>
<td>216</td>
</tr>
<tr>
<td>18</td>
<td>3.09</td>
<td>0.82</td>
<td>218</td>
</tr>
<tr>
<td>19</td>
<td>3.21</td>
<td>0.68</td>
<td>218</td>
</tr>
<tr>
<td>20</td>
<td>3.40</td>
<td>0.65</td>
<td>217</td>
</tr>
</tbody>
</table>

The final columns of table II show that there are significant differences in the characteristics of survey participants across genders. Most notably, females were more likely to identify themselves as religious and to select religion as the number one sphere of influence for beliefs on ethics. Over 82 percent of females identified themselves as religious compared to only 69 percent of males. While family was the most popular sphere of influence for both genders, only 58 percent of females selected it as number one compared to 72 percent of males. Conversely, 33 percent of females selected religion as their number one sphere compared to only 13.8 percent of males. Females were also more likely to be married than males and were slightly less likely to be business majors.

Additional summary statistics presented in Tables III and IV (p. 13) attempt to isolate the effects of religion and the spheres of influence from the effects of gender on perspectives of ethics. The results in Table III summarize the responses of only the female survey participants across the three spheres of influence categories. The last two columns of the table provide the results of separate chi-square statistical tests for independence and the corresponding Cramer’s V statistic to adjust for the influence of different sample sizes across the selected spheres. Cramer’s V...
measures the degree of association between the two categorical variables, and ranges from 0 to 1. Larger values indicate a stronger relationship. A value of 0.1 typically provides a good minimum threshold for suggesting there is a substantive relationship. Table III reports only the vignettes in which statistically significant results were found. Here the chi-squared test identifies the results for two vignettes as statistically significant at the 10 percent level (2 and 14) and two other vignettes (11 and 15) have statistically significant results at the 5 percent level. Females who rank religion as their number one sphere were less likely to approve of keeping a dollar found on the floor. This is not surprising because ‘thou shalt not steal’ is common in religious beliefs. However, in the other three significant scenarios, females who ranked education, friends, or work (Other) as their number one sphere were more likely to consider the behaviors described in the vignettes as unethical. Interestingly, when we conducted a similar set of test for males, none of the vignettes show statistically significant results across spheres of influence and are therefore not included in this table. This supports the research indicating females’ recognition of the importance of ethical behavior.

When we examine the average responses and chi-square test results across religious identities in Table IV, we see that three scenarios turned out to be statistically significant for females. Females who consider themselves to be religious are more likely to find the behavior unethical in vignette 7 (taking credit for a colleague’s idea at work) as unethical. It is interesting to note the conflicting results for religious males and females in vignette 1. From the male perspective, our culture has developed the male role as protective of women and children. This result may support that fact. From a female perspective, this type of vignette is a violation of social justice, which has been discussed in the literature as a foundation of women’s perceptions of unethical behavior. Of course, in order to further isolate the effect of religion and the spheres of influence from the gender effects, a multivariate analysis is required.

**Empirical Model**

Our survey elicits ordered responses ranging from strongly agree to strongly disagree for each of the twenty vignettes. Therefore the appropriate multivariate regression technique is the ordered regression model (ORM) first introduced by McKelvey and Zavoina (1975). The ORM assumes that a latent continuous variable $y^*$, sense of ethics, is mapped to an observed variable $y_i$, individual response to a vignette. The continuous latent variable can be thought of as the propensity to disagree that the activity described in each vignette is ethical, and thus represents a measurement of ethics. The observed response categories for $y$ are: 1 = Strongly agree (SA), 2 = Agree (A), 3 = Disagree (D), and 4 = Strongly disagree (SD). The underlying structural model is:

$$y_i^* = x_i \beta + \epsilon_i$$

where $y_i^*$ is the latent variable of ethics, $\beta$ is a set of coefficient estimates that correspond to the set of independent variables $x_i$, and $\epsilon_i$ is a random error following Long (1997, p. 117).

We use the ordered probit model to produce consistent and efficient estimates of the relationship between the vignette responses and the individual characteristics of the survey respondents. The independent variables include the following: dummy variables for being “male,” “single,” and a “business student,” and continuous variables for age and number of children. To account for spheres of influence, we include the following set of dummy variables: “Religion #1” to indicate the respondent chose religion as the primary influence on his ethics and “Other #1” to indicate the respondent chose education, friends, or work as the primary influence on his ethics. Thus, we use the family sphere of influence as the reference category to avoid concerns of collinearity. In a separate set of regressions, we substitute a dummy variable indicating that the respondent is “religous” for the sphere of influence variables.

**Multivariate Results**

Our first set of estimation results are presented in Table V (p. 13). The reported estimates represent the marginal effects on the probability of strongly disagreeing that the activity described in each vignette is ethical. The sphere of influence variables are statistically significant at the 10 percent level or better in 7 out of 20 vignettes. Religion as the number one sphere of influence is statistically significant in four vignettes (4, 8, 11, and 15). Religion has its largest absolute impact in vignette 8. Here we can conclude that holding all else constant, the probability of strongly disagreeing that wage discrimination is unethical is decreased by 0.17 for an individual who selected religion as his number one sphere of influence relative to individuals who selected another sphere. However, this is the only case where religion has a statistically significant negative impact. The impact of strongly disagreeing that wage discrimination is unethical is decreased by 0.17 for an individual who selected religion as his number one sphere of influence relative to individuals who selected another sphere.

<table>
<thead>
<tr>
<th>Vignette</th>
<th>Probability of Strongly Disagreeing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>0.17</td>
</tr>
<tr>
<td>Other</td>
<td>0.10</td>
</tr>
</tbody>
</table>

$
\text{Vignette 7 (taking credit for a colleague's idea at work) as unethical.}$

$
\text{The sphere of influence variables are statistically significant at the 10 percent level or better in 7 out of 20 vignettes.}$

$
\text{Religion as the number one sphere of influence is statistically significant in four vignettes (4, 8, 11, and 15).}$

$
\text{Religion has its largest absolute impact in vignette 8.}$

$
\text{Here we can conclude that holding all else constant, the probability of strongly disagreeing that wage discrimination is unethical is decreased by 0.17 for an individual who selected religion as his number one sphere of influence relative to individuals who selected another sphere.}$

$
\text{However, this is the only case where religion has a statistically significant negative impact.}$
Table III: Summary Statistics by Sphere of Influence and Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Vignette</th>
<th>Family M</th>
<th>SD</th>
<th>Religion M</th>
<th>SD</th>
<th>Other M</th>
<th>SD</th>
<th>V</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>2 Finding $1</td>
<td>2.35</td>
<td>0.78</td>
<td>2.88</td>
<td>0.82</td>
<td>2.56</td>
<td>1.01</td>
<td>0.233</td>
<td>0.087</td>
</tr>
<tr>
<td>Male</td>
<td>11 Unauthorized computer use</td>
<td>2.75</td>
<td>0.58</td>
<td>2.97</td>
<td>0.67</td>
<td>3.33</td>
<td>0.71</td>
<td>0.229</td>
<td>0.030</td>
</tr>
<tr>
<td>Female</td>
<td>Stealing office supplies</td>
<td>3.00</td>
<td>0.62</td>
<td>3.26</td>
<td>0.67</td>
<td>3.33</td>
<td>0.87</td>
<td>0.208</td>
<td>0.066</td>
</tr>
<tr>
<td>Female</td>
<td>Software piracy</td>
<td>2.98</td>
<td>0.66</td>
<td>3.26</td>
<td>0.67</td>
<td>3.67</td>
<td>0.50</td>
<td>0.227</td>
<td>0.033</td>
</tr>
</tbody>
</table>

Table IV: Summary statistics by Sphere of Influence and Religious Status

<table>
<thead>
<tr>
<th>Gender</th>
<th>Vignette</th>
<th>Religious M</th>
<th>SD</th>
<th>Not Religious M</th>
<th>SD</th>
<th>V</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>1 Oversees unfair labor practices</td>
<td>3.38</td>
<td>0.64</td>
<td>3.89</td>
<td>0.85</td>
<td>0.297</td>
<td>0.020</td>
</tr>
<tr>
<td>Male</td>
<td>7 Claiming credit for an idea</td>
<td>3.57</td>
<td>0.56</td>
<td>3.16</td>
<td>0.69</td>
<td>0.266</td>
<td>0.020</td>
</tr>
<tr>
<td>Male</td>
<td>18 Consuming alcohol at lunch</td>
<td>3.42</td>
<td>0.60</td>
<td>3.05</td>
<td>0.62</td>
<td>0.226</td>
<td>0.060</td>
</tr>
<tr>
<td>Male</td>
<td>1 Oversees unfair labor practices</td>
<td>3.16</td>
<td>0.66</td>
<td>2.91</td>
<td>1.13</td>
<td>0.357</td>
<td>0.003</td>
</tr>
<tr>
<td>Male</td>
<td>7 Claiming credit for an idea</td>
<td>3.45</td>
<td>0.55</td>
<td>3.73</td>
<td>0.45</td>
<td>0.234</td>
<td>0.043</td>
</tr>
<tr>
<td>Male</td>
<td>17 Violating privacy rules</td>
<td>2.58</td>
<td>0.90</td>
<td>2.15</td>
<td>0.94</td>
<td>0.273</td>
<td>0.051</td>
</tr>
</tbody>
</table>

Table V: Marginal Effects on the Probability of Strongly Disagreeing for the Ordered Probit Model with Spheres of Influence

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion #1</td>
<td>-0.076</td>
<td>0.074</td>
<td>0.106</td>
<td>0.122*</td>
<td>-0.051</td>
<td>-0.002</td>
<td>0.030</td>
<td>-0.170**</td>
<td>-0.041</td>
<td>-0.027</td>
</tr>
<tr>
<td>Other #1</td>
<td>-0.010</td>
<td>0.056</td>
<td>-0.007</td>
<td>0.049</td>
<td>-0.048</td>
<td>0.033</td>
<td>0.039</td>
<td>0.093</td>
<td>0.112</td>
<td>0.155*</td>
</tr>
<tr>
<td>Male</td>
<td>-0.156**</td>
<td>-0.083***</td>
<td>-0.143**</td>
<td>-0.003</td>
<td>-0.069</td>
<td>-0.095**</td>
<td>0.013</td>
<td>-0.454***</td>
<td>-0.033</td>
<td>0.020</td>
</tr>
<tr>
<td>Single</td>
<td>-0.029</td>
<td>0.007</td>
<td>-0.268**</td>
<td>0.130*</td>
<td>-0.181*</td>
<td>-0.042</td>
<td>-0.056</td>
<td>-0.284**</td>
<td>0.005</td>
<td>-0.112</td>
</tr>
<tr>
<td>Age</td>
<td>0.014*</td>
<td>0.010***</td>
<td>0.008</td>
<td>0.009</td>
<td>0.004</td>
<td>0.007</td>
<td>0.008</td>
<td>-0.008</td>
<td>0.001</td>
<td>-0.005</td>
</tr>
<tr>
<td>Number of children</td>
<td>-0.044</td>
<td>-0.085**</td>
<td>-0.150*</td>
<td>-0.024</td>
<td>-0.031</td>
<td>0.024</td>
<td>0.020</td>
<td>0.064</td>
<td>0.056</td>
<td>0.049</td>
</tr>
<tr>
<td>Business students</td>
<td>-0.000</td>
<td>0.048</td>
<td>0.096</td>
<td>-0.073</td>
<td>0.017</td>
<td>0.043</td>
<td>-0.097</td>
<td>-0.114</td>
<td>0.101</td>
<td>-0.047</td>
</tr>
</tbody>
</table>

Log likelihood | -185.77 | -219.58 | -213.63 | -135.31 | -221.6 | -211.91 | -149.88 | -125.87 | -155.79 | -129.35 |
N              | 191     | 190     | 190     | 190     | 191     | 190     | 189     | 189     | 189     | 189     |

Religion #1    | 0.091* | 0.073 | 0.005 | 0.110 | 0.133* | -0.001 | 0.049 | 0.089 | 0.097 | 0.041 |
Other #1       | 0.139 | 0.0129 | 0.175** | 0.101 | 0.295** | 0.036 | 0.087 | 0.169 | 0.226* | -0.011 |
Male           | -0.056 | -0.138** | 0.005 | -0.073 | -0.102** | -0.025 | -0.022 | -0.277*** | -0.081 | -0.129* |
Single         | -0.018 | -0.112 | 0.041 | -0.146 | -0.124 | -0.140 | 0.020 | -0.108 | -0.183 | -0.085 |
Age            | 0.005* | 0.016*** | 0.004 | 0.006 | 0.005 | 0.006 | 0.003 | -0.000 | 0.000 | 0.008 |
Number of children | -0.020 | -0.047 | 0.003 | -0.020 | -0.013 | -0.154 | 0.022 | -0.021 | 0.004 | -0.163** |
Business students | -0.018 | 0.209*** | -0.018 | 0.128** | -0.041 | 0.084 | 0.052 | 0.121 | 0.080 | 0.149 |

Log likelihood | -183.06 | -171.77 | -214.47 | -179.9 | -196.37 | -165.2 | -241.11 | -201.27 | -181.69 | -174.36 |
N              | 188     | 189     | 189     | 189     | 189     | 189     | 189     | 189     | 189     | 189     |

of religion is positive in the other three vignettes, and the marginal effects range from 0.09 to 0.13. The 'Other' number one sphere of influence is also statistically significant in four vignettes (10, 13, 15, and 19), and the marginal effects range from 0.16 to 0.30. Vignette 15 is the only one in which both sphere variables are statistically significant. Identifying education, friends, or work as the number one sphere of influence increases the probability of strongly disagreeing that software piracy is ethical by 0.13. In fact, the magnitudes of the estimates for the 'other' number one sphere are all larger than those for the religion sphere.

Table VI (p. 14) reports estimation results for models in which the religious status dummy variable is used instead of the sphere of influence variables. The marginal effect of being religious is statistically significant in three vignettes: 15, 17 and 18. Students who consider themselves to be religious are more likely to consider drinking alcohol at lunch, pirating software, and violating company policies to be unethical. Individuals who self-identify as religious may adhere to strict religious beliefs such as no alcoholic beverages, and thou shalt not steal (software). They also may not want to become involved in an adulterous situation, which is why they feel that violating the company policy to help a relative is unethical.
Table VI: Marginal Effects on the Probability of Strongly Disagreeing for the Ordered Probit Model with Religious Status

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>0.0634</td>
<td>0.028</td>
<td>0.038</td>
<td>-0.042</td>
<td>-0.012</td>
<td>0.03</td>
<td>-0.029</td>
<td>0.115</td>
<td>-0.117</td>
<td>-0.096</td>
</tr>
<tr>
<td>Male</td>
<td>-0.150**</td>
<td>-0.102***</td>
<td>-0.142***</td>
<td>-0.003</td>
<td>-0.107**</td>
<td>-0.086**</td>
<td>-0.040</td>
<td>-0.407***</td>
<td>-0.043</td>
<td>0.035</td>
</tr>
<tr>
<td>Single</td>
<td>-0.024</td>
<td>-0.024</td>
<td>-0.309***</td>
<td>-0.080</td>
<td>-0.133</td>
<td>-0.024</td>
<td>-0.106</td>
<td>-0.220**</td>
<td>0.040</td>
<td>-0.107</td>
</tr>
<tr>
<td>Age</td>
<td>0.015**</td>
<td>0.009***</td>
<td>0.005</td>
<td>0.009</td>
<td>0.003</td>
<td>0.007</td>
<td>0.005</td>
<td>-0.008</td>
<td>0.001</td>
<td>-0.003</td>
</tr>
<tr>
<td>Number of children</td>
<td>-0.099</td>
<td>-0.069*</td>
<td>-0.122*</td>
<td>-0.005</td>
<td>-0.077</td>
<td>0.032</td>
<td>0.053</td>
<td>0.019</td>
<td>0.044</td>
<td>0.041</td>
</tr>
<tr>
<td>Business students</td>
<td>0.035</td>
<td>0.035</td>
<td>0.062</td>
<td>-0.081</td>
<td>0.058</td>
<td>0.046</td>
<td>-0.102</td>
<td>-0.090</td>
<td>0.126</td>
<td>-0.062</td>
</tr>
</tbody>
</table>

Log likelihood: -214.34

N: 212

Log likelihood: -219.06

N: 209

Our findings on gender controls are consistent with the literature. Males are consistently less likely to consider the activities described in each vignette as unethical. The gender marginal effect is negative and statistically significant in 50 percent of the vignettes in model one and 55 percent of the vignettes in model two, thus making gender the most significant predictor of ethical perceptions. The average marginal effect for gender is -0.156. Interestingly, the probability that men indicate that they strongly disagree with wage discrimination is approximately 45 percentage points below the probability for women, holding all other variables constant. This result is consistent with the literature that indicates females support social justice and consider discrimination an unethical issue. This also supports data that women consistently receive less pay than men, despite federal regulations supporting equal pay, and have experienced wage discrimination more than males have and therefore are more likely to consider it unethical.

Age also has a significant effect on ethical perceptions in approximately 22 percent of the models. In each and every case the impact of age is positive, indicating that older survey respondents were more likely to strongly disagree with the activities described in the vignettes. The marginal effects of age are considerably smaller than those for other significant variables. They range from only 0.005 to 0.016. The effects of marital status, business major and having children are less apparent in our results. These variables are statistically significant in three or fewer vignettes in either model. These results are consistent with the literature which indicates that the older the respondent, the more unethical they considered these vignettes.

Conclusion and Directions for Future Research

Ethical decision making is impacted by the individual’s personal and professional environment. A limitation of an undergraduate student survey is their lack of work experience. McDevitt and Hise (2002) research indicated that 80 percent of their respondents were impacted by workplace policy regarding their workplace behavior. Eweje and Brunton (2010) indicate that ethical awareness increases with work experience. However, the results of this survey research support the majority of the current literature in that religion has a positive impact on ethical decision making, that females tend to be more ethical than males, and that the older the respondent, the more unethical they considered these vignettes. More data needs to be collected to assess the impact of other spheres of influence such as the work environment, peers, education, and family. It would also be interesting to assess if specific religions have different impacts on ethical decision making. The next step in the authors’ research is to compare the difference between the respondents’ perceptions of the 20 business vignettes and how they answered the second component of the question as to whether they would actually perform the action themselves. It would also be interesting to give this survey to graduate students, who are typically older and have more work experience, to identify any difference in the results.

References


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**APPENDIX**

**Business Student Ethics Survey**

The purpose of this survey is to assess if the Business Ethics course has had an impact on students’ ethical judgments. This survey is being completed by students who are enrolled in the Business Ethics course. There is no right or wrong answer.

This survey is anonymous. The survey will be distributed and picked up by a designated student and returned in a sealed envelope to the instructor. THANK YOU FOR YOUR PARTICIPATION

A) Please read the following statements and indicate whether you agree/disagree that these statements are ETHICAL. (Strongly agree=Ethical)

B) Please indicate with a Y/N how you would act if placed in the same situation.

1) To reduce costs and increase profits, the company you work for decided to import products from a company overseas that unfairly paid women and children in their labor factories.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you continue to work for this company? Y N

2) Finding a dollar on the floor at work and keeping it.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you keep the dollar? Y N

3) Finding $100 on the floor at work and keeping it.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you keep the $100? Y N

4) Borrowing 100 dollars from the cash register at work and returning it later when you get paid.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you borrow the $100? Y N

5) Your bookst ore manager decides to sell books to customers that were free copies given to them by textbook publishers.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you continue to work for this bookstore? Y N

6) Although it is against company policy, a grateful client offered you a monetary reward for helping him which you took because your daughter needed braces.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you accept the money? Y N

7) Taking credit for an idea of a colleague at work to impress your boss.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you take the credit? Y N

8) Companies that support unequal pay between women and men who have the same exact job.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you work for this company? Y N

9) The CEO of a company receives a huge bonus even though the company’s profits are down and the employees have not received a raise in two years.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you work for this company? Y N

10) Owners have closed their bankrupt business without notifying their employees ahead of time.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   If you were the owner, would you do this? Y N

11) Using the company’s computer for personal use during your lunch hour even though it is against company policy.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you use the company’s computer? Y N

12) Padding personal expenses for a trip so your company will reimburse you more.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you pad your personal expenses? Y N

13) Calling in sick to work even if you are not because you need a day off.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you call in sick? Y N

14) Taking home office supplies for personal use.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you take home office supplies? Y N

15) Copying the company’s software which is licensed to the company and putting it on your computer at home.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you copy company software? Y N

16) You see a coworker steal money and decide not to report it.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you report the coworker stealing money? Y N

17) You work at a flower shop and find out your sister's boyfriend is sending flowers to three other women. Against company policy, you use the company information to tell your sister about her boyfriend.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you use the company information? Y N

18) Although it is against company policy to drink alcohol during the lunch hour, because your supervisor decided to have a beer, you decided to have a beer also.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you have alcohol at lunch? Y N

19) You have medical bills that you can't afford to pay so you pad your overtime pay since your company doesn't pay you very well anyway.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you pad your overtime pay? Y N

20) Your supervisor is sexually harassing one of your colleagues. You ignore the situation because you are worried about your promotion to the next level.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   Would you ignore the situation? Y N

PLEASE ANSWER THE FOLLOWING QUESTIONS

A) If yes, indicate major/_______

B) Have you taken the Business Ethics course at this institution? Y N

C) If yes, indicate an ethics course at another educational institution? Y N

D) Is business ethics discussed in-depth in other business courses you have taken at your institution? Y N

THANK YOU AGAIN FOR YOUR PARTICIPATION
Change of control concept: From strict external commanding to actor-control of experts

Management control is a prerequisite for a coordinated and efficient organization having - as a multilayered conception – utterly ambiguous meanings. Control has no sole, coherent definition and the translation between Finnish and English brings about even more confusion. Alongside industrialization, strict control in organizations was adopted. Later, the advances in education and technology have changed the idea of worker as an organizational actor and mechanistic human conception has fractured. However, the mainstream in management literature still treats control as an essential yet excessive managerialist way: Control is a top-down activity which belongs to the management.

Johdanto


työn tekemiseen, jopa vieraantuneisuuteen ja työhyvinvointiin liittyviä inhimillisten ulottuvuuksiin, ja 2) yhteiskunnassamme valtakaudella tunnustetut teknologiset ja organisatorinen muutos. Muutos työmaata on työn luonne muutos teollisesta liikukihlinnäystöä muuttamassa vuosikymmenessä aivotyöläisten tiedotystöä. Nämä tapahtumat työntekijöiden ja kokemusten kirjallisuuteen, sillä laskentaaineita oppiaan perustuu kontrollin käsitteen soveltamiselle ja johtamisen alan kirjallisuus teoreettisesti kontrollin toteutumisesta erilaisissa johtamisympäristöissä eri aikakauden.

Artikkelin rakeneen on seuraava: Avamme aluksi kontrollin etymologiaa ja merkityksiä ja käymme läpi johdon kontrollin ulottuvuuksia liiketaloudesti. Seikalle, liitämme keskeiset yhteiskunnassamme tapahtuneet muutokset kontrollikäsityksen muutokseen. Lopuksi esitämme synesteen, esitettävämme johdon kontrollin käsitteen nykykaistansemiselle. Kutsueen yhteydessä käymme läpi johdon kontrollin nykykaistanse

Kontrollin etymologista


Johdon kontrollin lähtökohdista


Johdon kontrollin inhimillisyyssä: näkökulmana organisatorinen konteksti

Arkikielessä ihmisen kontrolloinnilla on pikemmin negatiivinen

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Opettajien ja tutkijoiden näkemys

Kohti toimijakeskeistä asiannointiakontrollia

Valta kriteerityyppisiä analyysitarkoituksia

Vol. 19, No. 2 (2014)

EJBO Electronic Journal of Business Ethics and Organization Studies

http://ejbo.jyu.fi/
EJBO Electronic Journal of Business Ethics and Organization Studies
Vol. 19, No. 2 (2014)
Näkökulmat kontrolliin

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<th>Toimijakontrolli, 2000-luku</th>
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<td>Keskiainen toimija</td>
<td>Johto (hierarkkinen, objektiivinen)</td>
</tr>
<tr>
<td>Toimijan asema organisaatiossa</td>
<td>Formali, asemaan perustuva</td>
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<td>Ihmiskäsitys</td>
<td>Mekanistinen ja autoritaarinen, yksilö irrallisena ja irrotettuna objektiina</td>
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<td>Kontrolli määrittyminen</td>
<td>Yksilön ulkopuolelta, hierarkkinen, esimies.alainen suhde (johtajakeskeinen); fyysinen/konkreettinen, pakottava, alistava, kahlitseva</td>
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<td>Johtamisote</td>
<td>Yksilön tehtävänä annettujen ohjeiden kurinalainen noudattaminen</td>
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<td>Kontrollintoteutuminen, aikaulottuvuus ja seuraukset</td>
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<td>Kontrollin hyväksymisen peruste (motivaatio)</td>
<td>Taloudellinen palkkio</td>
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The Contribution of Emotional Intelligence on the Components of Burnout: The Case of Health Care Sector Professionals

Zeynep Merve Uenal

Abstract
The purpose of this study is to investigate the contribution of emotional intelligence on three components of burnout (emotional exhaustion, depersonalization, and reduced personal accomplishment) in health care professionals. Data were collected from a sample of 136 health care professionals (78 men, 58 women). The findings imply that the more emotionally intelligent health care professionals were, the less likely they were to experience emotional exhaustion and depersonalization whereas more likely they were to experience personal accomplishment. The results of multiple regression analyses indicate that doctors' emotional appraisal&positive regulation appeared to be the only significant negative predictor of both emotional exhaustion and depersonalization whereas doctors' empathic sensitivity and emotional appraisal&positive regulation are both significant predictor of personal accomplishment. Finally, the only significant demographic difference was found in doctors' emotional intelligence and burnout with respect to marital status. The findings of this study provide crucial contribution to extending the body of literature and knowledge related with emotionally intelligent health care professionals that influences their burnout levels.

Keywords: emotional intelligence, burnout, health care professionals

Introduction
Burnout has been a main issue in the aspect of occupational health. Though there is inadequate research identifying factors related to burnout among Turkish doctors, determination of these factors is crucial to enhance the health of doctors and health care services in Turkey. From many perspectives healthcare professionals are at increased risk of experiencing burnout syndrome. Schaufeli and Enzm (1998) defined this syndrome as “burnout is a persistent, negative, work-related states of mind in “normal” individuals that is primarily characterized by exhaustion, which is accompanied by distress, a sense of reduced effectiveness, decreased motivation, and the development of dysfunctional attitudes and behaviors at work. This psychological condition develops gradually but may remain unnoticed for a long time for the individual involved. It results from a misfit between intentions and reality at job. Often burnout is self-perpetuating because of inadequate coping strategies that are associated with the syndrome” (p. 36). As Maslach, Schaufeli and Leiter (2001) highlighted burnout is a work-related aspect, and organizational factors are more strongly related to burnout, however, personal characteristics have also gained attention for development of burnout. One of the personal factors is emotional intelligence. According to Goleman (1995)”emotional intelligence includes abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one’s mood and keep distress from swamping the ability to think; to empathize and hope”(p. 34). In other words, it focuses on emotional skills consisting of four central abilities; perceiving, using, understanding, and managing emotions, and these skills that are developed through learning and experience (Stiu, 2009). Henceforth, it could be argued that the ability of individuals to manage their emotions could have a possible affect on relationship with clients, patients or consumers, which could represent in work quality that they supply. The aim of this study is to analyze the contribution of emotional intelligence of health care professionals on components of burnout.

Literature Review
Burnout
The concept of burnout was firstly examined in the context of human services such as health care, social work, and teaching. One of the most outstanding definitions of burnout is “a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with people in some capacity” (Maslach, Jackson, & Leiter, 1996, p. 4). According to Maslach and Jackson (1981) a key point of the burnout syndrome is increased feelings of emotional exhaustion. When workers’ emotional resources are drained, they feel that they are no longer able to give themselves at a psychological level. Lee and Ashfort (1990) argue that emotional exhaustion is the prototype of stress. Depersonalization is the development of negative attitudes and feeling toward clients which might be related with the experience of emotional exhaustion. It was also described as individuals who tend to distance self from others and who see people as things or objects (Scott, 2002). A third aspect of burnout syndrome is labeled as a reduced personal accomplishment which is a tendency to evaluate oneself negatively regarding to one’s work with clients. In this process, workers feel dissatisfied and unhappy because they think that they can’t deal effectively about many things. Maslach (2005) labelled this dimension of burnout as a “negative self-evaluation” which reflects the decreasing in people’s sense of their own professional effectiveness. However, in this study reduced personal accomplishment will be taken into consideration as “personal accomplishment”. Because personal accomplishment is independent of the other subscales where
Emotional Intelligence

Emotional intelligence has been defined as “the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth” (Salovey & Mayer, 1990, p. 10). In other words, emotional intelligence consists of three categories: appraisal and expression of emotion, regulation of emotion and utilization of emotions in solving problems. Schutte et al. (1998) summarized these categories as follows: “the first category consists of the components of appraisal and expression of emotion in the self and appraisal of emotion in others; the second category of emotional intelligence consists of components of regulation of emotions in the self and regulation of emotions in others; the third category, utilization of emotion, includes the components of flexible planning, creative thinking, redirected attention and motivation, so that even though emotions are at the core of this model, it also encompasses social and cognitive functions related to the expression, regulation, and utilization of emotions” (p. 168).

Additionally, Chan (2004) has identified emotional intelligence as follows: emotional appraisal, positive regulation, empathic sensitivity, and positive regulation. Emotional appraisal includes appraising of emotion in the self (e.g., know why emotions change), positive regulation includes regulations of emotions in the self (e.g., expect good things to happen), empathic sensitivity includes recognizing of emotions in others (e.g., recognize emotions from facial expression), and positive utilization includes utilizations of emotions (e.g., problem solving when in a positive mood).

Emotional intelligence has a crucial potential benefits both for individuals and organizations. Klausner (1997) highlighted that emotionally intelligent individuals can be seen to dictate interpersonal relationships. In organizational level, leader’s emotional intelligence is seen as a core of effective leadership (Mandell & Pherwani, 2003; Caruso, Mayer, & Salovey, 2002). According to findings of Schutte et al. (1998) emotional intelligence is associated with less impulsivity, less depression, and greater optimism. Individuals with high emotional intelligence are likely to cope with distress in a better way, because they can integrate their emotions and behaviors to decrease negative feelings. As expected, emotional intelligence has contribution on experiencing the consequences of job stress and burnout (Gardner, 2006). In a similar vein, Chan (2006) conducted a study among secondary school teachers and found that there is a significant relationship between emotional intelligence and burnout. However Chan’s (2006) study differs from other studies that it predicted dimensions of burnout via dimensions of emotional intelligence because components of burnout might be occurred in separate time. Maslach (1999) pointed out that personal accomplishment might develop separately from emotional exhaustion and depersonalization. Along those lines, Byrne (1999) suggested that the three components of burnout should be modeled as separate constructs, as each might play specific role in the process or development of burnout (Chan, 2006).

Health care professionals are usually in stressful work conditions including high levels of interpersonal contact. These workers belong to “service workers” and they have obligation to manage their emotions, express their feelings properly and have empathy during interpersonal service transactions. These professionals such as trainees, interns, assistants, and doctors might confront with emotional exhaustion, depersonalization, and reduced personal accomplishment. However, a health care professional who can appraise and regulate his or her emotions during service transactions is likely to decrease experiencing emotional exhaustion, depersonalization and increase personal accomplishment.

Accordingly it is predicted:

H1: Emotional intelligence of health care professionals contributes negatively on emotional exhaustion
H2: Emotional intelligence of health care professionals contributes negatively on depersonalization
H3: Emotional intelligence of health care professionals contributes positively on personal accomplishment

Method

Procedure and participants

This study was carried out in health care workers namely, trainee, intern, assistant and doctor. A total of 136 sets of question-
naires were distributed to health care workers who indicated interest in participation. These workers were requested to complete the questionnaires anonymously. Assurance of anonymity was specifically stressed in order to decrease the effects of the response bias and to increase participation (Kerlinger & Lee, 2000). The total sample contained 57% (n=78) female and 43% (n=58) male participants. Participants’ age varied between 18 and 55 years, with a mean of 32 years. With respect to marital status, 37% of the participants (n=86) were single, and 63% (n=50) were married. With respect to level of education 19% of the participants (n=26) completed high school, 3% (n=3) acquired associate degree, 37% (n=51) acquired a professional bachelor’s degree, and 41% (n=56) obtained postgraduate degree. With respect to professional level 12% (n=16) were trainee, 11% (n=14) were intern, 32% (n=44) were assistant, and %45 (n=62) were doctor. Of the total sample, %41 of the participants (n=56) were day worker, %2 of them (n=2) were night worker, and %57 (n=78) were both day and night worker. Finally, %41 of the participants (n=56) found their salary insufficient, %39 (n=53) found their salary partially sufficient, and %20 (n=27) found their salary sufficient.

Measurements

Emotional Intelligence

The 12-itemed abbreviated version of Emotional Intelligence Scale (EIS) that has been developed by Chan (2004, 2006) in order to analyze the relationship between emotional intelligence and burnout has been used. 33-itemed EIS originally developed by Schuette and her colleagues (Schuette et al., 1998). EIS comprises four 3-items scales assessing different emotions: emotional appraisal (e.g., “know why emotions change”), positive regulation (e.g., “expect good things to happen”), empathic sensitivity (e.g., “recognize emotions from facial expressions”), and positive utilization (e.g., “problem solving when in a positive mood”). Participants respond by indicating their agreement with each of 12 statements using 6-point Likert scale ranging from 1 (strongly disagree) to 6 (strongly agree). Chan (2004, 2006) found that the scale had a high reliability level (alpha= .87). In this study, scale revealed a high reliability level (alpha= .87).

Burnout

22-itemed Maslach Burnout Inventory (MBI) developed by Maslach and Jackson (1981) has been used. The MBI includes multiple items to measure burnout on three dimensions: emotional exhaustion (e.g., “I feel used up at the end of the work day”), depersonalization (e.g., “I don’t really care what happens to some recipients”), and personal accomplishment (e.g., “I have accomplished many worthwhile things in this job”). Higher scores of EE, DP and a lower score of PA indicate a higher level of burnout. The general term recipients is used in the items to refer to the particular people for whom the respondent provides service, care or treatment (Maslach et al., 1996). Each statement is rated on frequency. Participants respond by indicating their frequent feelings to each of 22 statements using 6-point Likert scale ranging from 1 (never) to 6 (always). The translation and adaptation of the inventory into Turkish has been done by Ergin (1993) and Çam (1993). The high reliability of the scale (Cronbach Alpha= .78 - .84) was obtained (Çam 1993, p. 156; Ergin 1993, p. 145). In the present study, scale revealed a high reliability level (alpha= .87).

Data Analyses

In order to analyze the hypotheses and the data of this research, SPSS statistical package has been used. Cronbach Alpha reliability analyses were conducted to determine the reliability of the measurement tools. Principle component method and varimax rotation techniques has been used to determine the structure of the scales. To measure if there is a linear correlation between the variables, Pearson’s correlation coefficient has been tested. Afterwards, to test the hypothesis, simple and multiple regression analyses has been used. Additionally, factor scores have been used in regression analyses. Independent sample t-test and one way-Anova have been used in order to determine whether the variables of the study changes depending on the respondents demographical characteristics.

Results

Factor Analyses of the Scales

Factor Analysis of Emotional Intelligence scale

The factor analysis of the “Emotional Intelligence” reveals two factors explaining 59.4% of the total variance. Three items were removed from the analysis as a first step due to their factor loadings are under .50. Therefore, first factor formed by 6 items named as “emotional appraisal & positive regulation” explains 34.29% of total variance, and second factor formed by 3 items named as “empathic sensitivity” explains 25.13% of total variance. In the present study, reliabilities (Cronbach’s alpha) of factor-based sum variables for empathic sensitivity and emotional appraisal&positive regulation were .82, .80 respectively. Table 1 (p. 30) presents the results of factor analyses and reliabilities for emotional intelligence.

Factor Analysis of Maslach Burnout Inventory

The factor analysis of the burnout reveals three factors explaining % 62.44 of total variance. Five items was removed from the analysis due to their factor loadings are under .50 and items come under two factors with high and close loadings. Therefore, first factor formed by 9 items named as “emotional exhaustion” explains 33.87% of total variance, second factor formed by 3 items named as “depersonalization” explains 14.4% of total variance, and third factor formed by 5 items named as “personal accomplishment” explains 12.12% of total variance. In the present study, reliabilities (Cronbach’s alpha) of factor-based sum variables for emotional exhaustion, depersonalization, and personal accomplishment were .93, .77, .71 respectively. Table 2 (p. 30) shows the results of factor analyses for burnout scale.

Descriptive Statistics and Correlation Analyses for Research Variables

To determine the relationships among variables, correlation analysis was conducted. Table 3 (p. 31) provides the means, standard deviation and zero-order correlations for the variables in this study. As seen in table, participants scored themselves highest on empathic sensitivity (m = 4.88, sd = .84) followed by emotional appraisal&positive regulation (m = 4.42, sd = .84). They also experienced high level of personal accomplishment (m = 4.06, sd = .83) experienced relatively low depersonalization (m = 2.20, sd = 1.07), and moderate emotional exhaustion (m = 3.37, sd = 1.14). High level of DP and EE, low level of PA indicates the burnout syndrome. We might conclude that our participant’s emotional intelligence was relatively high and they experienced low level of burnout.
Table 1: Factor analysis of emotional intelligence (N=136)

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor Loadings</th>
<th>Factor Variance (%)</th>
<th>Reliability (α)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>F1. Emotional Appraisal &amp; Positive regulation</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Expect good things to happen</td>
<td>0.813</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Easily recognized emotions as experienced</td>
<td>0.788</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Use good moods to keep trying</td>
<td>0.760</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aware of emotions as experienced</td>
<td>0.652</td>
<td>34.291</td>
<td>0.815</td>
</tr>
<tr>
<td>Know how to make a positive emotion last</td>
<td>0.638</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present to make good impression</td>
<td>0.579</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>F2. Empathic Sensitivity</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recognize emotions from facial expressions</td>
<td>0.864</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Know how others feel by their tone of voice</td>
<td>0.847</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aware of others’ non-verbal messages</td>
<td>0.772</td>
<td>25.133</td>
<td>0.792</td>
</tr>
</tbody>
</table>

Total                           59.424
KMO                           0.769
Barlett’s Test               Chi-square                        417.496
                     df   36  p-value                             0.000

In accordance with the findings, there is a positive and significant relationship between the sub-dimension of burnout “depersonalization” and “emotional exhaustion” \( r = .66, p < .01 \). Pearson correlation analysis showed a positive and significant relationship between the sub-dimensions of emotional intelligence “empathic sensitivity” and “emotional appraisal&positive regulation” \( r = .31, p < .01 \). When we analyze the correlation among dependent and independent variables, emotional appraisal&positive regulation has negative and significant relationship with emotional exhaustion \( r = -.38, p < .01 \), and depersonalization \( r = -.24, p < .01 \) whereas positive relationship with personal accomplishment \( r = .44, p < .01 \). Furthermore, as expected, empathic sensitivity showed also positive correlation with personal accomplishment \( r = .33, p < .01 \).

Table 2: Factor analysis for burnout (N=136)

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor Loadings</th>
<th>Factor Variance (%)</th>
<th>Reliability (α)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>F1. Emotional Exhaustion</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel used up at the end of the work day</td>
<td>0.893</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel burnout from my work</td>
<td>0.879</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel fatigued when I get up in the morning and have to face another day on the job</td>
<td>0.837</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel frustrated by my job</td>
<td>0.818</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel emotionally drained from my work</td>
<td>0.729</td>
<td>33.874</td>
<td>0.924</td>
</tr>
<tr>
<td>Working with people all day is really a strain for me</td>
<td>0.719</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel I’m working too hard on my job</td>
<td>0.670</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Working with people directly puts too much stress on me</td>
<td>0.665</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel like I’m at the end of my rope</td>
<td>0.592</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>F2. Depersonalization</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don’t really care what happens to some recipients</td>
<td>0.807</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel I treat some recipients as if they were impersonal &quot;objects&quot;</td>
<td>0.759</td>
<td>14.449</td>
<td>0.767</td>
</tr>
<tr>
<td>I’ve become more callous toward people since I took this job.</td>
<td>0.561</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>F3. Personal Accomplishment</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I deal very effectively the problems of my recipients</td>
<td>0.785</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel very energetic</td>
<td>0.695</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have accomplished many worthwhile things in this job</td>
<td>0.675</td>
<td>14.120</td>
<td>0.705</td>
</tr>
<tr>
<td>I can easily understand how my recipients feel about the things</td>
<td>0.649</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel I’m positively influencing other people’s lives through my work</td>
<td>0.568</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total                           62.443
KMO                           0.895
Barlett’s Test               Chi-Square                        1284.771
                     df   126  p-value                             0.000
Table 3: Means, Standard deviations, and correlation among sub-dimensions of Variables

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>SD</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Emotional exhaustion</td>
<td>3.37</td>
<td>1.14</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Depersonalization</td>
<td>2.20</td>
<td>1.07</td>
<td>.660**</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Personal Accomplishment</td>
<td>4.06</td>
<td>.83</td>
<td>-.049</td>
<td>-.101</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Emotional Appraisal &amp; Positive Regulation</td>
<td>4.42</td>
<td>.84</td>
<td>-.382**</td>
<td>-240**</td>
<td>.440**</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5. Empathic sensitivity</td>
<td>4.88</td>
<td>.84</td>
<td>-.035</td>
<td>.025</td>
<td>.328**</td>
<td>.313**</td>
<td>1</td>
</tr>
</tbody>
</table>

**Correlation is significant at the .01 level (2-tailed)

Table 4: The contribution of Emotional Intelligence on the sub-dimensions of burnout

<table>
<thead>
<tr>
<th>Emotional intelligence</th>
<th>Personal Accomplishment β</th>
<th>Emotional exhaustion β</th>
<th>Depersonalization β</th>
</tr>
</thead>
<tbody>
<tr>
<td>R²</td>
<td>.485***</td>
<td>-.324**</td>
<td>-.173*</td>
</tr>
<tr>
<td>R² adj</td>
<td>.235</td>
<td>.105</td>
<td>.030</td>
</tr>
<tr>
<td>F</td>
<td>41.220***</td>
<td>15.769***</td>
<td>4.124*</td>
</tr>
</tbody>
</table>

*p < .05, **p < .01, ***p < .001

Table 5: The contribution of sub-dimensions of emotional intelligence on the sub-dimensions of burnout

<table>
<thead>
<tr>
<th></th>
<th>Personal Accomplishment β</th>
<th>Emotional exhaustion β</th>
<th>Depersonalization β</th>
</tr>
</thead>
<tbody>
<tr>
<td>ES</td>
<td>.311***</td>
<td>-.386***</td>
<td>-.237</td>
</tr>
<tr>
<td>EA &amp; PR</td>
<td>.378</td>
<td>.149</td>
<td>.059</td>
</tr>
<tr>
<td>R²</td>
<td>.240</td>
<td>.136</td>
<td>.045</td>
</tr>
<tr>
<td>R² adj</td>
<td>.228</td>
<td>11.627***</td>
<td>4.204*</td>
</tr>
<tr>
<td>F</td>
<td>20.967***</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***P ≤ .001, **P < .01, P* < .05, n.s. P > .05; ES: Empathic Sensitivity; EA&PR: Emotional Appraisal & Positive Regulation

Table 6: Difference Test Result for Marital Status

<table>
<thead>
<tr>
<th></th>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std.d.</th>
<th>T</th>
<th>Df</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Emotional exhaustion</td>
<td>Married</td>
<td>50</td>
<td>3.34</td>
<td>1.19</td>
<td>-.309</td>
<td>134</td>
<td>.758</td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>86</td>
<td>3.40</td>
<td>1.12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Depersonalization</td>
<td>Married</td>
<td>50</td>
<td>2.16</td>
<td>1.11</td>
<td>-.358</td>
<td>134</td>
<td>.721</td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>86</td>
<td>2.22</td>
<td>1.05</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Personal Accomplishment</td>
<td>Married</td>
<td>50</td>
<td>4.30</td>
<td>0.79</td>
<td>2.579</td>
<td>106.6</td>
<td>.011</td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>86</td>
<td>3.93</td>
<td>0.83</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. EA &amp; PR</td>
<td>Married</td>
<td>50</td>
<td>4.50</td>
<td>0.91</td>
<td>.825</td>
<td>134</td>
<td>.411</td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>86</td>
<td>4.37</td>
<td>0.79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Empathic Sensitivity</td>
<td>Married</td>
<td>50</td>
<td>4.97</td>
<td>0.80</td>
<td>1.504</td>
<td>134</td>
<td>.135</td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>86</td>
<td>4.74</td>
<td>0.86</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Contribution of Emotional Intelligence on Burnout

Regression analyses have been applied in order to test our hypotheses. First of all, the contribution of our independent variable “emotional intelligence” on emotional exhaustion, depersonalization, and personal accomplishment have been analyzed. Later, in order to test the contribution of sub-dimensions of emotional intelligence on sub-dimensions of burnout, multiple regression analyses have been applied.

As a results of linear regression analyses, the contribution of emotional intelligence on personal accomplishment, F value of personal accomplishment (41.220, p < .001), on emotional exhaustion (15.769, p < .001), and on depersonalization (4.124, p < .001) are significant (See Table 4). This results indicate that our regression model is statistically significant. In other words, personal accomplishment, emotional exhaustion, and depersonalization variables can be statistically estimated by emotional intelligence variable.

As it can be seen in table, emotional intelligence explains personal accomplishment concept at the rate of 23%, emotional exhaustion concept at the rate of 10%, and depersonalization concept at the rate of 3%. When standardized regression coefficients are examined, it is understood that emotional intelligence has a significant contribution on personal accomplishment (β = .485, p < .001), emotional exhaustion (β = -.324, p < .001), and depersonalization (β = -.173, p < .05). In other words, EI has a positive contribution on personal accomplishment whereas negative contribution on emotional exhaustion and depersonalization; besides, the explanatory power of EI on personal ac-
complishment is more powerful compared to other variables. In the light of the findings, these results confirm our three hypotheses.

The contribution of sub-dimensions of emotional intelligence on the sub-dimensions of burnout
In order to test the contribution of our sub-dimension of independent variable “emotional intelligence” on sub-dimensions of burnout multiple regression analyses have been applied. (See Table 5, p. 31). The first analyses revealed that regression model of both empathic sensitivity and emotional appraisal&positive regulation ($F= 20.967; p < .001$) is significant. Accordingly, when emotional sensitivity ($\beta = .311; p < .001$) and emotional appraisal&positive regulation increases ($\beta = .378; p < .001$) personal accomplishment increases as well. The second analyses revealed that only regression model of emotional appraisal&positive regulation ($F= 11.627; p < .001$) is significant which indicated that when emotional appraisal&positive regulation increases ($\beta = -.386; p < .001$) emotional exhaustion decreases. The third analyses revealed that only the regression model of emotional appraisal&positive regulation ($F= 4.204; p < .05$) is significant. When emotional appraisal&positive regulation increases ($s= -.237; p < .01$) depersonalization decreases. In other words, emotional appraisal&positive regulation has more contribution on sub-dimensions of burnout than empathic sensitivity.

Roles of Demographical Variables on the Emotional Intelligence and Burnout
Whether emotional exhaustion, depersonalization, personal accomplishment, emotional appraisal&positive regulation, and empathic sensitivity variables show difference with respect to marital status has been examined by the independent sample t-test analysis. As seen from Table 6 (p. 31), at the end of the difference test, a significant difference between married and single as regards to personal accomplishment (personal accomplishment=.011) has been observed. Means of married participants (mean = 4.30) are higher than means of single participants (mean = 3.93). Whether there is any difference between emotional exhaustion, depersonalization, personal accomplishment, emotional appraisal&positive regulation and empathic sensitivity with respect to age, income, gender, education level, and position independent sample t-test and One-way ANOVA has been examined. However, it has been detected that none of the variable has a significant difference mean.

Discussion
The main purpose of the study was to examine the contribution of emotional intelligence of health care employees namely; trainee, intern, assistant, and doctors on components of burnout. The analyses of the study began with factor and reliability analyses in order to find out the relevant factors of variables considering the suggested theoretical research model. Through these analyses, it has been found out that dimensions of the independent variable, emotional intelligence, resulted with two factors (e.g., emotional appraisal & positive regulation, empathic sensitivity) which is contrary to Chan (2004, 2006). However, as it can be interpreted from the factor names, the items of emotional appraisal&positive regulation were grouped into one factor. The items of empathic sensitivity has been found similarly with the findings of Chan (2004, 2006). For the dependent variable, burnout, three factors, namely; “emotional exhaustion”, “depersonalization”, and “personal accomplishment” came out as final factors as was originally proposed. This outcome is in similar line with Maslach et al. (1981).

After defining the factors of the variables, regression analyses were conducted in order to test the hypotheses of the research. In the study, the starting hypothesis is supported and the analyses reveal that emotional intelligence of health care professionals has negative contribution on emotional exhaustion with explaining 10% of its variance. According to Salovey et al. (1999, p. 161) individuals who can regulate their emotional states are healthier because they “accurately perceive and appraise their emotional states, know how and when to express their feelings and can effectively regulate their mood states”.

The second hypothesis is also supported, but only with slight effects. The analyses demonstrated that emotional intelligence of health care professionals has a negative contribution on depersonalization with explaining 3% of the variance. The weak effect of emotional intelligence over depersonalization may result due to the fact that depersonalization involves reducing one’s investment in the relationships with patients; that is, responding to patients in a depersonalized way instead of genuine empathic concern (Schaufeli, 2007). Because our professionals have high level of emotional intelligence and low level of depersonalization, they reinforce their relationships with patients rather than responding in a depersonalized way.

The last hypothesis is also supported, and the analyses revealed that emotional intelligence of health care professionals has positive contribution on personal accomplishment. Overall emotional intelligence explains 23% of the variance in personal accomplishment, and it has a positive contribution on it. This is probably resulting from higher emotionally intelligent professionals experience more positive emotions and adapting more empathic sensitivity that is resulted as dealing effectively problems of their recipients or understanding how their recipients feel about the things.

When the relationship between the sub-dimensions of emotional intelligence and sub-dimensions of burnout is examined it is seen that both ES and EA&PR make positive contribution on personal accomplishment with explaining 24% in its variance. In the second analysis, only EA&PR has negative contribution on emotional exhaustion while having a moderate effect in explaining 15% in its variance. Indeed, expecting good things to happen or using good moods to keep trying and awareness of emotions might help health care professionals to manage or decrease the negative emotions toward work and recipients. In the same vein, Taylor (2001) points out that emotionally intelligent individuals cope better with job stresses and challenges of life, which causes to good psychological and physical health. For depersonalization sub-dimension of burnout, only the EA&PR factor showed a significant negative contribution, while explaining 6% of the variance in this factor. Interestingly, all two emotional intelligence factors had a significant contribution on the personal accomplishment. ES and EA&PR explain personal accomplishment which might indicate that emotional intelligence is an important personal factor to actualize personal accomplishment dimension. Furthermore, only EA&PR made significant and negative contribution on emotional exhaustion and depersonalization. Rosenthal (1977) found that people who are capable of identifying others’ emotions were both more successful in their work and their social lives. Empathy and managing emotions are particularly important in contributing to decrease negative moods and feelings. Therefore, when health care professionals appraise their emotions and expect good things to happen, the possibility of experiencing emotion-
al exhaustion and depersonalization decreases. In a similar vein, Chan (2004) found that Chinese secondary school teachers’ emotional exhaustion influenced by emotional appraisal and positive regulation which was seen as a prior to depersonalization and personal accomplishment.

According to mean values of our subjects it can be concluded that while they have tendency to experience emotional exhaustion (3.37) their depersonalization level (2.20) was found lower. In personal accomplishment dimension, we can say, they usually feel that they are positively influencing other people’s lives through their work (4.06). These results show that our healthcare professionals do not experience burnout syndrome. As it was mentioned before, high level of emotional exhaustion, depersonalization, and low level of personal accomplishment indicate burnout syndrome. On the other hand, our subjects have high level of emotional appraisal&positive regulation (4.42) which indicates that they expect good things to happen, use good moods to keep trying, and know how to make positive emotions last. Additionally, they also have empathic sensitivity (4.88) such that they can recognize emotions from facial expressions, know how others feel by their tone of voice, and aware of others’ non-verbal messages. These results might be related with cultural values. Turkish people have collectivistic values and collectivistics are more likely to seek ways to aid the welfare of the group even though such aid is not directly related to their individual interest (Earley, 1989). When we analyze the difference between demographic groups of the participants, the independent sample t-test for marital status and variables pointed out that there is a significant difference in terms of personal accomplishment between married and single participants. In a similar vein, Maslach and Jackson (1981, 1985) found that married individuals report lower levels of burnout than those that are single.

Limitations

The sample consisted of 136 respondents, and making generalization with this sample size surely does impose a limitation. A larger sample would be more preferable. All data were gathered through self-report that might be susceptible to self-serving biases. Another limitation is the conduction of research within the health care sector, so the findings cannot be generalized over other sectors. Finally, our research is cross-sectional, it is not scientifically appropriate to make a cause-effect evaluation between our research variable.

Conclusion

The purpose of this study was to analyze personal factor nomi-
nately emotional intelligence affecting burnout in the workplace. The existing literature reveals plenty of studies that have focused on the relationship between organizational, work-related variables and burnout. However, studies that focus on personal variables’ relation to burnout are scarce. The reason behind this is research suggests that organizational factors are more strongly related to burnout than personal factors (Leiter & Maslach, 1988). This study contributes to the existing knowledge which investigates emotional intelligence and their components’ effect on burnout and its dimensions particularly. Chan (2006) have the only available research that studied effects of emotional intelligence variable on burnout dimensions. Therefore, it is expected that the existing research will enrich burnout literature in a different way.

It has been found that emotional intelligence has impact on reducing burnout, and that all of its components help in the increasing of feelings of personal accomplishment. In a similar vein, successful coping with stressful encounters is the core of emotional intelligence (Cherniss et al., 1998; Matthew & Zeitner, 2001). According to these results, it can be suggested that organizations could arrange some courses for their employees in order to learn how to manage their emotions, how to create empathic sensitivity and positive emotion for the sake of their well-being and contribution to the organization. Therefore, especially the managers of healthcare service need to be conscious about the impact of healthcare professional’s burnout on both patients and themselves. According to study about 118 health care providers who are diagnosed with burnout took six week intervention program designed to improve coping, resulted with decreasing in exhaustion and increasing in personal accomplishment (Rowe, 1999). Therefore, it is essential to highlight the importance of providing medical or rehabilitation treatment for the individuals who are diagnosed with this syndrome.

References


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