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COMPARISON BETWEEN WHITE COLLAR AND OTHER TYPES OF CRIMINALS IN MALAYSIA USING BHAGAVAD-GITA’S GUNAS CHARACTERISTICS.

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By

PIRAHA LATHAN RAMAN

Thesis submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfilment of the Requirements for the Doctor of Philosophy

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DEDICATION

To my departed parents (mother Lechumy Kunjunni Ellutachan and father Raman Kandar), all the gurus and the almighty who protects the world and the order of the law of morality by coming in the forms of incarnations age after age to re-establish the purity of divinity by annihilating the miscreants.
Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

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Chairperson: Associate Professor Haji Mohd Sidek Mohd Noah, PhD

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In this study, the researcher attempted to do gunas characteristics comparison between white-collar criminals and other types of criminals in Malaysia. Owing to the increase of white-collar crimes, there are debates on categorizing white-collar criminals as same as the other types of criminals. In criminologists’ literatures, some commentators suggested recognizing white criminals as another type of criminals and some commentators recommending white-collar criminals should not be punished equivalent to other types of criminals. Sutherland’s theory of white-collar crime was the first theoretical explanation on identifying white-collar crimes as different type of crime. However, Gottfredson and Hirschis’ general theory of crime suggested that all types of crimes including white-collar crime could be explained by the same causal of principle. In order to examine the probability of differences or similarities of characteristics of types of criminals, Bhagavad-Gita’s concept of gunas were utilized for the purpose of the study.
The main objective of the study was to compare the level of guna’s factors and gunas among the white collar criminals and other types of criminals; to determine guna’s factors and gunas differences between the white-collar criminals and the other types of criminals; and to determine the significant of guna’s factors and gunas that predict the probability of a randomly selected criminal to be a white collar criminal.

The respondents selected for the study were convicted white-collar-criminals and other types of criminals from Pengkalan Chepa, Kelantan; Tapah, Perak; Bentong, Pahang and Kluang, Johor prisons in Malaysia. A sample size of 859 respondents was derived through random cluster sampling method.

The researcher developed a gunas oriented universal instrument, which was based on verses of Bhagavad-Gita with the support of modern behavioral psychology theories. It was evaluated, accepted and endorsed by the panel of arbiters resulted with .90 of coefficient and with the reliability cronbach alpha of .936. The researcher applied descriptive design and data were collected through a set of questionnaires. The data were analyzed using SPSS, which comprises of Exploratory Data Analysis, Descriptive statistics, Independent Sample t-test, Pearson Product Moment Correlation and Logistic Regression.

The researcher achieved all the objectives of the study by identifying the levels of guna’s factors and gunas which comprises of Cognitive, Human skill, Tolerance for Ambiguity, Integrity and Spirituality, Motivation, Locus of internal control, Greed, Lust, and Jealousy, Madness, Unintelligence, Laziness, Emotionality and Fear which
were having moderate level among both types of criminals. Yet, checking on the summated *gunas* (*satva, raja and tama*) also showed similar pattern between both types of criminals. While examining on the differences between both types of criminals, findings indicated that only the mean scores of human skill and integrity factors of *satva gunas* seem to be significantly different between white-collar criminals and other types of criminals. Where else, the mean scores of the other thirteen *guna’s* factors were not statistically significant differences between both types of criminals. Yet, the mean scores of summated *gunas*, which comprises of *satva guna, raja guna and tama guna*, indicated that there were no statistically significant differences between white-collar criminals and other types of criminals. Finally, logistics regression was used to determine the significant *guna’s* factors and *gunas* that predict the probability of a randomly selected criminal to be a white-collar criminal, which indicated that Human skill, Integrity and Spirituality were statistically significant at .05 confidence level with $R^2 .025$ and summated three *gunas* showed $R^2 .003$.

As a conclusion, the findings of the study were in parallel with the general theory of crime, which upholds that there were no differences between white-collar criminals and other types of criminals from the perspective of Bhagavad-Gita’s *gunas*.
Abstrak  tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

PERBANDINGAN DIANTARA PENJENAYAH KOLAR PUTIH DAN JENIS-JENIS PENJENAYAH YANG LAIN DI MALAYSIA DENGAN MENGGUNAKAN SIFAT GUNA BHAGAVAD GITA

Oleh

PIRAHA LATHAN RAMAN

April 2011

Pengerusi:  Profesor Madya Haji Mohd Sidek Mohd Noah, PhD

Faklti:  Institut Pengajian Sains Sosial

Dalam kajian ini, pengkaji telah mencuba untuk melihat perbezaan sifat guna dalam kalangan penjenayah kolar putih dan lain-lain jenis penjenayah di Malaysia. Akibat daripada peningkatan jenayah kolar putih, terdapat perdebatan untuk mengklasifikasikan penjenayah kolar putih dan lain-lain jenis penjenayah ini sebagai sama jenis. Dalam literature kriminologi, segolongan komentator menyarankan agar penjenayah kolar putih tidak dihukum seperti penjenayah yang lain. Sutherland, dalam teori jenayah kolar putih, merupakan orang pertama telah memberikan penerangan dalam bentuk teoritikal bahawasanya jenayah kolar putih merupakan satu jenis jenayah yang berbeza. Walau bagaimanapun, teori umum jenayah Gottfredson and Hirschis menyarankan agar semua jenis jenayah yang berlaku mungkin boleh dikuakskan oleh faktor penyebab utama yang sama. Bagi menyiasat kemungkinan perbezaan atau persamaan sifat dalam kalangan penjenayah, konsep guna daripada Bhagavad-Gita telah digunakan. Objektif utama kajian ini adalah bagi memastikan
tahap faktor-faktor *guna* dan tiga jenis *guna* itu sendiri dalam penjanayah-
penjenayah kolar putih dan jenis penjenayah yang lain. Bagi memastikan perbezaan
faktor-faktor *guna* dan tiga jenis *guna* ini di antara penjenayah kolar putih dan jenis
penjenayah yang lain; dan memastikan keberkesanan faktor-faktor *guna* dan tiga
jenis *guna* dalam meramal kemungkinan seorang jenis penjenayah yang dipilih
secara rawak boleh menjadi penjenayah kolar putih.

Responden bagi kajian ini telah dipilih daripada kalangan penjenayah kolar putih dan
lain-lain jenis penjenayah yang telah pun dijatuhkan hukuman dan sedang menjalani
hukuman di penjara Pengkalan Chepa, Kelantan; Tapah, Perak; Bentong, Pahang dan
Kluang Johor di Malaysia. Sebanyak 859 responden dikenalpasti dengan kaedah
persampelan “random cluster”.

Pengkaji telah memperkembangkan instrumen berorientasikan *guna* yang bersifat
universal yang berpandukan kepada ayat-ayat kitab suci Bhagavad-Gita, dengan
panduan teori-teori gelagat psikologi moden. Ia telah dinilai, diterima dan disahkan
oleh tujuh orang jemaah hakim (arbiters) dengan keputusan .90 coefficient dan
dengan reliabilitinya iaitu crombach alfa .936. Pengkaji telah mengaplikasikan
kaedah “descriptive design” dalam kajian ini. Data telah dikutip dengan
menggunakan borang-borang soal selidik dan telah dianalisis dengan menggunakan
SPSS, yang melibatkan “Exploratory Data Analysis”, “Descriptive”, Independent
Sample t-test”, “Pearson Product Moment Correlation”, dan “Logistic Regression”.

Pengkaji telah berjaya mencapai kesemua objektifnya dalam mengetahui tahap
faktor-faktor *guna* yang melibatkan Kognitif, Kemahiran Kemanusian, “Tolerance

Kesimpulannya, penemuan kajian ini adalah selari dengan teori am jenayah, yang mempertahankan tiada perbezaan sifat yang ketara di kalangan penjenayah kolar putih dan jenis-jenis penjenayah yang lain dari perspektif guna Bhagavad-Gita.
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I certify that an Examination Committee has met on the 28th April 2011 to conduct the final examination of Piraha Lathan Raman on his Doctor of Philosophy thesis entitled “Comparison Between White Collar Criminals And Other Types of Criminals In Malaysia Using Bhagavad-Gita’s Gunas Characteristics” in accordance with Universiti Pertanian Malaysia (Higher Degree) Act 1980 and Universiti Pertanian Pertanian Malaysia (Higher Degree) Regulations 1981. The Committee recommends that the student be awarded the degree of Doctor of Philosophy.

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DECLARATION

I declare that the thesis is my original work except for quotation and citations, which have been duly acknowledged. I also declare that it has not been previously, and it is not concurrently, submitted for any other degree at Universiti Putra Malaysia or at any other institution.

PIRAHA LATHAN RAMAN

Date: 28 April 2011
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