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*Leadership and Ideas for Tomorrow*



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KARACHI-PAKISTAN



## BUSINESS REVIEW

Volume 8 Number 2

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# **BUSINESS REVIEW**



**RESEARCH JOURNAL**  
*of*  
**THE INSTITUTE OF BUSINESS ADMINISTRATION**  
**KARACHI - PAKISTAN**



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## Editorial Perspective

### Rethinking Corporate World: Eulogizing the Corporate Thinker

Each one of us will one day be judged by our standard of life, not by our standard of living; by our measure of giving, not by our measure of wealth; by our simple goodness, not by our seeming greatness.

**William Arthur Ward**

Remaking the world is an insignificant task. It is not the world that must be remade, but man.

**Albert Camus**

The discourse surrounding the corporate world suffers from a very low level of awareness of the fatal flaws it is afflicted by and a very high level of indifference to the visibly impending disaster. It is a situation disproportionate to the need to think and rethink about it and the necessity of constructing and reconstructing it in any realistic way. It is not commensurate with the dialectic between *is* and *ought*, *fact* and *value*, invested with a symbolic recognition of the co-efficient adversities of the surrounding circumstances. It does not spur but only curb the creative and co-creative will to invent a narrative highlighting the instrumental measures of remedial significance. With this mindset we embark on another ramble through corporate world in search of a perspective, per chance to run into a resolution of the dangerous polarities that are becoming intensified in the corporate world. It's a theme which is fairly low down in the scale of determinants of the recurrent profiles of the corporate reality. To educate ourselves, we have gone through a large number of ideas to discover that even the most welcome suggestions indicating the goal we are seeking, i.e. the reconstruction of the corporate worldview, and the direction in which we ought to be moving to reach the goal we are seeking, are woefully weighted by ideological underpinnings. Each familiar discourse relies heavily on one or two forces – economics and ethics. And that is a situation we want to avoid. We have, therefore, chosen for our narrative man's-being-in-the-world as the situation which covers the totality of human condition. But let us be clear about our terms and concepts. We must confess at the outset that we consider man's-being-in-the-world as almost a moral condition. A moral and ethical person is primarily concerned with the dialectical tension between *fact* and *value* – the way things are and the way they ought to be. He is concerned with the resolution of the contending forces in and through his creative will, resulting in the construction and reconstruction of the Corporate World. But, more importantly, because he is part of the total situation, he is equally concerned with reinventing and remaking himself.

Such a thought is not without ethical or moral underpinnings and there is a religious side to it. In the Qur'anic parlance we have a word for it. It is called *piety*. By piety we do not understand some

pious platitude but a disposition and a way of being-in-the-world, an attitude and a way of *turning towards* life and the world *بِإِتِّخَانٍ* with a certain intention *نِيَّةٍ*. Thus, man's creative imagination, his will to truth and his resolve to circumstance the world with the intention of making it better are one and all, manifestations of his passion to be ethical and moral. It is a need, seeking its fulfillment through his actions, decisions and choices. The need lives in his heart; it shows its grace in his being and its beauty in his character. Endurance, steadfastness, ability to resist temptation and tenacity to be free from the pressure of expediency are its defining features. To exist as a measure of loyalty to veracity authenticity, and fidelity to all that is true, good, just and beautiful, even though the world is overcast by the thick shadows of skepticism, pragmatism, subjectivism and relativism, are the ways of its glorious appearance and victorious grandeur.

Such a way of being in the world is the poetry of the lives engaged in conscious activity. It is the story of man as an autobiographical consciousness, determining his own destiny, fate and future by re-inventing and remaking himself in the light of his image of what it means to be a human being. This is what man's-being-in-the-world means to us. It is a paradigm of Corporate World in which we would like to invest our thoughts and ideas, hopes and aspirations, inviting, as our stakeholders, those who are not afraid to think creatively and to live dangerously. This is the worldview in which excellence, virtue and creativity galvanize man's "courage to be" - a worldview in which to be a man means to *vie* in good deeds.

To reminisce the thoughts we have already thought by rethinking them as a whole, to make new memories, to remember the old ones with painful joy and sweet sorrow, let our imagination take to wings; let our journey begin. Let us embark on our sojourn to put life in context. Let it take us on to a ramble through Corporate World. Let us position ourselves against the backdrop of our creative will and transcendental imagination, sure that the Corporate Thinker will help draw new parallels, establish new connections and form new associations with tenuous analogs in the Corporate World.

In the following sparsely stated ideas, we shall pick up our rambling thought from where we had left them. We shall follow them and wherever they will take us, that is where we will go. The thought, nearest to our heart, is to reach out into the domain of tangential concepts, beyond the exclusive categories of the corporate worldview- the domain where ideas are always receding beyond the familiar perspectives into the undiscovered horizons of meanings and perceptions, inviting us to strive for the glory that lies beyond our reach and yet to reach out to the horizon which never ceases to unfold itself to let us arrive. As a journeying self at each moment of our journeying towards the yet to be, we stand at the intersection of a fixed point of view and a transcending vision, forever and ever more.

کس ندانست کہ منزل گہ مقصود نجاست  
ایں قدر ہست کہ بانگِ جزس می آید

The ramifications of such a transcendental and transcending way of being-in-the-world is not hard to imagine. It facilitates the transition from the *is* to *ought* from *fact* to *value*, from *thus it is* to *thus it ought to be*. In our culture and the society in which we live, such thoughts are always greeted

with derisive smile by those who do not find in the personal dimension of their experience of the worldliness of the world any meaningful and creative possibility of the world-to-be, beyond acquiescence, resignation, submission and expediency. If we take such an attitude as indicative of popular belief about our redemption, we only hasten our doom. It is a petrifying thought. But, let us not give up hope; let us keep on searching and, on our reciprocation to the thought, let us have something, an idea, a vision or a dream to feel nostalgic about.

Let us pick up our narrative from where we had left it off in our last Editorial Perspective. There, we remember to have reached a point that is sad and sweet, full of hope and disillusionment and also anticipation, and nightmares. Let us embark on our journey, far off into the future where ‘time past’ and ‘time present’ are both waiting for us; and also the world-to-be in its glory and solicitations towards the yet to be.

To break the monotony and to minimize the gravity of our discourse, we shift from academic to poetic to make and to illustrate the argument that forms the basis of our narrative. To our Corporate Executive we submit:

تُو مپنڊار که ايس قصه زخودي گويم  
گوش نزديک ليم آرکه آوازِ هست

(Say not I'm making up this story myself. Lend me your ear, closer to my lips and now listen ... is this not your voice?)

While thinking and rethinking the corporate world, as our thoughts escort us, we now embark on our ramble through corporate world, fully secure in the knowledge that we cannot understand the full impact of our situation if it is petrified into a *permanent* condition. Also, we will not be able to appreciate the full significance of the transcendental movement of our thoughts towards the yet to be if we fall to the temptation and sentimentalize it as a *necessary* progress towards better circumstances, better days and nights and better ways of being in the world. “No future is necessary unless we are such as to make it, and if we do make it and it satisfies us, this will be because it is appropriate to our condition, not because it is better or worse than what came before.” (*The Next Development in Man*, L.L. White, Page 133)

Therefore, in rethinking the corporate world, we need to ponder over the polarities that have become intensified in the corporate worldview. We need, in particular, to dwell upon man's *hyphenated* relationship to the world and examine the significance of the relationship category with regard to the pre-position *in*. The Corporate Thinker believes that these are the two welcome steps in the right direction because they will help us in working out the details of rebuilding and reconstructing the corporate world out of the relationships as they are lived and experienced by man and weaved together into a delicate and fragile cobweb of interrelationships.

In rethinking the corporate world, we must therefore take a different route to reinterpret corporate world-view from a transcendental, dynamic and creative stand point. We believe it will provide us



with valuable ways of reinterpreting the corporate experience in relation to the intentionality of corporate executives' consciousness of himself and his being-in-the-world.

The undertaking is worth all the effort it will take and rewarding too because it will educate us about the methodological requirement- (1) to get beyond the exclusive categories that have become sedimented into the discourse on the Corporate World and, - (2) the insight that interpretations tend to get organized and structured round certain fixed and emotionally applied, hurriedly accepted, unquestioned, unexamined, and taken for granted beliefs, ideas, assumptions and presupposition. Therefore, they are bound to result in the fallacies, dichotomies, antinomies, logical inconsistencies and contradictions.

Rethinking the Corporate World, with a view to reconstructing the corporate experience in the light of reimagined corporate worldview is a heroic effort, staggering, to say the least. The Corporate Thinker is aware of the magnitude of the task. He deserves our admiration. His effort will change our perspective on the corporate world, contrasting the two of its cardinal images – *the given* and *the imagined*, taken for granted and the examined world, the world as an acceptance phenomena and the interpreted world, in short, *the world as it is* and *the world as it ought to be*, making explicit the corresponding attitudes - acquiescence and creative discontent. Needless to say, these contrasting images of the corporate world and the radically opposed attitudes result from and are accentuated by our understanding of the place of *value* and *transcendence* in the corporate world-view.

It also reveals what philosophers and poets have always known. The existence of radically opposed forces, attitudes and values as the dialectical tendencies of the human mind, notwithstanding Hegelian dialectical idealism and its critique by Marx in terms of class struggle between opposed groups of men motivated materialistically in economic terms.

ایماں مجھے روکے ہے تو کھینچے ہے مجھے کفر  
کعبہ میرے پیچھے ہے، کلیسا میرے آگے

Parallels can be drawn in different directions. Associations can be formed on different levels. We can even contextualize our times by the events from the past, to make them contemporaneous with our own present. We only need to imagine the past, to think how glorious must have been the times when, toiling upward in the night, men rose to the heights of passion and almost touched the limit of thought and how dark, silent and cold the night must have felt when he fell into the bottomless pit of hatred and greed, fear and prejudice

More than 2000 years have passed since my teacher and mentor, Socrates, lived and spoke the enigmatic words: “*I cannot teach anybody anything but I can make them think.*” He devoted his life to the risky proposition that an unexamined life is not worthy of a self-respecting man. He asked questions of philosophical and cultural import to deepen the discourse with whosoever came into contact with him; to make him think, if the stranger could listen to him with the third ear. He knew the secret to meaningful interaction with anyone he looked at.

He shook the conscience of man when he asked: *is something good because you like it or should you like it because it is good?* Nobody answered. But the deafening silence cried over the onset of the demise of the glory that was Greece. The lengthening shadows of the fictionalized culture of the Sophists tend to color our thoughts even today.

Socrates was accused of corrupting the Athenian youth, denying their gods and questioning their cherished assumptions and presuppositions. He was tried by a tribunal of judges and found guilty of treason and heresy. He was condemned to death by drinking hemlock. He refused to escape from the prison in spite of the safe passage arranged by his friends. “*Where shall I hide from myself, if I run away from here?*” He stayed and moments before eternity touched time, he spoke, to his accusers, gently and softly. “Now is the time to depart,” he said, “you to live and I to die. But who has a better destiny, no one knows, except God.” How cold and treacherously silent the passing moments must have felt! He died the way he had lived; a thorn in the heart of man. There is a difference between transitory and ephemeral glory and eternal damnation. That is the Socratic legacy; it will, forever, make a difference in the way a man lives and the way he dies. A corporate functionary can borrow and cherish from the useable past the invincible power of his words and the yawning emptiness of the pauses in between. If he will dare to think, he will, as a witness to truth understand that once the words go silent, the emptiness will remain empty. Unless it is filled by those who can dare to speak up. Socrates was the voice not only of his age but the voice of all thinking men, forever.

“I cannot teach anybody anything but I can make them think.” These words of wisdom have become dispersed in the sound of silence but their echo will always haunt us. More than 2000 years have passed since Socrates was silenced by venomous ignorance and fear. But, his memory became etched eternally in man’s *internal time consciousness*, far beyond the spatio-temporal determinations in which the categories of naturalistic world are set up. There, it is not the passage of time but the consciousness of time that matters. Memories are forever. As remembrances, memories are mementos and memorials. If or when remembered and recalled, they never refuse and always come down running laden with residual affects, happiness and sorrows, sadness and tears, guilt and shame, prejudice and hatred, shadows of smiles and the silent groans in which they were clad originally when we met them the first time ever.

جب تجھے یاد کر لیا، صبح مہک مہک اٹھی  
جب ترا غم جگا لیا، رات مچل مچل گئی

Socrates was an enigmatic man; ever self-aware. He knew the verge and also the precipice. He had an insatiable lust for life and an equally overpowering temptation to exist. He knew the precariousness of standing at the point of convergence of *is* and *ought*. Standing at the threshold, he knew which side of the fence the rain must fall or the wind must blow. He was a man of character. To live a good life, i.e. a virtuous life, a man must question what needs to be questioned; he must think what must be thought about. He made us think the thoughts we believed to be our thoughts and also the thoughts we thought were not ours to think. He taught us to think dangerously, that is creatively. He taught us to dare to be wise.

To live wisely means to live dangerously, i.e. creatively. To live creatively a man must dare to ask painful questions, without any fear of painful answers. To live such a life, he needs both; vision and perspective. Socrates was the man a Corporate Functionary should like to have as his role model; a man distinguished for his love of life and the strength of character.

Unlike the Greeks I know, he was short, stocky, dark and very ugly. But he was the loveliest of the ugliest men we can imagine. He had a beautiful mind and a noble soul. He deserves our praise and admiration for thinking the perennial thoughts and for being the person he was. Lovers of wisdom and seekers of truth will always look for him behind his words and the memory of him as his legacy.

We know, but he did not, that someday we shall be living in a society called the *corporate society* which will neither demand nor produce character. That is our problem today. But yesterday, when he lived, he asked his companions to think about the consequences of the loss of character. He asked them to re-think about the collateral damage – emotional, ethical, moral cultural and intellectual – they will have done to themselves. He asked them to think *why* and try to remember how far behind and again, *why* they had lost it. Look deep within yourselves, he said, and *fear*. He aroused in their hearts the most destructive and dangerous emotion – fear - which led to his own death.

He sat in motion the conflict between two values and two value-judgments that men, with opposing tendencies have held strongly. He knew, as we now understand, that a society without a clear vision of what constitute the measure and the criteria of value becomes more and more deeply immersed in the artificial reality created by subjectivism and relativism and the false security provided by the *status quo*, and acquiescent culture antagonistic to change. In his own way, Socrates epitomized the paradox of our condition and the dilemma of our situation. We know now, more than ever before, that change reigns supreme in life, as Heraclitus, his contemporary, believed and taught. “*Nothing abides, nothing stays and nothing is the same forever. Nothing but impermanence is permanent. Everything is changing and you cannot step into the same river twice,*”

تو اسے پیانہء امروز و فردا سے نہ ناپ  
ہے رواں، ہر دم جواں، پیہم دواں ہے زندگی

Raised to the level of socio-cultural development, such a universally accepted conclusion about unrepeatable nature of *becoming* must be drawn into our historical perspective to understand the incremental development and terminal decline of human condition and situation under the given circumstances. To this effect, we need to emphasize the relationship between “being” and “becoming”, like the relationship between to know and to understand as quintessential for such historical perspective. To make the full use of it we need to co-integrate it with education and culture on the one hand and the creative power of moral authority and the dynamics of hermeneutics on the other.

Rethinking, as our Corporate Thinker knows is a toilsome and all-consuming businesses. Once you got on with it, it starts getting mass and momentum, becoming heavier and heavier leading into neglected domains of thought and ideas, associations and relationships, horizons and perspectives, forbidding and alluring, receding farther and farther into the transcendent.

میری صراحی سے قطرہ، قطرہ، نئے حوادث ٹپک رہے ہیں  
میں اپنی تَصَبیحِ روز و شب کا شمار کرتا ہوں دانہ، دانہ

We can now have a sense of why Socrates emphasized the role of thinking in his pedagogical philosophy. Our Corporate Thinker believes that such a radically dynamic and creative insight needs to be firmly integrated into the corporate world-view to provide a metaphysical basis to our reimagining and re thinking the Corporate World.

True to the spirit of his philosophy: “never to admit falsehood or to stifle the truth” and “the unity of wisdom, knowledge and virtue and also the pronouncement of the Belpic Oracle, Socrates raised the epistemic status of knowledge to the level of an ontological event, reminding us that *to know means to be* and *to be means to become*. We know the meaning of honesty by becoming honest; by living an honest life. The distinguishing feature and the most vital and precious possession in the life a man is his character. Although, it is not true that we all aspire for virtue; it is also not true that all of us admire good moral character. And by no means is it true that we vie with each other in good deeds, virtuous actions, will to truth and love of excellence. *But it ought to be*.

If it is true, as it is, that value judgment is the force behind the formation of attitude, it follows that the weakness or the strength of attitudinal disposition becomes the weakness or the strength of character. It is a belief that Bertrand Russell and Albert Einstein held very strongly. The Corporate Thinker believes that to rebuild and reconstruct corporate world we must, to our own advantage, incorporate this heuristic insight into our behavioral disposition. Remembering that truth loving people cannot astray from truth for very long; we must never forget that in the parlance of the corporate culture, such an insight is of crucial importance with deep ramifications. It is of critical importance for a successful business executive to cultivate and to abide by such an attitude. It is imperative for him to engage in serious introspection. As a methodological device, he must radically and ruthlessly examine his unexamined beliefs and assumptions, questioning what must be questioned, doubting what must be doubted. He must set aside his whimsical and distempered ideas as contingent and dubious rather than indubitable and apodictic. He must be free from the mindset created by dispositions and inclinations that grow as a consequence of “it goes without saying” and “taken for granted” generalizations. He must liberate himself from the compelling power of such tendencies in order to be free from their biased and prejudicial determinism. In order to be free, his mind must be free and also his conscience. These are elusive forces, and the Corporate Executive must engage in the iconoclastic activity to unshackle himself from the emotions of veneration, adulation, fear and expediency at the cost of the integrity of his character. This is a tenuous and difficult exercise but it is necessary in order for him to be what he is capable of becoming.

The realization is crucial. In the parlance of corporate culture, a successful business executive must cultivate and abide by such an attitude. It is of critical importance for him to put his unexamined beliefs and assumptions in parenthesis, to liberate himself from the *naturalistic* and *taken for granted* attitude in order to be free from biased and prejudicial inclinations. He must, with full awareness and, as a methodological device, set aside his whimsical and distempered thoughts and ideas in order to arrive at valid and fair judgments, marked by the reasonableness of reason, truthfulness of truth and the veracity of goodness and honesty. In our institutions of business education, if we are interested in the personal growth of our students, we need to emphasize that such an attitude, cultivated by interdepartmental, cross cultural and liberal education is an excellent preparation for professional responsibilities. Beside, in order for us to broaden their perspective on life and to deepen their self-understanding we need to introduce courses on the *History of Ideas* and the *Procession of Cultures*. This will help develop in their lives an appreciation of ethical and moral dimension of historical experience which our present system of education lacks very sadly. It will help them acquire training and experience which is necessary to enhance their creative imagination, will to truth and critical reflection in the corporate world and in their future role as leaders in their respective spheres of influence.

Such reorientation requires that our students have sound reasoning and precision in linguistic expression and logical persuasion. They must be fully conscious of the logical tenet that whereas “*all reasoning is thinking, all thinking is not reasoning*”. They must enter their managerial, administrative and executive domains fully armed with the unassailable and invincible convictions that “sugar is sweet” is not a sweet proposition and “ignorance is blind” is not a blind proposition. They must always remember that the life of each man is his alone and it is once in a lifetime opportunity. They should not resist the temptation to grow older and wiser. They should not fool around with the Law of Consequence, not even for the heck of it. He who ignores such refrains and admonitions makes himself vulnerable to the hidden traps of mind and many a *cul de sacs*, the blind alleys. Michael Dell, in his book, *Direct from Dell*, has very instructively observed that in the Corporate World “decisions are not made on whims. Successful business decisions require firm reasoning and practicality.” We must, however, understand very clearly that the notion of practicality (or workability) is not to be confused with a belief in expediency or vulgar pragmatism. Such a mistaken belief has always been, and it shall always remain, very dubious criteria of value, *if it is not predicated on truth*. The notion of expediency is a whimsical belief and, *ipso facto*, it can very conveniently result in equivocation, equating falsehood, deception and blatant lie, with something sacrosanct, indubitable and apodictic, only *because it works*.

It is an observation based on the possibility that can have devastating consequences for the ethical dignity and moral integrity of the Corporate Functionary. It is time that our schools of business education seriously review their pedagogical philosophy to examine the slow and gradual decay of moral discourse in the corporate culture.

The need to examine the *causes* and the *reasons* of such phenomena is an expression of a genuinely felt concern with corporate social responsibility and the role of business education as instrument of transformational change. It is not a recent phenomenon; it has a history and, as we understand it today, its roots can be traced back to the formation of the corporate culture in its not too distant past. To put it in historical perspective, what lies at the root of the malady of corporate culture is partly the commercialization of education. But mainly, most of the problems causing its

foundational stress and strains coverage upon the point where ethics and economics intersect. As our knowledge of what we already know about the dialectical interplay between *causes* and the *reasons* grow, in this point of intersection become manifest consequential break down and the ultimate collapse of the corporate system. *The causes* of the failure of a system lay not so much in some corporate mystique; they lie in the power and enduring mystique of the “law of consequence”. There are things which come from wisdom, not age. Today, we would have been living differently, if in the past, we had made different choices. But we missed the opportunity and now we long for yesterday. *The reasons* for the failure of a system lie in the inaptitude of its intellectual leaders and moral mentors to provide a sense of direction and the path that we need to follow in search of the desired goal. In life, and also in business, it is always possible to be on the *right path* but moving in the *wrong direction*. A philosophy of corporate social responsibility must, in the final analysis, be founded on a clear and distinct understanding of the relationship between *cause* and *reason* as much as between *value* and *decision*.

The ethical and moral education of the corporate executive is the central problem of the corporate world. In our Editorial Perspective we have always referred to the need to strengthen the appreciation of moral values and to deepen the desire to cultivate ethical attitude as the two indicators of professionalism in business. Our students in the schools of business education need to be exposed not only to the forces operating in the corporate world but they must as well be trained to listen to the “moral law within”, to recognize the genius of human heart for the good and the evil, if, in their professional life, they are to be expected to live up to the requirements of rational imperatives as the requirement of corporate social responsibility. As managers of corporate affairs, let them learn to manage their professional integrity on their commitment to excellence. They must learn, and we must teach them, the virtue of integrity of character, away from patronage, and far away from nepotism. They must learn and we must teach them, to live a life of incremental creativity. The Japanese have a word for it. They call it *Kaizen*. Let us teach our students, to become what they are capable of becoming. Let them learn to create their own reasons to be what they are. Let them remain faithful to a life predicated upon truth, respect for the dignity and intrinsic value of man’s humanity and, above all, an irrevocable rejection of man’s inhumanity to man.

In *How We Think*, John Dewey, a renowned educationist and one of the three acknowledged exponents of pragmatism (the other two being Charles Pearce and William James), believed in the ability of human nature to *comprehend* and *respond* to the truth and reason. (Part II, Logical Considerations, Chapter 12). It is a lofty attribute but, nevertheless, it betrays ontological weakness and logical narrowness implicit in our experience with the Corporate Executive who lives not in contempt of truth and reason but for the love of expediency and workability. The reason for such thinking is existential rather than logical. Corporate Executive does not live in an integrated dwelling of the *will to truth* and *response-ability to reason*. He lives in temporary shelters where *truth* and *reason* do not feel very much at home. John Dewey was a good old philosopher. He belonged to a generation of thinkers who had not heard the indignant echoes of disdain for no other than the man whose nature he trusted and exalted so very much. He belonged to a generation of moralists who were mercifully spared the shock and the grief caused by the Machiavellian pragmatism and its way of comprehending and responding to truth and reason.

Our Corporate Executive is Machiavellian by nature who is interested in the means to attain power. He defines power as value, and expediency as a means to attain power and authority. He is not interested in value with ethical or moral connotation as the reason to attain power, not necessarily or categorically. He is not a Kantian ethicist. He does not believe in value predicated on reason or truth. He does not subscribe to universally accepted standards or universalizing criteria as a means to ethical and moral legislation. That is the reason why it is so hard for him to comprehend and to respond to a very delicate and tenuous relationship between ethics and economics in the corporate worldview or ethics and politics, particularly morality and statecraft. However, our Corporate Thinker knows that certain biases and proclivities are and may indeed be indispensable in the sphere of economics. But, the indispensable, even if it is “absolutely indispensable”, is not necessarily desirable in the domain of ethics.

If we look back into the recent past, we are struck by the realization that in the Corporate World, “good governance” and “good management” are at best metaphysical lures, so far removed from the Corporate World by the sheer fact of Corporate Executive’s nature and by the transparent insight into hyphenated relationship to the corporate world. Corporate Executive’s being-in-the-world does not tell even a half truth. But it says so much and even more than the sagacious words of John Dewey could ever say. Our Corporate Thinker is well aware of the workings of the Corporate Functionary’s nature, almost mathematical in its limitation and also the nature of his mind, almost one dimensional in its expansion. Our Corporate Thinker is no stranger either to the metaphysical difficulties or the introspective questionings which are repellant to the Corporate Executive’s mind and its unsympathetic way of responding to truth. It is becoming more and more evident that his being in the world is almost a moral condition and a “trial by existence”. After all, the Corporate Executive has assumed the burden of being “the measure of all things”, as a mark of preferment, by choice, on his own accord and by his own free will. It is now upto his own discerning nature to “comprehend and to respond to truth”, in all matters pertaining to governance and management in the corporate world. In this respect, whether he likes it or not, he is *without excuses*. But, our Corporate Thinker believes in a holistic approach. Therefore he does not take such a harsh view of the Corporate Executive’s predicament. He believes that substantive improvements and changes will be possible only when we rethink the Corporate World as a whole, as a *gestalt* of interrelated parts.

But, in a society where virtue is brutalized and scoffed at, where knowledge creating institutions become accomplices to the rape of human mind, where piety smacks of weakness of character, where intelligence is measured by cleverness and cunning, where excellence is perceived as a threat, rather than a creative challenge, where initiative is greeted with mute indifference and inspires hostility; when a culture, like the corporate culture, is dominated by obsessive – compulsive fixations on self-serving interest and self-aggrandizement, on “profit and more profit”, then the working of the one-dimensional corporate mind and the real face of corporate reality shows forth in their true colors, in the battle of credibility and veracity. Corporate World is riddled with fatal flaws as a consequence of the inability of the Corporate Executive to comprehend and respond to truth. In addition to his disregard for a *gestaltan* view of the Corporate World, Corporate Executive’s failure to comprehend and respond to truth (which must be sought everywhere or nowhere at all) has also resulted in the fragmentation of interrelated view of Knowledge across departmentalized knowledge, impairing and without any regard to coherence and coordination. In the academia, departmentalization and overriding concern with specialization

are constantly undermining the need for an intricately interconnected and interdepartmental approach to research and pedagogical methodology. These are self-inflicted problems without any overriding vision and transcendental perspective, informing the future role of the Corporate Thinker and the Corporate Functionary to develop and sustain a worldview in which intellectual, scholarly, ethical and moral disposition are strategic assets of equal methodological significance.

We are living in times of Darwinism in ethics and Machiavellianism in the management practices of corporate institutions and their financial affairs. It is by design, rather than by some curious accident, that these two tendencies have become *inextricably* intertwined. They inextricably dominate the socio-cultural and educational landscape of the corporate world. Their destinies are conjoined, they fall and stand together. Strategically, not accidentally, it is a reciprocation of the process which has made the rethinking and reconstruction of the Corporate World such a compelling and extraordinary case. . . .

*To be continued*

Tufail A Qureshi

