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AL-GHAZĀLĪ'S IḤYĀ' AND THE ETHICS OF THE MODERN STRATEGIC MANAGEMENT: A CRITICAL EVALUATION

BY

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ABSTRACT

This study looks at on how Islamic ethical values can be assimilated into modern strategic management with the purpose of overcoming the issues of moral or ethical issues. The work was primarily based on the elucidation of al-Ghazālī in his magnum opus,Iḥyā''ulūm al-Dīn, especially in the second volume of his work that mainly explains the rules, procedures and ethics of business and trade activities. For the purpose of bridging between both Islam and modern knowledge of management, the framework of al-Ghazālī's ethics and the framework of the strategic management process were established to provide the methodical guidelines for the organization of the whole thesis. This study also considered the Islamic and Western worldviews. The researcher also used the narrations approach in some parts which referred to the history of Prophet Muhammad (SAW), his companions and other prominent Muslim caliphs to illustrate certain pointsduring the glorious age of Islamic civilization. The framework of this study was divided into strategy formulation, strategy implementation and strategy evaluation. During the implementation of the whole strategic processes, the bridging of the Islamic approach of ethics was done in which, the wisdom (ḥikmah), courage (shajā'ah), temperance ('iffah) and justice ('adālah) were became the focal point of the work. This work did not completely discard the modern knowledge and theories of management. Certain criticisms were put forward to some of the theories of modern management which contravene with Islamic moral and ethical values. Simultaneously, the researcher also used some of the modern theories of management that were considered as not to contravene the principles of to Islam. , along with the Islamic approach of management.In some parts, few verses of the Quran and related Hadith were used to fortify the deliberation of some theories and propositions. Nevertheless, all Quranic verses and Hadiths used were similar to those of the Quranic verses and Hadiths depicted and used by al-Ghazali in the Iḥyā'Ihya'. A careful re-examination of the Quranic verses and Hadith in the translation version of the Iḥyā' and this thesis was also done to verify usage.

ملخّص الـ بحث

تركز هذه الدراسة على استيعاب القيم الأخلاقية الإسلامية ضمن علم الإدارة الاستراتيجية الحديثة بهدف تجاوز أيّ مشاكل أخلاقية، وتعتمد الدراسة بشكل أساسي على توضيحات الإمام الغزالي في كتابه العظيم إحياء علوم الدين وخصوصاً ما ورد منها في جزئه الثاني الذي يشرح قواعد وأخلاق أنشطة التجارة والأعمال. وبهدف التقريب بين علوم الإسلام وعلم الإدارة الحديثة، فقد تم بناء إطار معتمد على فكر الإمام الغزالي الأخلاقي وآخر معتمد على عملية الإدارة الاستراتيجية ليكونا دليلاً منهجياً ينظم هذه الدراسة التي تراعي أيضاً المنظور الإسلامي والغربي للكون. واعتمدت الدراسة أيضاً على الأحاديث والروايات حول الرسول (عليه الصلاة والسلام) وتاريخ أصحابه وبعض الخلفاء المبرزين لتوضيح بعض النقاط الهامة. تم تقسيم إطار هذه الدراسة إلى: التكوين الاستراتيجي والتطبيق الاستراتيجي والتقييم الاستراتيجي. وعند تطبيق العمليات الاستراتجية عامةً فقد كانت الحكمة والشجاعة والعفة والعدالة نقاط العمل المركزية للتقريب من المنهج الأخلاقي الإسلامي. ولم تهمل الدراسة النظريات والمعارف الإدارية الحديثة فقد تم توجيه بعض النقد إلى ما يخالف القيم الأخلاقية الإسلامية منها، كما اعتمدت الدراسة في ذات الوقت على النظريات الإدراية الحديثة التي لا تخالف مبادئ الإسلام. وقد تم اقتباس بعض الآيات والأحاديث في مواضع متفرقة لدعم النقاش والبحث حول عدة مسائل ونظريات، وهي ذات الآيات والأحاديث التي استفاد منها الغزالي في الإحياء، بعد التمحيص والتأكد من صحة ترجمتها في الإحياء وفي هذه الدراسة.

APPROVAL PAGE

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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INTRODUCTION

A. BACKGROUND OF THE STUDY: ETHICS OF THE MODERN STRATEGIC MANAGEMENT

Many issues involve ethics of today's modern organization management. For instance, the decision making process of the corporate organization always provoke the ethical issues like corruptions, retrenchment of workers, abuse of power, unjust actions, gender discrimination, environmental pollution, the issues of prioritizing own-personal interest and others. All bring forth the interests of scholars and academics to discuss these issues further in the scholastic mean and formulate it as one of the most important courses to be taught in various academic faculties. It even becomes a necessary agenda for non-academic organizations in the quest of preparing their internal human capital to be more responsible in their work, to lift up integrity level and trustworthiness, and, in a more professional way, it has always been taught through the customized short-courses training. Nevertheless, the fundamental question is that, whether all these approaches are effective in instilling ethical attitude for fulfilling tasks and responsibilities in the organization people work with.

In modern strategic management, community generally discusses the organizational ethics within the context of social psychology, and sociology.[1] All these contexts become the focus of contemporary research on ethics in management.[2] Besides, contemporary

[1] Linda Klebe Treviano, *Managing Ethics in Organizations : A Social Scientific Perspective on Business Ethics* (USA: Stanford University Press, 2003), xiv.

[2] Psychology – psychological research on what leads people to act morally, and it points to the surprising conclusion that often very trivial circumstances have a decisive impact. Social Psychology – psychological and social beliefs and practices of different people and culture that shape ethical behaviour of individuals.

research on ethics also focus more on ethics training (for example M. W. Small, 2006, which discussed training on ethics in academic programmes)[3], and also issues related to internal and external organizational facets (for example Susan Key, Samuel J. Popkin, 1998, discussed about incorporation of ethical behaviour in organizations).[4] Furthermore, the research, which focused on corporate social responsibilities, ethical usage of organizational resources, and the research that focused on organizational ethics frameworks also took place.

Nevertheless, whatever ethical approaches is used, they have never reached unanimity and consensus toward the universal ethical codes, which can be used extensively and standard as absolute ethical value.[5] This is because, ethics besides being influenced by philosophers' thoughts, are also being influenced by other factors such as culture, customs, norms, ethnicity, religious belief and faith.

Problem Statement

i. The contemporary ethical concepts in the modern strategic management exist in many versions of which, none of these ethical concepts are presumed as absolute. Therefore, implementation of ethics in the strategic management process in this modern age is still unclear and no particular doctrine can be used as standard guidelines.

Sociological Ethics – the study of social need that shape the needs for corporate social responsibility. Extracted from Encyclopædia Britannica On-line, 2008. *Psychology, Social Psychology, Sociological Ethics.* Herein after call Britannica.

[3] M. W. Small, "A case for including business ethics and the humanities in management programs," *Journal of Business Ethics*, 64 (2006): 195–211 via Springer Databases.

[4] Susan Key, Samuel J. Popkin, "Integrating ethics into the strategic management process: doing well by doing good," *Management Decision*, 36/5 (1998) : 331–338. MCB University Press via Emerald Databases.

[5] Charles Mitchell, *A Short Course in International Business Ethics*. (USA: World Trade Press, 2003), 19.

ii. Ethics in the modern strategic management still fall short in facing the corporate ethical related issues such as corruption, unfair treatment, injustice and others due to lack of understanding of the importance of ethical values that shape the individual moral senses. This is because the definition and understanding of ethical codes are merely based on human psychological reasoning that is perceptive in nature. Although, the ethical guidelines are not documented as standard procedures for the organization management in order to facilitate the decision making process in most of the time, nevertheless, through proper understanding of the job and responsibilities towards others and to God, would be possible to form a positive momentum toward the implementation of ethics in this strategic management. However, the problem here is how to generate an understanding of the responsibilities towards the job, others and God, and also what type of ethical approach should be used and how to assimilate those immaculately.

iii. The concept of modern ethics that inherits the modern corporate organization brings together the following :-

a. *Materialism*[6]– it is a value based on matter, a desire for wealth and material possessions with little interest in ethical or spiritual matters.

[6] The concept of materialism was originated from Marxism when Karl Marx (1818-1883) and Friedrich Engels (1820-1895) developed their understanding on the concept of materialist that associated against the rise of capitalism during the enlightenment age . For Marxism, an economic system and civil society must be freed, autonomous and free individual from feudal ties which economy and states must be divorced. Freedom is the basis of Marxism philosophy, which it has to be embedded in the capitalist system in order to promote collective good. In other word, Marx tried to overthrow capitalism, which according to him, only emphasized on the new creation of wealth to capitalists. *Read* Bryan D. Palmer "Marxism and Marxist Historiography" *The Oxford Encyclopedia of Economic History*. Joel Mokyr. Oxford University Press, Inc. The Oxford Encyclopedia of Economic History: 9 September 2010. http://www.oxfordeconomichistory.com (accessed: October 7, 2010). Herein after call Oxford Encyclopedia. The concept of 'material' is crystallized in the

Materialists see human beings primarily in terms of their shared physical characteristics rather than social or religious divisions. Besides, the assessment of moral and value that form ethical attitude at all time inherits hidden motives, which includes the unseen purpose of strategic decisions that has to be complemented with material profitability;[7]

b. *Utilitarianism* – doctrine that the useful is the good; especially as elaborated by Jeremy Bentham[8]; (the aim was said to be the greatest happiness for the greatest number) that as the measure of right and wrong;

c. *Secularism*[9] – The doctrine that separates soul and faith or religion from individuals, and instead, the moral value is therefore based on individual perception and assumption which are influenced by contiguous environment.

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modern corporate ethics when one is presumed as being ethical when fulfilling his management obligation diligently and consequently be rewarded a financial or non-financial payoff as recognition.

[7] Islam and Marxism are very contradicting ontologically and cosmologically. Briefly, Marxism is based on materialism and derives its sociology, anthropology, ethics and philosophy of life from it. Man lacks a real destiny. By contrast, the cosmology of Islam rests upon faith in the unseen being definable as the unknown actuality that exists beyond senses which constitutes higher order of reality and control focus of all the movement, laws and phenomena of this world. The opposition between Islam and Marxism is based on the belief system. *Read* Hamid Naseem Rafiabadi, Challenges to Religions and Islam:A study of Muslim movements, personalities, issues and trends, *vol 1*, (New Delhi:Sarup and Sons, 2007) p1058. With this contradictory philosophy, hence, the modern secular corporate practice that initiate material reward to ethical conduct indirectly shows the non-relatedness of ethics with the Islamic concept of metaphysic.

[8] Jeremy Bentham (1748-1832) is the British economist and philosopher that most often associated with the theory of *Utilitarianism*. Utilitarianism is a moral theory, which upholds an action is rights if and only if it conforms to the principle of utility. Further, according to Bentham, the rightness of an action entirely depends on the value of its consequences, the assumption that an action is not right unless it tends toward the optimal outcome. *Read* Scarre, Geoffrey F. *Utilitarianism* (London: Routledge, 1996), 73-74.

[9] In the corporate strategic management process, secularism becomes the doctrine that divorces corporate practice with the religion and belief system.

B. REVIEW OF THE LITERATURE

In discussing ethics in the modern strategic management, Thompson (1994) placed corporate management in the business category, whereas ethics in the humanity category. Therefore, he defined ethics in management as humanity in business.[10] He also adopted Aristotle as a role model when discussing humanity in business. Aristotle pointed out that ethics came forward upon the process of good life and from the good practical experiences, which subsequently shape the reflection of further actions[11]. Reflection towards actions from ethical perspective according to Thompson can be practiced in business, and it can also be trained as one of the business courses under the Humanity faculty. Thompson's opinion in discussing ethics from the business perspectives, can also be linked to that of the corporate strategic management, mainly because it is part of management and management is the major entity in the business process. Hence, discussing ethics from the management and strategic management perspectives are necessary and should be adopted.

Thompson's opinion is also in line with the proposition of Small (2006), in which he points out that ethics is significant to be learned as a course in the management programme which, individuals who acquire and practice ethics, will finally bring organization toward realization of effective corporate responsibilities.[12]

In 'Al-Ghazālī on Administrative Ethics', Nik Roskiman (2002) systematically discusses ethical systems in administration written by al-Ghazālī in *Nasīhat al-Mulūk*. In this book, he discusses government administration in a particular country in general. He

[10] Thomas Donaldson (ed.). *Business as a Humanity* (USA: Oxford University Press, Incorporated, 1994), 47-47.
[11] Ibid.
[12] M. W. Small, 195–211.

emphasizes historical facets in his writing analogically in order for the reader to understand the development and tradition of such intellectual writings in the government administration.

In the book, there are twenty ethical affairs in administration that can be excavated from *Nasīhat al-Mulūk* [13]. Nik Roskiman divides the lesson aspects of this book into four positions which are first; ethics of a ruler (Sultān) as an individual, second; ethics in his administration especially with regards to his ministries and the ministers, third; the role of a secretary (recorder and record depositor) and fourth; the ruler characteristics.

Ethics as ruler are divided into twelve categories as follows:- rule (state), obedience to ruler, justice, charity, protector of Islam, perform good manners, trust, responsibility, modesty, slaves, accessibility, and followers (advisors), whereas, ethics in administration are divided into seven which are on minister appointment, administrator qualification, wisdom, minister reputation, and war. He also highlighted secretarial functions in taking up the role as record depositor and recorder, in which, more attention should be given on the aspect of its quality when performing such tasks and must have restrictions in their possessions.[14] Although, there are no particular analyses about ethics specifically in the strategic management activity, this thesis is able to reflect the possible implementation of ethics in contemporary administration and management.

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[13] It is believed that Nasīhat al-Mulūk was composed by al-Ghazālī during the reign of Sultān Sanjar (1085-1157), the viceroy of Khurāsān that time which also his last service at Nizāmīyah College before his demise in 1111. *Read* F.R.C Bagley, Ghazālī's Book of Council of King *trans*, (London:Oxford University Press, 1964) xvii.

[14] Nik Roskiman Abdul Samad, *Al-Ghazālī on administrative ethics (with special reference to his Nasīhat al-Mulūk* (Kuala Lumpur: International Islamic University Malaysia, 2003). Even though the *Nasīhat al-Mulūk* is particularly manned for the ruler of the state, some part of it still relevant to be applied in the corporate strategic management as the nature of this treatise is targeted chiefly to the leader of the organization. For that reason, *Nasīhat al-Mulūk* will be used intermittently with *Iḥyā'* as to support al-Ghazālī explanation of ethics of the leader.

Nevertheless, this book does not include the aspects of strategic management that involves the process of decision making at every level in the strategic management, simultaneously provides the room for this thesis to explore further the possible ethical aspects in strategic management through connecting such processes with ethics in administration from political perspectives.

In the book 'Management from Islamic Perspective' by Khaliq Ahmad (2006), he combines the contemporary management with the theory of Islamic management based on *Sharī'ah* following the four main sources of Islamic jurisprudence which are *al-Qur'ān*, *al-hādīth*, *Ijmā'*, and *Ijtihâd*. [15]

In explicating the basic principles of management, he develops three different perspectives. Firstly, through relative comparison and compares those with the principles of Islamic management. For instance, Khaliq explains Gestalt's theory[16] of organizational behavior and he compares such theory with the theory from Islamic perspective. In Gestalt's theory, Khaliq points out that modern psychologist interprets life differently and fragment it separately, which at the end, will influence the organization behavior. However, Islam, according to him, views life as always interrelated and unified from one to another. In other example, Khaliq explains the motivation theory such as from Maslow, Herzberg and Mc Gregor[17] and compares those theories with Islamic approach through the

[15] Khaliq Ahmad, *Management from Islamic Perspective*, (Kuala Lumpur : Research Centre, International Islamic University Malaysia, 2006).
[16] Ibid., 125-128. Gestalt Theory is a theory of mind and brain that proposes that the operational principle of the brain is holistic, parallel, and analog, with self-organizing tendencies; or, that the whole is different than the sum of its parts. The classic Gestalt example is a soap bubble, whose spherical shape is not defined by a rigid template, or a mathematical formula, but rather it emerges spontaneously by the parallel action of surface tension acting at all points in the surface simultaneously. *Read* Britannica, 2008. *Gestalt Theory*.
[17] Ibid. p171-178. Maslow sought to establish some sort of hierarchy of prepotency in the realm of basic human needs, and to comment upon the difference this hierarchy would make to our understanding of motivation. He discusseS these basic needs and their relationship to one another under five headings, which

concept of sin, merit and reckoning in the hereafter. Secondly, through alternative combinations, in which he uses a modern theory like planning process as proposed by Fred David[18] and explains quality in planning process from the Islamic perspective. Besides, the model of competitive advantage which is developed by Michael Porter,[19] he also combines such theory with comprehensive planning quality from an Islamic perspective and explains how and what Islam can offer to all those modern theories. Thirdly, he also develops the management theories based on Islamic history and tradition, for instance, management and administration of the Prophet Muhammad by putting forward '*Badr'* and '*Uhud'* war[20] as examples.

From ethical perspective, Khaliq discusses those based on *al-Qur'ān*, *al-hādīth* and opinions from some contemporary Muslim scholars such as determinants of individual ethics by Beekum (1997), the basic concepts of Islamic ethics by Khalifa (2001), and the concept of charity by Hanafi and Salam (1995), besides combining those theories with the theories from contemporary modern management scholars.

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are psychological needs, safety needs, social needs, esteem needs, and self-actualization needs. Herzberg suggests that there are two types of factors in motivation. There are those factors which if present will enhance performance and increase motivation. Then there are other factors which if they are absent will decrease motivation and have an unfavorable impact on performance. The first group of factors he calls motivating factors and the second group of factors he calls hygiene factors. For Mc Gregor his theory of motivation has had a significant impact in the field of managing people. He presented two approaches to managing people. The Theory X approach, with its associated assumptions, generally produces poor results and the Theory Y approach, with its associated assumptions, produces better performance and results. How managers manage people in practice depends on what assumptions they make about workers. In a situation where they make Theory X assumptions, they will manage people by directing and controlling them, whereas in a situation where they make Theory Y assumptions, they will manage people by involvement and by delegating responsibility. *Read* also Sultan Kermally, *Gurus on People Management* (London, GBR: Thorogood, 2005).

[18] Ibid., 95-110. Fred R. David highlights in his book that the strategic planning process starts from developing vision, mission, goals and objectives, environmental scanning, strategy formulation, strategy implementation, and evaluation and control in his book. See also 8-15.

[19] Ibid., 99

[20] Ibid., 75-78

This book entirely explains Islamic management, modern management and the combination of both management theories, but not much on theoretical ethics, and not specifically covers the ethics in strategic management.

The approach used by Golam Mohiuddin in his book 'Islamic Management' is almost similar with the approach used by Khaliq. However, Golam added practical approach in Islamic management based on the experience of his homeland country,[21] which comprises of the management of mosques and other Islamic organizations. Nevertheless, this book does not include ethics in management or strategic management. Clearly, Golam elucidates systematically the Islamic management theories based on four main sources of Islamic law and the management theories that was excavated from the history of Prophet Muhammad (SAW) and his companions. For instance, the departmentalization process by putting forward the example of when the Prophet migrated to Yathrib, the Prophet established the departments that consist of twenty-four divisions and within those divisions, there were sub-divisions.[22] In addition to that, the Prophet's companion, Saydina `Umar ibn al-Khaṭṭāb, in his attempt to control the administration process, always encouraged innovations and improvements to take place.[23] In addition, Golam also highlights the concept of *shūrā*, conflict management, motivation and leadership.

In the book published by ICLIF (The International Centre for Leadership in Finance), on Leadership Competencies Model (LCM) from an Islamic perspective, Syed Muhammad Naquib al-Attas and Wan Mohd Nor Wan Daud discuss leadership from

[21] Md Golam Mohiuddin, *Islamic Management* (Bangladesh : The University Grants Commision of Bangladesh, 2006), 175.
[22] Ibid.
[23] Ibid., 119-130.

Islamic ethical perspectives in organizational management.[24] Prof. al-Attas *et.al* most of its content employ the *nas* from *al-Qur'ān, al-hādīth* and also the *sīrah*[25] of the Prophet and his companion to explain the ethical principles of leadership in Islam.

In the beginning topic of this book, Prof. al-Attas *et.al* put forward the worldview of Islam on leadership and the differences with that of the modern worldview of leadership. According to the authors, modern traditional thought upholds two concepts of happiness; first, is from Aristotle and second is from the secularization process of knowledge, which always keeps on changing over time historically and dialectically. Such modern concept of virtue and happiness also agrees upon the Aristotelian concept of happiness, in which ultimate happiness that derived from virtue, only occurs in this world and such happiness is attainable when someone performs virtuous action.

Prof. al-Attas *et.al* condemn such Aristotelian opinion concerning happiness where he steadfastly states that happiness not only occurs in this world, but also in the next world and holds ultimate significance for man. Prof. al-Attas *et.al* state that the foundation of Islamic leadership lies upon four basics (also known as four cardinal virtues), which are Wisdom (*hikmah*), Courage (*shajā'ah*), Temperance (*'iffah*), and Justice (*'adallah*). From four basic principles, thoughtful Islamic leadership ethics will be developed.

Among leadership ethics put forward by al-Attas *et.al* are cognitive competencies, learning tactics and styles, emotive competencies, talent management and consumer orientation. In discussing those points, Prof. al-Attas *et.al* use analogical approaches from the use of al-Qur'ān, al-ḥadīth and the *sīrah* of Prophet Muhammad and his companions,

[24] Syed Muhammad Naquib al-Attas, Wan Mohd Nor Wan Daud, *The ICLIF Leadership Competency Model (LCM), An Islamic Alternative* (Kuala Lumpur: The International Centre for Leadership in Finance, 2007).
[25] S*īrah* means the study of the life of the Prophet Muhammad and all that related to him.

opinions and philosophies of the Muslim scholars during the splendid age of Islamic civilization. However, no further commentaries are made against modern approach in all aspects of management that he puts forth.

This book does not discuss strategic management in particular, or organizational management profoundly, but rather discusses ethics from individual perspective concerning how a Muslim would be able to carry out his duties and responsibilities based on Islamic principles of leadership. However, this book provides a great deal of significant ideas and insights toward Islamic methodologies of strategic management.

Implementation of ethics and assimilation of spiritual values in management from the corporate management perspective, Parvez and Pervaiz (2004) point out that the problem of implementing ethical principles in corporate organizations starts from the narrow approach in solving problems that involve ethical and social issues. Most approaches often ignore the spiritual issues.[26] The emergence of ethical problems is being studied in a very narrow dimension and fragmented and such study has been even presumed as cost burden, unnecessary additional work, and turbulences towards organization's operational functions. The practices and the doctrines of material philosophies assimilated by corporate organizations often makes the implementation of ethics in organization fall short, because they ignore the spiritual aspects of it. Moreover, according to Parvez et.al,

> "Islam contends that a worldview that does not embody reality in its fullness, or is based on partial accounts of our true nature, will inevitably cause imbalances and inconsistencies in our personal, business and social life, leading to numerous social problems, strains and injustices in business and

[26] Zahid Parvez & Pervaiz Ahmed, "An Islamic perspective on the lack of social responsibility in business organizations," working Paper Series 2004, Management Research Centre, Wolverhampton University Business School. <www.wlv.ac.uk/uwbs> (last accessed 13January 2010).

> society. Such a worldview would lead to flawed perspectives and incoherent and disassociated social values, and, thus, affect attitudes and social conduct in a negative way."

As a resolution toward implementation of ethics, which is extrinsic in nature,[27] Parvez *et.al* recommend that when raising the ethical issues in management, it has to be connected to other external interrelated issues such as family, friends, society, environment, time and so on, as alternatives to the approaches that are secular and material in nature, and which creates individualism. Parvez *et.al* also suggest the concept of *shūrā* in the implementation of ethics within the corporate organizations. Moreover, by giving consideration to spiritual dimension such as emotion, motivation, feeling and so on; integrate socio-economic problems such as poverty, pollution and social pressures; and also enlarges the social networking infrastructure in order to avoid depending on mere extrinsic mechanisms.

In this article, Parvez *et.al* use the theory of virtue, in which the writers explain the theory of individual character by explicating the issues related to work responsibility, and ethical issues from individual perspective, but not including ethics from the aspect of strategic management or strategic decision making. This is parallel with what have been pointed out by Spero and George (2000) who cited that most of the studies about ethical issues were based on individual characters like the influence of religious values, education level, sex and working experience.[28] Parvez *et.al* also did not mention the opinions of any Muslim scholars especially al-Ghazālī, in explicating such problems.

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[27] Ibid. Extrinsic in nature are such as using monitoring, surveillances, performance measure etc.
[28] Spero C. Peppas & George J. Peppas, "Business ethics in the European Union: a study of Greek attitudes", *Management Decision* 38/6 (2000) 369-376. MCB University Press via Emerald Databases.