Human Resource Approach to Management in Jain Literature: A Correlation Between McGregor and Uttarakshayaman Sutra Approach to Goal Achievement

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Abstract: This study is a blend of ancient approach of management in India and modern approach of management of western world. Two sets of qualities of employees and behavior of managers are kept on one plane to see if any correlation may occur. The study attempts to analyze the psychological aspect of managerial behavior in an organisation. The author analyzes it as a two way traffic. If this happens then that happens theory applies here. If the employee has negative qualities he is to be treated negatively, if he has positive qualities which help the organisation achieve the goal, then he is to be treated in a positive manner.

Keywords: Jain literature, Ancient Indian literature, competencies of employees, Uttarakshayaman Sutra, Human Resource approach to management, management thought, successful employees, unsuccessful employees, Theory X, Theory Y, McGregor, Human Resource Approach

1. Research Question

1. Does Uttarakshayaman Sutra have a two way approach to analyze the psychology of positive and negative approach of a person?
2. Is there any correlation between X and Y theory of McGregor and Uttarakshayaman Sutra?
3. Is human resource approach to management relevant in today’s businesses?

2. Research Methodology

A study of Uttarakshayaman Sutra and modern management theories was the first step of this research. Further McGregor’s table of positive and negative behavior of managers was listed, on the other hand positive and negative qualities of employees from chapter eleven of Uttarakshayaman Sutra were listed. AN analysis was done to check if a correlation exists at the psychological level of employees and managers. In the end research questions are answered and conclusion has been made.

3. Uttarakshayaman Sutra : An introduction

Uttarakshayaman Sutra is a religious text of Jains. This is a part of 32 scriptures and is categorised under the Anga system of Jaina religious education. The Sutra deserves the most prominence amongst Jain scriptures as this is the last percepts of Lord Mahavira. In Sadhwi Chandana’s words, “For entire development and progress of human life, in it many beneficial and good teachings are collected with various view points. Hence we can say- it the Gita of Jainism.”

The subject matter of Uttarakshayaman Sutra is instructive by nature and is helpful in self realisation. It depicts a lot of theories which work as guiding path for a person towards spiritual life. But at the same time these theories help the man to achieve materialistic goals also. These ancient theories are though narrated to the kings and people of that era but they have their relevance today also.

4. What is Human Resource Approach to Management: Modern view

Human Resource approach to management is applying human psychology and its Human Resource aspects to business setups. This approach gives a humane touch to our businesses. According to Griffin, “Human Resource Management perspective placed much more emphasis on individual attitudes and behaviors and on group process and recognized the importance of Human Resource processes in the workplace.”

Stephen & Coulter opine that, “Members of Human relations movement uniformly believed in the importance of employee satisfaction.” According to Gary Desseler, McGregor felt that modern management has to be based on a revised view of the nature of man. From this feeling emerged the set of assumptions of Theory X and Y. He opines that Theory X was traditional in its approach to employees while the time to implement Theory Y in modern organisations had come up.

5. Human Resource Approach to Management in Jain Literature

Jaina literature lays emphasis on the behaviour of a saint, nun and lay persons who follow Jainism. Many holy books of Jains like Acharang Sutra, Ratnakarandaka Shrawakachaar etc. These great books speak on how a saint and a lay person should behave in his daily life while following five principles of Jainism. This is a very distinct Human Resource approach to management. Apart from these two books examples of Human Resource approach are scattered here and there in almost all Jain scriptures. For the purpose of this study, the researcher has taken up eleventh chapter of Uttarakshayaman Sutra that speaks about the behavior of a successful and unsuccessful learner.
6. The X and Y theory of Douglas McGregor

In Griffin’s words, “According to McGregor, Theory X and Theory Y reflect two extreme belief sets that different managers have about their workers. Theory X is relatively negative view of workers and is consistent with the point of view of scientific management. Theory Y is more positive and represents the assumption that human relations advocates make. In McGregor’s view, Theory Y was a more appropriate philosophy for managers to adhere to.”

Stephen & Coulter opine that, “Douglas McGregor is best known for his formulation of two sets of assumptions of human nature- Theory X and Theory Y. Very simply, Theory X presents an essentially negative view of people. It assumes that they have little ambition, dislike work, want to avoid responsibility, and need to be closely directed to work effectively. Theory Y offers a positive view, it assumes that people can exercise self direction, accept responsibility, and consider work to be as natural as rest or play. McGregor believed that Theory Y assumptions best captured the true nature of workers and should guide management practice.” The table below depicts the assumptions of Theory X and Y of employee behavior:

<table>
<thead>
<tr>
<th>Theory X</th>
<th>Theory Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employees inherently dislike work and will attempt to avoid it, whenever possible.</td>
<td>Employees view work as being as natural as rest or play.</td>
</tr>
<tr>
<td>Employees must be coerced, controlled or threatened with punishment to achieve desired goals.</td>
<td>Employees will exercise self-direction and self control if they are committed to the objectives.</td>
</tr>
<tr>
<td>Employees will shirk responsibilities and seek formal direction whenever possible.</td>
<td>The average person can learn to accept, and even seek responsibility.</td>
</tr>
<tr>
<td>Most workers place security above all other factors associated with work and will display little ambition</td>
<td>The ability to make good decisions is widely dispersed through the population and isn’t necessarily the sole ability of manager.</td>
</tr>
</tbody>
</table>

Source: Stephen P. Robins, Mary Coulter, ‘Management’ page 532

Gary Dessler presents a more detailed but less systematic point of view on McGregor’s assumptions. According to him, “Theory X- Most people dislike work and responsibility and prefer to be directed, people are motivated not by the desire to do a good job but by financial incentives; and that, therefore most people must be closely supervised, controlled and coerced into achieving organisational objective…Theory Y held that people could enjoy work and exercise substantial of self control over their performance. People are motivated by the desire to do a good job and by the opportunity to affiliate with their peers than just by financial rewards.”


Eleventh chapter of Uttaradhyayan Sutra is dotted with Human Resource approach to management. The verses that the researcher is quoting here are aimed towards knowledge management, as they explain the competencies of a polite (hence successful) and an impolite (hence unsuccessful) learners of facts (Tattva). The verses explain what type of behavior is expected of a student, the whole theory of a learner’s behavior can be generalised for an employee who is trying to achieve the organisational goal, just as a spiritual learner is trying to achieve spiritual goal – Moksha.

Chapter 11, sutra 6, 7, 8, 9- unsuccessful employee

6. अह चतुरस ठाणीहि व्रजमण उ सदैव
अविवृत्ती कुचवह सो उ, मित्रव्यान गर गर्भार्य।

7. भिक्कुरुप्पेन धारितु द्वधारेन विकुलुअहरितस्मृतिः
मृतिन्धरभि भष्मिः सुगंभिः दुष्कर्माः पवित्राः

8. अविचरार्दर्शीला अविक्षिप्तसंस्कृती सहस्कराः पवित्राः
सूत्रित्वसावित्व सन्ततिः रे भासुषध पावाः

9. पाण्डवासदुहिते पदेन लुदे अविनाशे
अविविष्माय अविहित्त निःक्षेत् तुवः

According to Amar Muni, “The restrained ascetic, if his behavior is mixed with 14 faults, he is called undisciplined and cannot attain liberation” The author is generalising this theory for business people who are operating in an organisation to achieve the organisational goal. They can do so only if they have following fifteen qualities:

1. अभिवक्त्रयोऽकोऽ हाः (Who often loses his temper) – An employee who loses temper much often, is not liked by his subordinates and superiors.
2. पवित्र्य ए च पकुलाः (Who perseveres in wrath) – Same is the case with this type of employee.
3. मृतिन्धरभि भष्मिः (Who spurns friendship) – Such employees are not friendly by nature.
4. दुष्कर्माः पवित्राः (Who is proud of his scriptural knowledge) – The scriptural knowledge can be replaced by information about minor and major issues of an organisation. This type of employees are proud of the information, they have in hand and according to them, no one also knows more or better about the company issues.
5. अविचरार्दर्शीला (Who disregaces the perceptors etc. for their petty slips) – Such employees disgrace their superiors, when see them committing a mistake.
6. अविक्षिप्तसंस्कृत (To be angry with friends) – Such employees are not friendly in their behavior with those people also with whom he has to interact on daily basis in the organisation.
7. भष्मिः सन्ततिः रे भासुषध पावाः (To speak ill of most dear friends in his absence) - This type of employee is not trust worthy because he can speak bad about his friends at their back.
8. पवित्राः (Who talks irrelevant) – Such employees are careless about their speech and language, they need to be controlled by their superiors more.
9. दुहिते (Malicious) – This quality depicts the mean nature of an employee.
10. पदेन (Proudly) – This depicts arrogance in an employee which is not good for his career in the organisation.
11. बुद्धि (Greedy of food) – Such employees fail to act honestly because of this greedy nature. We should keep in mind that this greed is not necessarily for food, as is said in the translated version given by Jain saints but this is meant for any materialistic substance—be it food, cloth, money, fame etc.

12. लहर (Does not control his senses and mind) – Such employees are dangerous for an organisation, because in absence of control on their senses, they can talk absurd, they can act absurd and harm the organisation.

13. अच्छत्व (Not shares with his fellow ascetics) – This type of subordinate or superior does not want to share anything with his superior or subordinates.

14. अतिवत्ते (Unfriendly) – Unfriendly nature of an employee brings hatred amongst his peers and subordinates.

Sutra 10,11,12,13 list the qualities of successful employees. In Amar Muni’s words, “By fifteen virtuous qualities, an adept is called well behaved.” Though these verses are written for students under guidance of a teacher with the goal of learning Jain scriptures from them, but the author has tried to interpret them in the light of business management. This way we can generalise these qualities for an employee’s behaviour who is working in an organisation with the aim of achieving organisational goal.

90. अह यस्दि दणादि सुवीणिए लित वुचिम्] नीयावतित (Free from curiosity) – These employees are deeply involved in their own affairs.

91. अप्प्ऩयस्सावव पवद् च न कुचव| मेप्त्िज्जमाणो भाष्यं सुय लद्व न मज्जङ्| 12. न य पवपरिक्षेत्रि न य व वित्तसु कुचव| अणणग्गहे बुद्धि (Free from curiosity – sobriety) – Such employees do not interfere in other’s matters, they keep themselves involved in their own work most of the time.

93. कल्ल हमर वजजए (No anger with friends) – Such employees are deeply involved in their own affairs.

8. The X and Y theory of Douglas McGregor and Uttaradhyayan approach

According to Griffin, “the managers are now more likely to recognize the importance of Human Resource processes and to view employees as valuable resources in stead of mere tools.” The following table is drawn to analyse what type of behavior of employees leads to what type of behavior by the managers:

<table>
<thead>
<tr>
<th>Theory X (Negative Behavior of Managers)</th>
<th>Theory Y (Positive Behavior of Managers)</th>
<th>Positive Qualities of employees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employee inherently dislike work and will attempt to avoid it, whenever possible.</td>
<td>Employees view work as being as natural as rest or play.</td>
<td>अकुऊहऱे (Free from curiosity – sobriety)</td>
</tr>
<tr>
<td>दुहिम्बि (Malicious) नद्यः (Proudly) तुषः (Greedy of food)</td>
<td></td>
<td>सुय लद्व न मज्जङ् (Unproudy of his learnings)</td>
</tr>
<tr>
<td>न य पवपरिक्षेत्रि (Not disinhibits others)</td>
<td></td>
<td>न य पवपरिक्षेत्रि (Not disgregates the perceptors etc. for their petty slips)</td>
</tr>
</tbody>
</table>

Meaning, “By fifteen virtuous qualities an adept called well behaved. These qualities are:

1. नीयावतित (Modesty) – Such employees are famous amongst their superiors and subordinates for their humble behavior.

2. अप्प्ऩयस्सावव (Stability) – They stick to what they say. This term also stands for their stability in the organisation, department or a particular project.

3. अभिजाइए (Simplicity) – Simple nature of such employees brings more friends in the organisation to the employee.

4. अकुऊहऱे (Free from curiosity – sobriety) – Such employees do not interfere in other’s matters, they keep themselves involved in their own work most of the time.

5. अप्प्ऩयस्सावव (Abuses no body) – The one who does not abuse others at the workplace, hardly has any enemies, hence less obstacles in achieving the goal.

6. पवद् च न कुचव (Not persevering wrath for long time) – Such people have the capability to forgive others for their flaws and can start afresh any assignment given to them.

7. मेप्त्िज्जमाणो भाष्यं (Gratefulness towards friends) – Gratitude for friends brings popularity in grapevine interaction of other employees for him, hence a positive image in the work culture.

8. सुय लद्व न मज्जङ् (Unproudy of his learnings) – This quality is also appreciated by all the superiors and subordinates.

9. न य पवपरिक्षेत्रि (Not disgrades the perceptors etc. for their petty slips) – Such employees have the capacity of absorbing the flaws of others. They do not make others feel shame for their petty flaws. This brings friendly environment in the organisation.

10. न य वित्तसु कुचव (No anger with friends) – No anger brings calmness and good atmosphere inside the organisation is prevailed.

11. अप्प्ऩयस्सावव (Unfriendly) – Unfriendly nature of an employee brings hatred amongst his peers and subordinates.
To compare McGregor’s theory and Uttaradhyayan approach to two categories of employees, we can ponder on the following points:

1. Both the approaches are based on two categorisations of employees – positive and negative. Accordingly managers’ behavior can change towards apaticular employee.
2. Uttaradhyayan Approach is ancient by nature, originated in India, while McGregor’s theory is relatively modern and originated in America.
3. US theory throws light on the behavior of employees and their success based on the type of behavior, while McGregor’s theory is based on the behavior of managers in response to their inherent behavior.

Relevance of Uttaradhyayan Theory in Modern Business World

Uttaradhyayan approach to negative and positive qualities of a learner is so simple that it can be easily understood by all managers. An employee when joins an organisation, acts as a learner only and we can apply these theories on him. Behavior of a disciple and a teacher can be generalised for employees and managers for better organisational culture and achievement of organisational goal.

9. Contribution

Above verses are significant psychological and scientific analysis of competencies of an employee. In achieving the goal of an organisation, such analysis help a lot if today’s managers succeed in motivating their subordinates towards these fifteen qualities explained in Uttaradhyayan Sutra. This way many problems of modern economic world can be solved before they raise their head.

10. Limitations of the Study

The theories rediscovered from the great book Uttaradhyayan Sutra are mean for spiritual goal- Moksha which are to be generalised for materialistic goals- organisational goal. The terminology used in ancient literature has to be interpreted in modern words and ideas in order to make it relevant for modern world of Logics.

11. Conclusion

The study concludes that negative and positive theories of McGregor and Uttaradhyayan Sutra are correlated to each other. The negative and positive qualities of employees and behavior of managers are interdependent. Employees with negative qualities are to be treated as per Theory X by the managers and employees with positive qualities are to be treated as per Theory Y of McGregor. This relationship has been shown in the Table 2. Further scope of study can be if vice versa also exists- Meaning is manager’s behavior responsible for employee’s negative and positive behavior in an organisation.

References


