CONCEPTS OF HUMAN NATURE AND
SOCIAL ORGANIZATION IN A HINDU MODEL
AND THEIR IMPLICATIONS FOR
HUMAN RESOURCE ISSUES IN
INDIAN BUSINESS ORGANIZATIONS

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An ancient Hindu model of human nature and social organization is presented as a proposed explanation for people's behaviors and management styles in modern Indian organizations. A number of propositions emanating from the discussion of the model and review of relevant literature are proposed for future testing. International managers can use this model to aid them in synergistic cross-cultural management in some South Asian countries, such as India, Nepal, and Sri Lanka.
The purpose of this paper is to help Western managers (from Europe and North America) to understand better the sources of motivation of employees, preferred managerial styles, and effective development of human resources in India. Such understanding is useful and necessary because of the global nature of many business organizations today. Adler (1991) asserts that work-related behaviors are not primarily shaped by either task or technology. "At every level, culture profoundly influences organization behavior" (p.33). The need to comprehend the causal connection between international management and host country cultures is sufficiently highlighted (Badawy, 1980; Staw, 1980) but not adequately researched. During the last decade or so this situation is, however, being corrected because management scholars have begun producing a research stream demonstrating that human motivations are to a great extent culturally based. It, therefore, follows that management practices would attempt to accommodate variations in values and traditions (Hofstede, 1989; Sekaran & Snodgrass, 1988; Tung, 1988), and that means effective management styles are not universal in orientation, except in a generic sense. They indeed must be culturally and contextually shaped.

The variation among subjective cultures or societal values is an issue multinational corporations must deal with from the time they decide to enter foreign markets or start operations overseas (Copeland & Griggs, 1985; Limaye, 1993). Though many organizations the world over may look alike at the macro level, the behaviors of people working within organizations (the micro-level) continue to follow their culturally diverse paths (Child, 1981). The task of Western managers would be easier if they knew what prompts a number of Hindus and several Indians to behave the way they do and what motivates them to achieve in organizational environments.
This paper is divided into five parts:

(1) A Hindu model, one view of human nature and worldly life, is presented in part one. The discussion of the model attempts to clarify how most Hindus view humankind in a certain way which influences them to hold specific values and beliefs about humans. As an analytical framework, the model offers another perspective on viewing human organization as tempered by a different socio-cultural environment.

(2) From values to behaviors, part two, is a discussion of how these values guide the organizational behaviors of Hindus in various tasks and work relationships. Some propositions emanating from this discussion and literature review are also presented.

(3) These concepts can serve as an applied tool that sheds light on one important management function, motivation. This forms part three of the paper.

(4) The limitations on the explanatory power of the model are discussed in part four.

(5) Suggestions for further research to explore relate issues and the conclusion form part five. Because of the breadth and complexity of the project, this paper focuses principally on the development and explication of a Hindu model and, only secondarily, on postulating how Hindu values and attitudes lead to certain microbehaviors in the area of motivation at the workplace.

A large number of management studies, developed in Europe and the United States, have until recently ignored non-Western cultural perspectives, and at least by implication, have regarded Western management concepts as having universal validity (Fayol, 1937; Herzberg, 1966; Koontz & O'Donnell, 1955; Mintzberg, 1973). Where Asian cultures have been included, the studies have focused largely on the differences between the Western and the Japanese cultural values and their impact on management practices (Doi, 1973; Hayashi, 1988; Maruyama, 1984; Ohmae, 1987; Pascale & Athos, 1981; Yum, 1988). This is quite natural and understandable, given the size and importance of the Japanese economy and foreign trade to the United States. Since multilateral trade and management practices in developing countries
like India rarely involved large European and American multinational corporations until quite recently, those practices or other human resource issues in that part of the world were of little strategic and hence scholarly concern to management researchers in industrially advanced countries. People study what they regard as relevant, timely, and significant.

But the business environment in India has been changing very rapidly since 1991 when privatization and a new economic regime began encouraging foreign investment which has resulted into a larger flow of U.S. multinational investment in India within a span of only three years than all the post-independence years put together. This phenomenon by itself provides a strong rationale for Westerners to study a Hindu model of human nature and social values. Moreover, there has recently been a growing perception that the universalist view is parochial and cannot explain the failure of Western managerial concepts when applied in non-Western cultures (Kanungo & Mendonca, 1994; Laurent, 1983; Maruyama, 1984; Osigweh, 1989; Triandis, 1983). In a similar context, T. Fujisawa, co-founder of Honda Motor Corporation, has observed that "Japanese and American management are 95 percent the same, and differ in all important respects" (Adler, 1991).

As Sullivan (1986) observes, various kinds of models of human nature and values need to be developed because they "characterize the deeply embedded belief structures of organizational life. These theories guide the behavior of managers and influence the structuring of the organization and the way organizational members respond to the culture. By identifying these theories researchers can add to the development of explanatory theory in the sociology of organizations" (p. 548; see also Schein, 1984). Hofstede (1980) also called for research into the "literature of non-Anglo Saxon origins" (p. 399). This paper is an attempt to integrate from ancient Hindu sources a model of human nature and work-related values to shed light on the sources of employee motivation and common managerial behaviors in India.

If organizations need to adapt to the value systems of their social environments to achieve success, organizational effectiveness is then partly a function of harmonizing an
organization’s mission, structures, and strategies with the motives, norms, attitudes, and values of its members. (Gillespie & Mileti, 1976; Sirotta & Greenwood, 1971). The rationale for presenting a Hindu model of human values and norms is thus provided by the facts that (a) cultural values exert considerable impact on management of personnel in firms, and (b) the universalist model of management does not work universally, and hence a need for the study of non-U.S. management systems is strongly perceived (Boyacigiller & Adler, 1991; Haire, Ghiselli & Porter, 1966; Harris & Moran, 1992; Hofstede, 1980; Jaggi, 1979; Sekaran & Snodgrass, 1989). Western managers of MNCs operating in India will thus benefit from studying the model developed in this paper and employing with synergy the management lessons drawn from it.

1. THE HINDU MODEL

Insert figure 1 about here

Research about the cultures of the developing world (in this case, India) has so far largely been left to scholars of comparative religion, history, sociology, and cultural anthropology. A large body of knowledge about India's subjective culture and human values exists, cultivated by both Western and Indian researches in social science disciplines, including a very few management scholars (Child, 1981; England, et al., 1974; Lingat, 1973; Myrdal, 1970; Pant, 1973; Jaggi, 1979; Chowdhry, 1969; Haire, et al., 1966; Kakar, 1971; Phatak, 1992; Uppal, 1986; Weber, 1958). Several of these scholars have, however, had primarily non-business academic interests. But, as an interdisciplinary project, this paper aims to bring together various culture-related Hindu concepts, presently compartmentalized in different social science disciplines, into one cohesive and coherent system that could shed light on the important question: What motivates the Hindus in present-day Indian business organizational context?

The source of this model is the ancient Sanskrit writings of the Hindus who do not have
one authoritative scripture like the Bible but several scriptures which have come to assume
doctrinal authority over the centuries. I am integrating from these sources a conceptualization
which could work as a coherent Hindu model of the nature of human beings as self-interested
but dutiful creatures. For convenience, I have used the words "Indian" and "Hindu"
interchangeably because Hinduism happens to be the dominant ethos of India, though India is a
secular state and contains the followers of many religions within its borders. This is admittedly
a simplification of a complex environment and not a denial of the fact that Indian culture is a
mosaic of several subcultures. For instance, there is evidence of a flourishing Dravidian culture
in the Indian sub-continent before the migration of the Aryans to India. Over the three or four
millennia up to the present time, India has witnessed a blend of values of a host of cultures,
such as Greek, Turkish, Mughal, Iranian, and most recently British. But the fact remains that
Hindu culture and values have been the dominant profile of India. Thus the word "Hindu"
serves as a convenient short form in this paper.

(A) Self-Interest as a Human's Driving Force

The driving force behind all human actions according to this model is self-love or self-
interest. That is why it occupies the center place in the above figure. It also means that, in the
last analysis, one is on one’s own and responsible for cultivating his or her inner self. The
original Sanskrit term "Atman" means not only "self" but "individual soul" which is qualitatively
the same as "universal essence," or the ultimate reality. On the material plane, self-interest or
ego, however, sufficiently and accurately represents the concept of Atman. Self-interest (in the
secular sense) is then the force that guides people's behavior in this world. "Everything
becomes desirable and has value in terms of what one wants. Things become meaningful or
dear to the heart in proportion to the degree of self-interest they evoke." (See Appendix for
Sanskrit sources translated into English).

(B) Dutiful Action as Constraint on Self-Interest

In Figure 1, "Dutiful Action" graphically illustrates how selfless duty provides a
constraining influence on an individual’s fascination with self-interest. Even though self-interest is attributed as the reason for human motivation in one text, another influential tract in Hindu tradition exhorts people to engage in dutiful action without lusting after the rewards of action. "You have a right to action but not to its fruits." (See Appendix). One must follow one’s vocation (in harmony with the needs of society) without being attached to the likely results of the activity. The Hindu doctrine of detached duty (Nishkam Karma) regulates the impulsiveness behind action which self-love might engender.

According to this model, the actions and behaviors of individuals were determined and modified by four factors: the stage of growth in the life cycle, one’s caste or station in society, applicable debt or obligation, and appropriate goal at that stage in life. The four boxes (clockwise) in Figure 1 represent these four socially sanctioned aspects of individual behavior.

(C) Four Stages of Life

An individual went through four stages of life:

(1) Studenthood/Celibacy

(2) Householder Stage

(3) Retirement

(4) Renunciation

During the celibate student’s life, traditionally, learning was the chief goal. A rite of passage marked the entry into this stage with a vow of celibacy and service to the teacher and to the cause of learning. After the successful completion of the student stage, the young adult entered the householder stage, marked by another ritual, marriage. In this second stage of life, the householder pursued the goals of sex and procreation, and the production and consumption of wealth.

In the third stage called "forest dwelling," or "retirement," the adult aimed at withdrawing from the interests and demands of the material world and gradually delegating power and responsibilities to grown-up children in anticipation of semi-retirement. The fourth or last stage
aimed at total withdrawal of the person from the affairs of this world and more absorption into contemplation of the other world.

(D) Four Castes/Strata of Society

People lived in a hierarchical society with four castes or strata. Apparently, these fell along the callings or trades people pursued, but over the years the divisions fossilized into four principal castes determined by birth. These were as follows:

(1) Priests and scholars (Brahmins)
(2) Administrators and warriors (Kshatriyas)
(3) Merchants and artisans (Vaishyas)
(4) Menial labor or the "untouchables" (Shudras)

(E) Four Obligations in Life

People discharged four debts or obligations during life's stages:

(1) Debt to ancestors
(2) Debt to gods
(3) Debt to teacher/priests
(4) Debt to the other world (non-material world)

Debt to ancestors was discharged through procreation, to gods through sacrificial rites, to teachers through learning, and to the other world through meditation and varying degrees of detachment or renunciation from this world.

(F) Four Goals of Life

The four goals of life, pursued through various stages of life, were as follows:

(1) Life cycle rituals and moral law
(2) Creation and consumption of wealth
(3) Sex and procreation
(4) Salvation or Moksha (similar to the Buddhist concept of Nirvana)
Each obligation and goal is primarily associated with a specific stage of life as, for instance, sex, procreation, and acquisition and consumption of wealth are associated with the householder stage of life.

People were enjoined to show deep respect to their mother, father, teacher, guest (in that order) in every stage of life. "Let mother be your god, let father be your god, teacher be your god, and may guest be your god." These four objects of veneration expanded to include the elders or "seniority," veneration of antiquity, and warmth or hospitality for the guest, invited or uninvited.

Table 1 visually illustrates a Hindu’s four stages of life, the four castes in society, the four obligations, the four goals in life, and the four objects of veneration.

Insert Table 1 about here
(G) Balancing Self-Interest and Dutiful Action

Dutiful action regulates life even though everything is judged in terms of its relevance to the self (See Fig. 1). Self-love, if unregulated, could lead to greed and unlimited desires, but the exhortation to follow duty is expected to act as a moderating and stabilizing influence. The concept of obligations and a network of duties to family and society serve to temper selfish action. The injunctions regarding one's duty in a given stage of life act as a self-check on individual activity, ensuring it to be in societal or public interest. Figure 1 thus symbolizes a Hindu ideal (not necessarily reality) that the four stages of life, four obligations, four goals, and four castes should exert a regulating or constraining influence on the operation of self-interest in public and private life, in family life and organizational life.

In essence, according to this theory of human nature, socially determined dutiful action should attempt to strike a balance between attachment to self-love and detachment from the fruits of action (its rewards and punishments), between selfish action and altruistic action, between personal ambition and social good or group harmony. The model sets up a delicate tension between socially imposed duty on the one hand and self-interest (including interest of the family) on the other. One might say that the human instinct of self-interest is the "nature" aspect, while the socially imposed constraints are the "nurture" aspect of the longstanding nature-nurture controversy. The ideal in Indian society is thus a regulated, self-controlled human being who, guided by detached or desire-free action and working within the bounds of societal constraints, at the same time optimizes his or her goal satisfaction. Selfless duty or "Right Action" is thus expected to serve as the cohesive or integrative force in the four aspects of human life as Figure 1 illustrates.

2. FROM VALUES TO BEHAVIORS
Literature Review

Many observers of organizational behavior and international management agree that people's beliefs and values lead them to certain behaviors. They maintain that most assumptions behind management practices and many employee behaviors are culturally determined and that people often act on their beliefs and values (Adler, 1991; Benson, 1977; Bhagat & McQuaid, 1982; Gordon, 1978; Kelley & Worthley, 1981; Shenkar & Ronen, 1987; Sullivan, 1986). Hofstede (1989) maintains, "the assumption that organizations could be culture-free is naive and myopic; it is based on a misunderstanding of the very act of organizing. Certainly, few people who have ever worked abroad will make this assumption." (p. ix, foreword). Laurent (1983), found that people from the same multinational corporation are "marginally more likely to disagree along cultural lines" (p. 31) than people from different organizations.

Various empirical and theoretical studies are available which analyze the organizational activities of many South Asians and attribute them to several values the model proposes. Chowdhry (1969), mentions how Indian managers are very much aware of seniority of workers in the organizations they work for--public as well as private. Veneration of the elders espoused in the model thus transfers to respect and power given to seniority on the job. Only rarely is the principle of seniority as a criterion for promotion ignored.

Proposition 1: Seniority based on age and experience is the most-used criterion for promotion in Indian organizations.

Pant (1973) cites several cases of jobs in Indian industrial plants assigned along caste lines. This is in keeping with the traditional caste-occupation correlation presented in this model. Ratiu (1985) and David (1977) have referred to loyalty, deference, and respect demanded by superiors (because of their rank) as a phenomenon Ratiu came across in Ahmedabad, India, attributable to hierarchical structure in the Hindu model, and David observed a similar hierarchical pattern in Sri Lanka. England, Dhimgra & Agarwal (1974) report that Indian
managers emphasize obedience and conformity. The slavish fawning of many Indian servants
upon their masters and Indian managers' paternalistic and authoritarian style toward their
subordinates have been ascribed to the rigid hierarchical social order of the Hindus, their caste
system, one of the boxes in Figure 1 (Jaggi, 1979; Kakar, 1971).

Proposition 2: In hierarchically oriented Indian organizations, personal loyalty
and respect for authority are demanded by superiors and given (often
ungrudgingly) by subordinates.

Terpstra and David (1985) discuss the acquisitive spirit and business acumen displayed by
merchant castes in the Indian subcontinent, such as the Marwaris, Banias, the Jains, and the
Lingayats. In fact, Max Weber (1958), attributes the acquisitiveness displayed by Hindus of all
strata (or castes) to the goal of creation and consumption of wealth recommended for the
householder stage in one's life (see the "Four Stages of Life" in Figure 1). Krishna (1969),
illustrates the economically induced behavior of South Asian farmers by reference to the Punjabi
farmers who "switched to new varieties of cotton when they were convinced that longer staple
cotton fetched higher returns than the old varieties" (p. 31). Wealth creation and accumulation
as the goal for a householder as depicted in the model could be the source of this behavior
(Kanungo, 1990). In India, as noted above, a positive economic motivation is particularly strong
among merchant castes, the "Vaishyas," who have for centuries been entrepreneurs or risk
takers and do not shy away from reasonable chances for profit making. Many of modern India's
business enterprises, small and large, are owned by people in these groups. Two of India's
largest private sector conglomerates were started by Tatas (not Hindus), a Parsi family, and by
Birlas, a Marwari family, respectively. This example is not meant to encourage casteism but to
bring a long-standing tradition to the reader's attention. Investment seekers can find funds for
prudent projects among these castes.

Proposition 3: One major source of motivation for many Indian workers,
entrepreneurs, and people in general, an appeal to self-interest, is likely to be
even further enhanced as a result of the new free-enterprise regime in India. Family bond, or veneration for parents spurs many Indians to work hard to uplift their family fortunes. The motivation to work hard is further enhanced by a desire to avoid bringing shame to one’s family. In India (and other South Asian cultures), veneration for mother and father extends to the whole family and transforms into closeness to and pride for the family name. Family honor is the mode through which the obligation to the family operates, and those managers who are successful in harmonizing the family obligations of the employees with their desire to move ahead financially will motivate their subordinates to work hard and be loyal to their company. "Family first," however, has an unsavory side to it in this part of the world: Family interest embroils people from South Asia in bribery, corruption, nepotism, and other anti-social (particularly, from a Western perspective) behaviors. Family honor will, however, often trigger many Indians to hard work since they would avoid putting their elders to shame (Copeland & Griggs, 1985).

Proposition 4: Most Hindus’ desire to work hard is positively related to their need to please parents and family, another significant Hindu value.

Table 2 depicts how these culturally determined behaviors are manifested in India’s organizational milieu. The table lists the Hindu views of human nature (their belief system) and their behaviors in business organizations, thus suggesting culturally determined causes for their motivation and behaviors.

Authoritarian management, based on seniority in India (Chowdhry, 1969), is at the same time highly personal, paternalistic, and hierarchical. As mentioned above, the respect for
parents enjoined in the Hindu model, like ancestral worship recommended by Confucian ethics (transferred to seniority in the organizational context) places a responsibility on the superiors to mentor and nurture their subordinates and guide them to their personal goals, while insisting on obedience in the interest of organizational stability (Kakar, 1971).

Proposition 5: A large majority of Indian and South Asian employees expect personal and paternalistic treatment from their superiors, who encourage and attempt to satisfy this expectation.

3. MOTIVATION

Some of the most popular and influential modern American theories of motivation are exemplified by the following work: Frederick Taylor's linkage of economic rewards with high performance--the theory of the "Economic Man"; Maslow's (1943) theory of the hierarchy of needs, based on the proposition that humans are bound to make efforts to fulfill their needs; McClelland's (1961) extension of Maslow to human needs for achievement, affiliation, and power; Herzberg's (1966) postulation on people's search for personal growth--the Two-Factor theory; Vroom's (1964) Expectancy Theory, linking motivation to expectations of desired outcome; and McGregor's (1960) Theory Y argument about people's willingness and self-directedness to accept responsibility.

But these motivation theories are implicitly or explicitly based on the modernist-rationalist view of human nature (Sullivan, 1986) and on the dominant American cultural value, individualism (Staw, 1984). Allegiance to other views of human nature will endorse the feasibility of different motivation systems (Boyacigiller & Adler, 1991). As mentioned previously, attempts by some American organizations to apply U.S. theories of motivation have failed to produce desired results in non-U.S. business and socio-cultural environments (Copeland & Griggs, 1985; Harris & Moran, 1992; Ricks, 1983). These failures may be the result of their differences of values and attitudes from the American value system.

It is then very likely that the theory as well as the practice of motivation in organizations
is a consequence of the value or belief system regarding human nature embedded or explicitly held by the society where the organizations operate. In India, people are adept in compartmentalizing their life, in juggling the demands of acquisitive motive and spiritual goals. Since there is sanction for both (refer to the goals of material acquisition and salvation in the Hindu model), people live in "two worlds"—material and spiritual and seem to be tolerant of such ambiguity. The opportunity to make money and move into a higher income group serves as powerful motivation because it is also accompanied by the internalized exhortation to do one's duty and to perform excellently and devotedly, even in undesirable environments (see the Appendix for the quote from Bhagvad Gita). Inspirational exhortations for duty also from leaders or superiors (as part of organizational ritual) have been demonstrated to lead to higher performance by workers in India (Jaggi, 1979; Uppal, 1986).

According to the Hindu model, people's motivations are generated, activated, worked through, changed, or finally extinguished during the four stages of life: In the first (student) stage, the major motivation generated and encouraged is learning. The pressure for children from an early age to get good grades and, generally, a great emphasis put on education and training (at least by the middle and upper classes) in India have recently been topics of discussion in the business press of the United States (Yoder, 1986). The phenomenon of large numbers of students from these countries coming to the United States for education results in part from this emphasis on education (Kuhn & Morrow, 1989).

One may note in this context how the middle management and professional personnel from South Asia exhibit a great deal of eclecticism in absorbing ideas and skills from various sources, from native as well as foreign traditions. In the early years of the British rule in India, for instance, many upper caste Hindus were quick to master the "new" learning offered through the newly established universities modeled on British pattern. Similarly, in present-day India, when government jobs were opened to lower castes and to those hitherto disfranchised from white collar positions, Brahmins (the uppermost caste) were virtually denied governmental jobs.
They, however, adapted to the new situation and turned in large numbers to the professions, such as medicine, architecture, law, and engineering and pursued self-employment in the professional services and the private sector. This is just one instance of the adaptive spirit of the people in this region in the pursuit of education and self-interest. Brahmins have not been alone in their adaptability. As a matter of fact, since India’s independence, several people from all castes have demonstrated their ability to learn, adapt, and fight for jobs in modern organizations. Such behaviors and their sources in Hindu values are summarized in Table 3.

Proposition 6: Education, a highly respected value in South Asia, promotes a trainable and highly adaptable work force.

4. LIMITATIONS OF THE MODEL

The proposed Hindu model suffers from some real and some apparent limitations. Some data in today’s social, economic, and political life in India contradict the value system propounded in the model. For instance, I have claimed that self-interest and the goal for acquisition of wealth create strongly motivated individuals. But some researchers have recorded low motivation for material gain among many Indians (Kapp, 1963; Myrdal, 1970; Nair, 1962). The model also maintains that seniors are respected and receive homage. Rajiv Gandhi, a former Prime Minister of India, was however one of the youngest leaders in the world. I have claimed that in the fourth stage of life, renunciation, people give up their attachment to the material world. But in modern day India, many old people do not seem to be in a hurry to retire and renounce power and possessions. The intense struggle and greed for prime ministership in India among the aged opponents of Indira Gandhi during 1978-1979 and the latest jockeying for power have presented a sordid spectacle. To name one more deviation in modern India from the ancient Hindu model (though this deviation is to be admired), people
belonging to the now-outlawed untouchable castes are occupying positions traditionally held by the upper castes. In addition, more and more persons are not performing their social and economic roles allotted to them in the model.

These are undoubtedly breaches of the model's norm, but a number of these deviations have rational, logical explanations: (1) The socio/anthropological concept of "ideal" culture versus "real" culture may explain some contradictions. The proposed model holds up an ideal, something that ought to be, not necessarily something that actually exists. The ideal is still part of the social psyche and exerts its influence. (2) The second explanation borrows a concept from "structuralism," popularized by the French human scientist, Levi Strauss. Structuralism posits an often apparent dichotomy between "deep" structure and "surface" structure. The deep structure is a unifying coherent schema with a high degree of explanatory power (Lane, 1970). The surface manifestations at times do not conform with the deep structure, but the latter explains a great deal more phenomena, has internal coherence, and is more integrative than simple descriptive analyses. (3) Emery and Trist (1965) provide a third explanation: Rapid environmental changes have differential (and, at times, accelerated) consequences for organizational behavior. Cultures or values are not static: Ancient Hindu values have been subjected to continual change, to inroads from other invading civilizations creating turbulent environments. Granting the impact of rapid environmental change, however, does not negate the continuing influence under the surface of a society's core values, in this case, the Hindu model, discussed in this paper. Most modern Indian organizations, (particularly, business and political institutions) have been patterned on British models, a non-native transplant of organizational structure from outside India. Moreover, the explosive and exponential changes in the socio-political and economic environment of post-independent India may, as stated above, partially explain the deviations from the model. Notwithstanding these deviations, the model of social organization and value system proposed here has the merit of explaining rationally a great deal larger body of data regarding Hindu behaviors than the small volume of intractable or
deviant data. These explanations are not advanced to underrate the limitations but to emphasize the seriousness of the conceptualization in this paper and acknowledge that it does not fit perfectly all the observed phenomena in today's India.

5. SUGGESTIONS FOR FURTHER RESEARCH AND CONCLUSION

This paper proposes a Hindu model of human nature and social values. The application of the model to some aspects of human resource management is also outlined but not detailed. Further regiocentric explorations and thick descriptions of sub-cultures in East Asia should be undertaken to find out whether value similarities (and, consequently, organizational behavior congruences) among the cultures of this region exist because of the Hindu-Buddhist-Confucian-Shinto convergences. They may not only enhance the model proposed here but also may yield useful practical lessons for Western managers of Asian organizations and aid them in enhancing the performance, innovation, and flexibility of their firms (Hofstede, 1980; Ricks, 1983 & 1985; Sekaran, 1983). Illustrating practical applications, however, lies outside the purview of this article. Specific directions for future research may include, among others, the following:

(1) Set up a framework to test for commonalities and differences among countries/societies which share Hindu-Buddhist cultural paradigm and within the subcultures of the societies that are the subject of this study (Ronen & Shenkar, 1985).

(2) Choose a relatively underresearched area of management and apply a theory in that area to India and the United States by operationalizing it, and compare the results to develop the implications for cross-cultural or bi-cultural management practices.

(3) Explore in detail the similarities and differences among Buddhist, Shinto, Tao, Zen, and Confucian philosophies by researching Oriental scholars who have written in Chinese, Japanese, Korean, and Thai languages, thus reducing the possibility of the influence of Western/Occidental modes of thinking.
In today's context of global business, corporate leaders and business students alike need management knowledge that keeps pace with diversity. Various theories of human nature, values, and behaviors at the workplace, contributed by scholars from various cultures with differing mindsets and cognitive frames (Fisher, 1988) and raised in different environments, will enrich the database of management principles and applications, thus fulfilling a need strongly felt by organization theorists and practitioners.
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APPENDIX

Sanskrit sources of the concepts in the Hindu model of human nature
(The English translations are mine)

1. "Everything becomes desirable and has value in terms of what one wants. Things become meaningful or dear to the heart in proportion to the degree of self-interest they evoke."
   - Brihad-Ayanyaka Upnishad (2-4-5)
   - Yadnyavalkya - Maitreyi dialogue

2. "You have a right to action but not to its fruits."
   - Bhagvad Gita 2.47-48

3. The four stages of life: Celibacy (studenthood), householder, forest dwelling (retirement), and renunciation.
   - Dange & Altekar Vedic Sanskritica Itihas

4. The four goals of life: Life cycle rituals, wealth, sex (and procreation), and salvation
   - The Mahabharat (Udyogaparva): 124.34-38

5. The four debts to ancestors: gods, teachers, and the other world
   - Taittiriya Samhita 6,3,10.5
   - Aitareya Brahmana 33.1

6. The four "castes": Priests and scholars, administrators and warriors, merchants and artisans, and menial laborers
   - Manusmriti Mandal: 10.63

7. "Let mother be your god....let guest be your god."
   - "Commencement" address, Upnishad
### TABLE 1

Matrix of Life's Stages, Castes, Obligations, Goals, and Objects of Veneration

<table>
<thead>
<tr>
<th>Life's Stages</th>
<th>Castes</th>
<th>Obligations</th>
<th>Goals</th>
<th>Objects of Veneration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Studenthood</td>
<td>Priests, Scholars</td>
<td>To Teacher</td>
<td>Learning/Training</td>
<td>Mother, Father, Teacher, Guest</td>
</tr>
<tr>
<td>Householder Stage</td>
<td>Administrators, Warriors</td>
<td>To ancestors, community, and gods</td>
<td>Sex and procreation, production and consumption of wealth, civic pursuits</td>
<td></td>
</tr>
<tr>
<td>Semi- or increasing Retirement</td>
<td>Menial laborers, Untouchables</td>
<td>To gods and community</td>
<td>Ritual pursuits and contemplation</td>
<td></td>
</tr>
<tr>
<td>Renunciation</td>
<td></td>
<td>To the other world</td>
<td>Salvation</td>
<td></td>
</tr>
</tbody>
</table>
**TABLE 2**

Belief - Behavior  
Indian  
Connection  

<table>
<thead>
<tr>
<th>Indian View of Human Nature or Belief System</th>
<th>Behavior in Organizations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self Interest</td>
<td>Competitive Stance</td>
</tr>
<tr>
<td></td>
<td>Profit-seeking, aggrandizing behavior</td>
</tr>
<tr>
<td></td>
<td>Achievement orientation</td>
</tr>
<tr>
<td>Four Stages of Life (See Fig. 1)</td>
<td>Pursuit of Education/Skills related training in youth</td>
</tr>
<tr>
<td></td>
<td>Acquisitive and Consumptive behavior in householder/adult stage</td>
</tr>
<tr>
<td></td>
<td>Retiring, withdrawing in later life</td>
</tr>
<tr>
<td>Four Castes (See Fig. 1)</td>
<td>Comfortable in hierarchical, structured (organizational) environments</td>
</tr>
<tr>
<td></td>
<td>&quot;Bureaucratic&quot; outlook</td>
</tr>
<tr>
<td>Four Obligations (See Fig. 1)</td>
<td>Family-first actions</td>
</tr>
<tr>
<td></td>
<td>Conforming and harmonizing behavior</td>
</tr>
<tr>
<td></td>
<td>Loyalty to superiors/organization</td>
</tr>
<tr>
<td>Four Goals (See Fig. 1)</td>
<td>Ritualistic behavior</td>
</tr>
<tr>
<td></td>
<td>Hard work (&quot;getting ahead&quot; in the organization)</td>
</tr>
<tr>
<td></td>
<td>Willing acceptance of retirement</td>
</tr>
</tbody>
</table>
TABLE 3

Motivation in the Indian Context

<table>
<thead>
<tr>
<th>Applicable Concepts from the Hindu Model</th>
<th>Management Practices Acting as Motivators in India</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-interest</td>
<td>Monetary incentives</td>
</tr>
<tr>
<td>Emphasis on duty</td>
<td>Exhortation to perform excellently (internalized and externalized motivators)</td>
</tr>
<tr>
<td>Acquisition and consumption of wealth</td>
<td>Encouragement of the entrepreneurial spirit as a strong motivator</td>
</tr>
<tr>
<td>Veneration of the elders: Transferred to authority and seniority</td>
<td>Power and position associated with seniority in public and private sectors</td>
</tr>
<tr>
<td>Emphasis on education or pursuit of learning (the first goal in the Hindu model)</td>
<td>Mentoring or developmental supervision (boss as patron)</td>
</tr>
<tr>
<td>Family honor (reverence for mother and father), the concept of shame</td>
<td>Supervisor's appeal to employees' sense of honor as a prod to accomplishment</td>
</tr>
</tbody>
</table>