



**UNIVERSITI PUTRA MALAYSIA**

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

**PIRAHA LATHAN RAMAN**

**IPSS 2011 4**

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**By**

**PIRAHA LATHAN RAMAN**

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

**April 2011**

## 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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**PIRAHA LATHAN RAMAN**

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**Chairperson: Associate Professor Haji Mohd Sidek Mohd Noah, PhD**

**Faculty: Institute of Social Science Studies**

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. Sutherlands' 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  
MENGUNAKAN 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 dikupaskan oleh faktor penyebab utama yang sama. Bagi menyasat 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 Kemanusiaan, “Tolerance



for Ambiguity”, Integriti, Spiritual, Motivasi. Lokus kawalan dalaman, Tamak, Nafsu, Cemburu, Kegilaan, Kebodohan, Kemalasan, Emosional dan Takut yang mana menunjukkan tahap sederhana dalam kalangan kedua-dua jenis penjenayah ini. Juga, sifat tiga jenis *guna* yang digabungkan (*satva, raja and tama*) menunjukkan corak tahap yang sama di kalangan kedua-dua jenis penjenayah ini. Manakala pemeriksaan terhadap perbezaan skor min di kalangan kedua-dua jenis penjenayah ini mendapati skor min kemahiran kemanusiaan dan integriti milik *satva guna* menunjukkan perbezaan yang signifikan di antara penjenayah kolar putih dan jenis-jenis penjenayah yang lain. Manakala, tiada perbezaan signifikan min skor bagi tiga belas faktor *guna* di antara kedua-dua jenis penjenayah. Dalam pada itu, skor min bagi *satva guna, raja guna* dan *tama guna*, juga menunjukkan tiada perbezaan signifikan. Akhirnya, logistik regression statistik telah diaplikasikan bagi memastikan akan kesignifikan faktor-faktor *guna* yang boleh meramal kemungkinan seorang penjenayah yang dipilih secara rawak boleh menjadi penjenayah kolar putih. Keputusan menunjukkan Kemahiran Kemanusiaan, Integriti dan Spiritual sahaja yang signifikan pada tahap .05 alfa dengan  $R^2.025$  manakala gabungan atau summated tiga jenis *guna* pula menunjukkan  $R^2.003$ .

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.

## ACKNOWLEDGEMENTS

I would like to express my heartfelt gratitude to Assoc. Prof. Dr. Sidek Mohd Noah, the chairperson of supervisory committee and the three members, Professor Dr. Haji Azimi Hamzah, Assoc. Prof. Dr. Azizan Asmuni and Datin Dr. Jamilah Othman for the extended patronage given to make the postgraduate study a success.

I am also grateful to Professor Dr Salleh Haji Hassan, Director of Institute of Social Science Studies, Assoc. Prof. Dr Bahaman Abu Samah Deputy Director of Institute of Social Science Studies, Dr Geoffrey a research expert, Mrs. Intan, Mrs Hilyana Mokhtar, Miss Yan and all the staff members of Institute of Social Science Studies of the Universiti Putra Malaysia. I also would like to extend a warm note of thanks to Professor Turiman, Assoc Prof. Dr. Azahari, and Professor. Dr. Rahim, Assoc Prof Dr. Jegak, Assoc. Prof. Dr Steven Krause Lateef and all the faculty and staff of the Institute of Extension, Professional Advancement and Entrepreneurship at the Universiti Putra Malaysia. Special thanks and appreciation to my friend Mr. Nalaka Wickramasinghe and Dr. Shantha Abeysinghe from Sri Lanka, Dr. Thach from Vietnam, Dr. Ali Hussein from Yemen, Dr. Prema Latha Nair and Mrs. Rajeswary for their kind cooperation and help throughout my study.

I also would like to take this opportunity to thank Dato' A. Vaithilingam of Malaysian Hindu Sanggam, Mr Shimheswara Secretary General of the International Society of Krishna Consciousness and Mr Mohan, Mr. Naga Nam, Mr. Kesavan and all the Hare Krishna devotees, Guruji Dr. Satya Van Misra, Madam Thangamani Menon, Mrs. Sharma and all the members of Geeta Ashram Malaysia, Professor Dr.

N.S. Rajendran of Universiti Perguruan Sultan Idris, Professor Dr. Kandasamy, Professor Dr. S. Kumaran, Professor Dr. Krishnan Maniam from University Malaya for their kind cooperation in evaluating and verifying the research instrument of this study.

I take this opportunity to extend my sincere gratitude and salutation to Tuan Abdul Razak Bin Darus, Head of Malaysian Prison Department, Tuan TKPJ Haji. Abd Wahab Kassim, Tuan Noor Alang, Puan Roshita and the staff of Malaysian Prison Department of Kajang, all the Directors and the staff members of Pengkalan Chepa, Kelantan; Tapah, Perak; Bentong, Pahang and Kluang, Johor prisons whom were very cooperative and helpful during the survey and the data collection period.

Besides that, I also extend my gratitude and thanks to Mr. Abdul Wahab, Dr. Raja Letchumy, Mr. Raj Kumar Sharma, Mr. Devadoss, Mr. Azhar Mokti, Mr Rosli Sapardi, Mr. Wong Cheng Cheong, Mrs. Aishah Yusuf, Mrs. Nornishah, Mr. Balakrishnan, Mr Suhaimi, Mr. Mohd Basri, Azian, Mr Mohd Akbal, Mr Zulkafli Jamaluddin, Mrs Rozita, Miss Adibah, Mr Miswasil and all the staff members of the Employees Provident Fund of Malaysia who have supported me throughout my study. I also would like to express my gratitude to Tuan Muhd Nur Hishamuddin, Mr. Sentivel and all the staff members of the Malaysian Commercial Crime Department of Malaysian Royal Police. Besides that, I am also thankful to Ms Jalilah, Y.M Tengku Redzuan and all the staff members of Malaysian Royal Customs for their cooperation.

Last but certainly not least, I owe my gratitude and affection to my brother Ganapathi, brother-in-law Gopi Nair and his nephew Karunakaran and family, sister Devagi, sister-in-law Vickneswary, brother-in-law Suthakaran, beloved wife Sarala, daughter Kasthuri, sons Naraayana, Narayana Vishnu and Shimheshwaraah for their understanding, encouragement, support and patience during the long period of my study. Thank you very much.



I certify that an Examination Committee has met on the 28<sup>th</sup> 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.

Members of the Examination Committee were as follows:

Rahim Md. Sail, PhD  
Professor  
Faculty of Educational Studies  
Universiti Putra Malaysia  
(Chairman)

Turiman Suandi, PhD  
Professor  
Faculty of Educational Studies  
Universiti Putra Malaysia  
(Internal Examiner)

Paramasivam a/l Muthusamy, PhD  
Faculty of Modern Languages and Communication  
Universiti Putra Malaysia  
(Internal Examiner)

Badaruddin, PhD  
Professor  
Faculty of Social Science and Politic  
Universitas Sumatera Utara  
Indonesia  
(External Examiner)

---

HASANAH MOHD GHAZALI  
Professor and Dean  
School of Graduate Studies  
Universiti Putra Malaysia.

This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

**Sidek Mohd Noah, PhD**

Associate Professor  
Faculty of Educational Studies  
Universiti Putra Malaysia  
(Chairman)

**Haji.Azimi HJ. Hamzah, PhD**

Professor  
Faculty of Educational Studies  
Universiti Putra Malaysia

**Azizan Asmuni, PhD**

Associate Professor  
Faculty of Educational Studies  
Universiti Putra Malaysia

**Datin Jamilah Othman, PhD**

Senior Lecturer  
Institute of Social Science Studies  
University Putra Malaysia.

---

**HASANAH MOHD GHAZALI, PhD**

Professor and Dean  
School of Graduate Studies  
Universiti Putra Malaysia.

Date:

## 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.

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**PIRAHA LATHAN RAMAN**

**Date: 28 April 2011**



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