

Language of the Heart: Profit-Oriented Management vs Spiritual Values for Quality Treatment and Cost Containment in Health Care

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Abstract

Organizational unrestrained greed is spreading throughout the world causing harm to millions of people and the environment, leading to a loss of trust in business, and can create particular havoc in the health care system. Stemming from a domineering, exclusive paradigm of profit-maximization, it serves a few at the expense of many. Replacing this outdated model with mediating higher spiritual principles that represent dharma, discrimination, and compassion, is necessary to heal the wounds inflicted upon the world by greed, to resurrect quality and affordable health care, and to reshape and redirect firm objectives. Drawing from the Bhagavad Gita we explore the nature of greed and destructiveness and then offer three propositions: 1) conditions influencing organizational greed are fueled by unrestrained desires; 2) profit-oriented health care increases risks of patient exploitation and decreases quality of care, and 3) spiritual-value driven leadership in health care is more inclusive, enhancing patient care, providing cost containment, and hospital prosperity. Evidence supports the perspective that spiritual leadership in health care is greatly advantageous in advancing far-reaching optimal care and in promoting dynamic, creative success. Finally, a noteworthy unanticipated theme emerged that the absence or presence of awareness of the interconnectedness of all beings appeared to influence managerial behaviors. Those with no awareness engaged in destructive, greed-induced behaviors, and those with awareness inspired wholesome, uplifting behaviors that served many.

Keywords: *Compassion, corruption, greed, health care, profit-maximization, spiritual values*

Introduction

Ancient Indian spiritual texts teach and remind us that everything in Creation is interconnected in an ongoing give-and-take upon which all of life depends, not just for survival, but for prosperous, harmonious flourishing of all life on earth (Bhagavad Gita). What we do has an effect on others, and our choices determine the nature of the effect. Positive choices based upon timeless spiritual values such as compassion, selflessness, and dharma (virtuous conduct) lead to positive outcomes for self and others. Negative, or selfish choices such as greed and loss of morality lead to destructive outcomes to self and others. Today humans are at great risk of losing sight of this

fundamental Universal Truth as evidenced by a multitude of complex world crises challenging us such as increasing natural disasters, terrorism, relational violence, disease epidemics, child trafficking, and tremendous environmental degradation.

In the arena of business institutions, choices based upon greed-driven desires for power, wealth, fame, and so on, have caused widespread havoc in societies and nature. In health care, greed and profit mongering have the capacity to do far greater harm than good. Corporate greed, in the form of profit-maximization goals, have proven to be seriously problematic in contributing to widespread corruption and adversity, (Callanan,

2015; Malbon, 2013) and ultimately a destruction that lends itself even to such phenomena as natural disasters (National Geographic, 2016).

Easter and Western Scholars have long called for management to incorporate spiritual values into a work ethic, an ideology that overcomes greed through service to others (e.g., Chakraborty et al., 2004; Chandrasekhar & Shivdas, 2014; Driscoll and McKee, 2007; Fry, 2003; Garcia-Zamor, 2003). This movement has been driven largely by the ethical scandals and corporate corruption in profit-oriented firms in the last few decades (Malbon, 2013).

Spiritual values are the language of the heart, the path to remembrance of this Truth of our inherent connection with one another and the earth. Without incorporating the heart into our work in the form of dharma (virtuous behavior), discernment, and compassion for life in its myriad forms around us, we are at risk of becoming dry, hardened, and selfish, leading to great suffering in the world. Thus, the heart must be a companion of the intellect to counter this suffering (Devi, 2016). In the ancient Indian tradition of Sanatana Dharma, spirituality was never a dogma or a religion for a select group. Rather, it is a way of life intended for all humans of all countries for living harmoniously with all other life forms on earth with which we are inextricably connected (Yogananda, 1995). Spiritual values sustain the Cosmic Dance between and among all beings in creation, as Devi (1995, p. 27) states:

“The life force that pulsates in the trees, plants, and animals is the same life force that pulsates within us. The same life energy that gives us the power to speak and to sing, is the power behind the song of the bird and the roar of the lion. The same consciousness that flows in and through every human being, lends its power to the movement of the wind, to the flow of the river, and to the light of the sun. How can there be any sense of difference once this subtle principle is understood?”

Spiritual Principles are a “training that helps us to

truly understand ourselves” like a map leading us to treasures of prosperity, contentment, peace of mind (Devi, 2016). How did we, then, lose our way and resort to creating so much turmoil on earth?

The 5,000 year-old Bhagavad Gita (BG) answers the question. It states that when our desires become out of control, unbalanced, when we crave more and more and become diseased with greed, we lose our rational thinking and are willing to exploit anyone or anything to satisfy our cravings (Yogananda, 1995). The Gita identifies greed, anger, and lust as the three greatest evils of the world that lead to destruction. When this happens, spiritual values such as compassion, selflessness and dharma, disappear. If, out of greed and selfishness, we destroy the earth upon whom we rely for our lives, we destroy ourselves. This is the plight we face today, greatly influenced by the profit-first mentality of large organizations given their enormous influence upon the world.

Benefits of Spiritual Values in Work Environments

Much research has demonstrated the benefits of spiritual values in the workplace. For example, spiritual values help to increase coping abilities and resiliency (Neff et al., 2007; Raes, F, 2010), an important factor in business leadership during times of stress. A review of more than 150 studies revealed a clear relationship between spiritual values and successful, effective leadership (Reave, 2005). Spiritual values and practices have been shown to reduce work fatigue and stress, enhance mental wellbeing (Arnetz et al., 2013), improve work involvement and satisfaction, and help to mitigate workplace frustration (Kolodinsky et al., 2008). Yet in spite of evidence of the benefits of spirituality in business, Jurkiewicz and Giacalone (2004) report that “organizations have not been seeking to integrate spirituality into their workplaces to any discernible degree” (p. 130).

We proceed from here with brief explanation of Spiritual Principles, dharma, discrimination, and

compassion, followed by three study propositions. The first explores the conditions that foster corrupt business environments hypothesizing, based upon the BG teachings, that a core condition will be excessive desires, or greed. The second proposition is that health care quality is compromised and patients at risk of exploitation under profit-oriented management. And third, Spiritual Leadership in health care is more inclusive, enhances patient care and accessibility, and results in optimal success.

Spiritual Principles

Discrimination. Discrimination helps us discern and differentiate between what behaviors uplift us, and what ultimately harms us and others as well (Devi, 2016). Eastern philosophy teaches that proper discrimination, or right judgment between virtuous vs unprincipled conduct, helps to manage the mind's desires (Bhagavad Gita, Yogananda, 1995). Discrimination should be used in all situations, in all decisions, and in all challenging circumstances, as a motivating principle:

“The motivation behind all of our actions should be the holistic growth of society and the welfare of humanity. The growth of everyone includes our own growth as well. This is true growth. For this understanding to become firmly rooted in our mind, we need discrimination.” (Devi, 2009)

Discrimination helps to calm and center the mind. When desires are excessive, the mind becomes more agitated, interfering with concentration and effective actions. The BG teaches that sensory phenomena, objects of desire (e.g., fame, fortune, wealth), never bring lasting satisfaction. This can only come by cultivating strength and self-control over desires. Discrimination helps one to recognize that grasping for external desires inevitably leads to emptiness and misery, and that lasting happiness and peace comes from something deeper and far more valuable (Yogananda, 1995). Hence, living by higher values leads to a fulfilling life, whereas failure to

use discrimination, and falling prey to excessive desire-gratification as in greed and profit-maximization, will never lead to fulfillment.

Our selfishness has blinded us. As a result, our minds have lost their power of discriminative thinking and our vision has become distorted. This is only serving to create more darkness. Due to our lack of discrimination, the very keys meant to open our hearts are locking them shut. (Devi, 2009)

Dharma. The Gita explains that dharma is righteous, virtuous conduct, doing one's duty responsibly and with a sense of integrity and honesty. It teaches that the core essence of successful living focuses on managing desires responsibly, and having compassionate consideration for, and acting in the service of others rather than just ourselves.

From ancient times dharma was recognized as the very substratum that sustains harmonious and prosperous living on earth. An ancient Indian life principle, the Purusharthas, teaches that desires and wealth are necessary factors of life, but these must be balanced with a foundation of dharma and discrimination to promote personal, environmental, and societal prosperity. For every cause there is an effect, and the nature of the cause influences the nature of the result. When the cause is spiritually, selflessly energized, the result will benefit all, but when selfishly prompted, the effect will be morally tainted and damaging to oneself and others (Vivekenanda, 1900). Dharma, with the help of discrimination, keeps us on track, for when we behave rightly life on earth flourishes as our actions inevitably influence both other humans and nature. When people reject dharma and discrimination and live unrighteously, then the harmony, beauty, and trust between all of creation is violated and harm is done.

Compassion. Compassion is tuning into someone else's suffering and feeling it as your own, followed by action to help relieve their sorrow. Studies show that compassion helps to promote positive relating

to others (Crocker and Canevello, 2008; Sprecher et al., 2005), and along with other spiritual values, strengthens inner resources, buffers one from stress, and helps to develop a well-controlled mind (Anyfantakis et al., 2015; Behera and Dash, 2015). Such a mind can better adjust to and accept both success and failure with equanimity (Yogananda, 1995). Those who do not strengthen themselves with spiritual values such as compassion are at greater risk of falling prey to distress when facing failures and challenges (Baghavat Gita). Overall, if the work is done with higher values, discrimination, and a compassionate attitude, then the mind is more peaceful and acceptance is easier regardless of the outcome of an action.

Methodology

Qualitative research involves an investigation of real world phenomena allowing for analysis, interpretation and discovery of the deeper meaning, sometimes universal meaning, or essence of those phenomena (Petty et al., 2012). In this study, emerging themes from data analysis can contribute to understanding those factors that influence destructive versus life-enhancing management strategies in health care. Hence, “generating understanding” is of greater meaning than simply “accumulating knowledge,” and it contributes to identifying both discrepancies between the data and hypotheses, as well as engendering emerging themes not anticipated (Bailey, 2006). For example, there is much existing knowledge regarding greed in management causing tremendous destruction to human and environmental welfare, but understanding the nature of such management choices in healthcare, what drives them, and what creates success that uplifts all, is lacking.

We chose various examples in the media and scholarly articles that would provide adequate information to investigate the components that foster institutional greed, and also either improved or diminished quality of health care, and reduced or increased cost of care. Further, though there are

numerous examples of greed-driven enterprises (e.g., large corporate collapses since the 1990s), the recent VW scandal was selected for a closer examination because of the plentiful data that has emerged regarding its management and company culture, making it an apt study for this paper. Further, VW's actions are similar to that of other large corporate scandals in the last few decades.

Proposition I: Conditions Creating Corruption in Organizations are Related to Excessive Desires.

VW management's greatest ambition was to become the world's top seller of automobiles, but strict USA emissions regulations of dangerous nitrogen oxides (NOx) from diesel vehicles threatened their US sales, thus obstructing their ambition. So VW secretly created a cheat device that appeared to comply with the regulations, while their cars were actually discharging up to 40 times the permissible limits of NOx (Mathiesen and Neslen, 2015). VW refined six successive versions of this device from 2008 until 2016, and invested millions of dollars into untruthful advertising promoting their cars as environmentally friendly “green cars.” They even calculated the possible fines they would incur if exposed, and gambled that the profits from continuing the deception would far exceed fines if caught (Smith et al., 2016).

With the cheat device, VW vehicles were estimated to have poured nearly one million tons of toxic gas into the atmosphere annually, whereas if compliant the amount would have been approximately 1,000 tons (Mathiesen and Neslen, 2015). Studies have verified that toxic NOx is very harmful to the environment and to human health, contributing to respiratory and heart disease, stroke, and premature deaths (Mills et al., 2015; Sydbom et al., 2001).

VW lied repeatedly to investigators when their secret was uncovered, stating that only a few employees were involved in the scandal when, in fact, it was virtually a company-wide conspiracy

(Irving, 2016). They attempted to delete and destroy as much evidence as they could pertaining to their crimes, much of which was later recovered. Their corrupt acts were described “a coldly calculated, deliberate and sustained scheme by scores of Volkswagen executives and engineers to defraud American car buyers and deceive American regulators” (Irving, 2016). Even after exposure of the fraud, VW rewarded the nine main managers who oversaw the entire unethical operation “\$70 million in executive compensation for 2015 alone” (Irving, 2016).

Did management contribute to such a culture? CEO Ferdinand Piëch managed VW from 1993 to 2002, and was chairman until 2015. He has been depicted as having extreme, “titanic” ambitions, as “a ruthless, terrifying manager,” domineering, bribing employee representatives, “threatening employees,” having irreverence for the law, and in the CEO's own words, to allow those he did not trust to “starve by the wayside” (Smith and Parloff, 2016). Thus his managerial style has been viewed as domineering, controlling, manipulative and ruthless (Smith and Parloff, 2016). He reportedly groomed his chosen successor, Martin Winterkorn, to continue this trend.

VW's long history of corruption and greed includes cultivating unethical behaviors in employee leaders from 1994 through 2004. During that period they provided senior employee representatives with prostitutes even as they sent their wives on “all-expense-paid luxury shopping trips to Paris,” and the head representative received “2 million euros in bonuses over 10 years,” while his mistress was given 400,000 euros” (Smith & Parloff, 2016).

Results of proposition I

Overall, VW corruption scandals exemplify greed and moral decay at a pervasive level throughout the company. What conditions led to this dark, perverse culture? Three overall conditions emerged. First, the predicted hypothesis was

supported that greed, excessive desires, played a central role. These include the leadership's momentous desire be the world's top car seller, desires for power and control (e.g., over emissions-regulating bodies, employees), and desires for maximum profits at all costs (e.g., calculating greater profits if they defraud the world).

Second, a corrupt, ruthless, manipulative, and profit-oriented leadership appears to have played a notable role in shaping a pervasive culture of corruption throughout the organization. The choices made by VW leadership indicate a lack of dharma and discrimination, including lying repeatedly to the world by misrepresenting themselves as environmentally conscious even as they secretly caused tremendous pollution. They controlled their labor workforce through excessive desire-gratification of employee representatives, luring them into unprincipled, corrupt behaviors and rewarding them with excessive 'bribes' in the form of wealth, sexual desires, and materialistic desires.

There is yet a third condition. It appears that VW executives looked at others beyond themselves as mere objects, pawns, through which they attained their desires. By defrauding the public and the emissions regulators, they objectified, used, and harmed humans and nature to the extent of having no concern for the extreme air pollution they caused, nor for the estimated 1200 premature deaths and countless more illnesses experts estimate this has and will cause (RT, 2017). This is significant, as it suggests an absence of a sense of connectedness to others, complete disregard for the well-being of others, and of complete self-interest and egocentrism at the expense of others. These are the antithesis of a spiritually motivated leadership, representing a destructive, exclusive and domineering vs inclusive, life-enhancing management style.

Our observations are consistent with a study by Eisenbeiß and Brodbeck (2014) which found unethical leaders were viewed as self-interested

“delinquent persons” willing to engage in criminal and corrupt behaviors, to “manipulate and misuse others,” as egocentric, and lacking empathy.

Proposition II: Profit Oriented Management in Hospitals Increases the Risk of Compromising Patient Care and of Exploiting Patients

When greed and corruption invade the health care industry we must take strong notice. Without a foundation of spiritual values, a primary goal of profit-maximization has greater potential of doing harm, particularly when human welfare is at risk. Deregulation in the 1980s and 1990's created a socioeconomic climate resembling a 'free-for-all' for financial and corporate institutions grabbing an intense 'profit-first' drive for wealth. It led to a shift in USA psychiatric hospital care from non-profit to for-profit corporate run hospitals as greedy businesses rushed in to take advantage of what they saw as an opportunity. This led to a rapid escalation of profits boasting up to \$14 billion annually (Mohr, 1997), giving the appearance of 'profit-first' hospital control leading to economic success.

However, it also resulted in a tremendous deterioration of patient care and exploitation across the country. Mohr (1997) indicated that emerging reports of widespread rampant corruption prompted local, state, and national investigations that exposed unprecedented scandals in these profit-oriented hospitals across the country. The exposure was triggered when a 14-year-old was illegally removed from his grandparents' home by hospital security guards directed by a psychiatrist with falsified credentials. He was released 5 days later by court order.

A long list of scandals across numerous such hospitals was unveiled, only a few of which are noted here. These include falsifying medical claims, using counterfeit doctor credentials, manipulating unwarranted hospitalizations, excessive medication practices, “exorbitant charges,” and charges for services never given

(Mohr, 1997). Hospitals reportedly used threat and coercion to keep voluntary patients longer, falsified diagnoses, and 'dumped' patients prematurely once insurance benefits were exhausted. Many hospital staff were charged with insider trading, and other illegal personal profit-maximizing schemes. Federal government hearings revealed that at least \$200 billion spent on healthcare in the US during that time was attributable to questionable or fraudulent services (Mohr, 1997).

Results of proposition II

Deregulation during this period resulted in profit-oriented management ignoring patient-based needs for treatment. Rather, they pursued profit goals inspired by selfishness and greed. Executives appeared to have consciously and calculatedly exploited vulnerable psychiatrically ill patients to gratify desires for excessive wealth at any cost. These behaviors reveal the inherent dangers of greed in a profit-first ideology in health care. Also, like in VW, there appears to be an absence of a sense of connectedness with others, an absence of dharma, discrimination, and even of compassion for vulnerable patients. This suggests the darkness that spreads without guiding light from spiritual values.

Proposition III: Spiritual Leadership Enhances Effective Management, Patient Care, Cost Containment, and Hospital Prosperity

Here we examine a case of how managerial spirituality influenced one manager during a stressful organizational strike. This information is summarized from Driscoll et al. (2000).

The CEO of a successful health care organization was known for his spiritual values at the time of the institution's first strike in more than 40 years. During the strike, he and other non-striking staff were there 24 hours a day taking care of the patients. The vice president washed dishes and did laundry, while the CEO fed and helped to bathe patients. On the fourth day of the strike the CEO

was on the 9th floor of the building feeding a “very frail gentleman,” and he looked out of the window to the ground below at the strikers. He simultaneously felt compassion for the gentleman, and also for the strikers thinking about what they must be experiencing. At that moment he had a deep, profound realization that, “what we have here is sacred trust on all levels” (Driscoll et al., 2001). When the strike ended and the facility returned to normal operations, the CEO reflected upon his experience and spoke with staff about the organization's responsibility to them as colleagues and employers. He stated:

I think the sacred trust is in every single relationship. I didn't feel it as passionately before that strike, but I certainly felt it at that moment and onward in terms of... whether you're a resident or a client or you're a staff member, we all come to the relationship with vulnerabilities...I want to stay connected to the people we serve and [those] who are doing the serving. (Driscoll et al., 2001)

Results of proposition III

This transformative experience of a spiritually principled manager suggests that spiritual values help to guide effective, strong leadership through a crisis. This CEO's internal experience was of insight and awareness of the Oneness, the interconnectedness of all persons related to the hospital, which appears to have opened his heart to a compassionate attitude. This helped transform a challenging situation into a more successful health care facility in its sincere valuing of both patients and employees.

Four spiritual values can be gleaned from this story. At that moment of transformation he became a loving, caring *witness* to what was happening, and dissolved the walls of separation that had arisen in the staff through his positive, compassionate attitude. The CEO's leadership exemplified a spiritual values of *commitment* to patient care, *humility* by staying at the facility to take care of patients during the strike, and heart-

felt *compassion* for both the patients and the striking employees. There was no evidence of greed or concern for loss of profit in the CEO's recollection of the event. Rather, his concern was for the wellbeing of all.

The next case investigates how spiritual values, particularly compassion for the disenfranchised, support hospital success. Incorporating spiritual qualities into health care should not disrupt business objectives of profit gains, but rather inspire creativity, connectedness, and meaning that extends beyond the organization to the welfare of many.

AIMS Hospital (Amrita Institute for Medical Services)

AIMS, in Kochi, India, is a multi-specialty hospital founded by a five-foot tall Indian woman raised in a poor seaside village who has won worldwide acclaim for her international humanitarian endeavors and superior management expertise. As a managerial leader, she is known as a veritable model of determined and uncompromising integrity, along with the courage and strength of character that it takes to serve and give relentlessly rather than to take selfishly. On the webpage of the hospital (amritahospital.org), Amma is referred to as “our founder and inspiration,” and they state: “AMMA had a vision of creating a hospital in Kerala where the poor could receive free advanced medical care, such as heart operations and kidney transplants, in an atmosphere of love and compassion. She saw that while the poor did receive basic medical care through various charitable clinics, advanced care was something beyond their dreams.”

AIMS operates from a foundation of spiritual principles such as compassion, giving, and integrity, reflected in their Mission Statement: “To provide outstanding and affordable medical care in a patient-friendly environment and in a spirit of compassion to all, regardless of race, caste, religion or economic condition. Charitable care to

the fullest extent possible is provided to those in need.”

From 1998 to 2015 AIMS provided “totally free medical care to more than 41 lakh [4.1 million] patients, and... provided more than Rs. 536.33 crores [\$85 million U.S.] in charitable medical care” (Nair, 2016). By 2015 AIMS was treating over 800,000 outpatients and about 50,000 inpatients each year, and has expanded over the years from a 100 to a 1400-bed hospital from 1998 to 2010, with a 95% occupancy rate (amritapuri.org). The hospital has numerous outreach mobile and tele-medical units to treat people in remote villages who otherwise have no access to health care.

Cost Containment

In terms of keeping prices manageable for paying patients, the CEO, Amma, has placed cost limits on some procedures. For example, the average cost of heart bypass surgery had been near 4 lakh in parts of India (Barnagarwala, 2017), and was reduced to approximately 2 lakh (about \$3,000), but Amma instituted a cost ceiling of 1 lakh at AIMS for this surgery. This forced other hospitals to lower their prices for the surgery as well. Amma also established the outpatient consultation fee as 30 rupees (about .50 cents US) to ensure accessibility of care to all (Nair, 2016).

Wide Net of Outreach and Growth

The commitment to ever-improving and expanding health care led AIMS to develop a globally interactive educational exchange program of students and faculty with more than 30 countries, and partnerships with more than 60 medical centers from Europe, USA, Canada and beyond (amritapuri.org). This generates an exchange of expertise that enables ongoing enhancement of medical services for patient care. Amma encouraged innovative research, and this has evolved to including molecular studies, nanotechnology, non-invasive robotics

(Rajanbabu et al., 2014), and pediatric congenital heart disease (Kumar and Shrivastava, 2008; Nair et al., 2016). All of these activities suggest the creativeness, growth, and vision possible through Spiritual Leadership.

The state-of-the-art medical specialties at AIMS draw paying patients from around the world. It serves the surrounding communities by providing jobs to more than 5,000 employees, and now offers graduate and post-graduate education in its schools of Dentistry, Medicine, Pharmaceutical Sciences, and Nursing.

Dr. Subramaniam, a professor and pediatric physician, said the unique factor at AIMS is in the motivation, as “here we are not forced to work for a financial return for the hospital. Elsewhere I would have to do that. Here there is an ethical approach to the work” (amritapuri.org). By keeping costs low, he added, patients can access a wide array of services, and doctors can send a patient to another consulting doctor with no added fee, which is highly unlikely in other hospitals systems.

Results of Proposition IV

The Spiritual Leadership at AIMS, motivated by compassion, dharma, vision, and proficient management, appears to have inspired creativity and rapid far-sighted growth resulting in a very wide net of outreach. This includes service to disenfranchised people, to the community in need of jobs, to students learning valuable skills insuring future quality care, innovative research and medical procedures, and to a global community sharing knowledge. Amma also instituted cost containment of medical services to increase accessibility to health care. Thus, the business objectives of AIMS demonstrate the Universal Principle of the interconnectedness for the wellbeing of many. Also, Amma's leadership appears to be driven by compassion, inclusivity (encouraging expansion, research, etc). Such leadership inspired by spiritual values reflects the wisdom that we are not isolated islands, but are

connected to a larger whole. As such, when we take care of others, we also benefit. By following the principles of dharma, compassion, and of considering the needs of others first, AIMS has attained a high state of excellence and success.

Conclusion

Spiritual Values in health care in this study appear to have played a dominant role in helping guide leadership during a stressful strike. Also, compassionate spiritual leadership with an understudying of the interconnectedness of all seems to be the foundation of a hospital that has greatly succeeded in serving multiple populations while continuing its own expansion, quality of care, cost containment, and creative innovations. The work of Amma at AIMS models an innovative and pioneering humanitarian approach to healthcare corporate management, and it is showing tremendous benefits for all stakeholders. The BG's prophecy, that desires lead to greed, lust, widespread corruption, and loss of virtuous values, was also reflected in the findings presented in this paper. Consistent with our findings, studies have shown that organizational culture is highly influenced and shaped by its leadership behaviors, reward systems, and values (Sims and Brinkman, 2002). Excessive desires in conjunction with a morally corrupt leadership seem to be contributors to organizational gross wrongdoings as in VW. Another contributing condition to organizational corruption appears to be the absence of a sense of connectedness with others, and the tendency to objectify others. Greed in this study seemed to contribute greatly to severely compromised patient care and exploitation.

There is nothing wrong with firms attending to profit margins and returns on investments (ROIs) as an assessment of economic performance, but this should not be at the cost of exploiting others. Under the guidance of profit-oriented management, higher ROIs should never be *dependent* upon and the *cause* of corruption and damage to humans and nature as it appeared to be in this study. More meaningful measures of

success should include the stakeholders, shareholders, communities, the disenfranchised, and the earth. In health care success should also be measured by accessibility, quality and effectiveness of care.

An ideology of awakening spiritual values is crucially needed in the world. Most especially, there is a dire need to infuse such values into business enterprises which have, by virtue of their size and influence, great capacity for widespread influence, either damage when left to leadership by greed, or great good when guided by noble values. Managing health care with dharma, discrimination, and compassion for the well-being of all humans and nature is a fundamental need in the world today, and such actions reflect the language of love.

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