CHAPTER II

VALUES, PERSONALITY AND MANAGERIAL BEHAVIOUR: A THEORETICAL FRAMEWORK

The theory and conceptual framework that has guided the present research is presented in this chapter.

Meaning of Value

As the term value has been used in different branches of knowledge like economics, philosophy, political science, anthropology, sociology, psychology and theology, the meaning of the term depends upon the discipline in which it is used.

Value has been used in psychology to mean: needs, attitudes, sentiments, dispositions, intertests, preferences, motives, cathexes and valences.

Anthropologists have employed it to mean ethos and obligations.

Sociologists and political scientists use it to mean culture patterns, life styles, ethics, mores, norms, attitudes, aspirations, obligations, rights and sanctions. ¹

There is consensus on Rokeach's definition of value as an enduring belief about preferred mode of conduct or end-state of existence. This study uses the term in this sense. Value, as defined by Rokeach has the following characteristics:

1. It is a belief focussed on different situations.

2. It is an enduring belief; it need not be of permanent nature but it should be stable in nature. This part of the definition is to be distinguished from those definitions which view value as anything of interest irrespective of its duration. When a belief is internalized it becomes a component of personality. Values are internalized through the process of selection and elimination: when they are considered important, they are internalized.

3. A belief may be about one's preferred mode of conduct or end-state of existence. However, in this study values are not classified in terms of their instrumentality and terminality. According to Indian thought, the only terminal value is Moksha (liberation) and all the other values are instrumental.

4. The number of values a person holds are very few, say, a dozen.

Value and Other Related Concepts:
Contrast and Comparison

Value is to be compared and distinguished from other concepts such as needs, attitudes, drives and culture patterns and norms. 3

Need and Value

Needs arise from deprivation; action arises in an answer to a need. The basic assumption of different theories of motivation is that a list of needs is available. In some theories drives and impulses are substituted for needs. The way in which new needs are added to the existing list shows insufficiency of the theories to explain human behaviour; this makes the concept of need more fluid and not capable of offering plausible explanation of human behaviour.

The relationship between needs and values is complex. To be sure, the source of need and value is different: value is a component of personality, whereas, need arises from deficiency. Value may arise and at the same time create or modify needs. Physiological deprivation may be relevant to some values; however, it

does not constitute value phenomenon. At the higher level of conceptualization, values such as Moksha (liberation) incorporate several sets of needs; similarly need for affiliation may invoke values such as love, absence of hatred, and gratitude. Some needs are blocked by values. Needs are satisfied sometimes by orienting behaviour in terms of values.

Attitudes and Values

Attitudes are one's orientation towards a specific object, a situation, a person. Values are contrasted with attitudes in the dimension of transcendentalism: values are not tied to any specific object or situation, whereas attitudes are situation or object bound.

Drives and Values

Values are a learned elements in behaviour; they can also be regarded as acquired drives. Most acquired drives are dependent upon group values which are internalized as a part of one's personality. If a person's behaviour is not towards values, he is neither respected by others nor by himself. Rewards and punishment in learning values should be accepted and hence values can not be reduced to primitive drives.
Culture and Values

There are different ways to conceptualize culture. One view of culture in its broad sense includes non-normative aspect of folklore literature, music, technology and other skills. Ideational view of culture defines culture as value orientation of a group. In this view, value is a component of culture.

The relationship of values to culture patterns need to be clarified. Culture patterns refer to structured aspects of cultural systems. A board pattern of value orientation of a group is viewed as culture pattern.

Values: Orientation and Classification

Value-orientation refers to the path or the direction taken by values of a group or an individual. Several bases are adopted for classifications of values:

1) On the basis of content of values they are classified into theoretical, economic, aesthetic, social, political and religious values.

2) On the basis of operationality of values, they are classified into asserted and operative values.
(3) On the basis of modality, they are grouped into positive and negative.

(4) On the basis of generality, they are categorized into specific and thematic values.

(5) On the basis of intensity, they are grouped into normative and preferential values.

(6) On the basis of organization of value and influence on behaviour, they are classified into central and peripheral values.

(7) On the dimensions of intent, they are grouped into instrumental and terminal values.

Theory of Personality and Classification of Values for this Study

In the classification of values and articulation of the theory of personality, the author has been very greatly influenced by the works of Erich Fromm. His works are not subjected to empirical study, more particularly in business subjects. The reasons are not known. However, it is felt an attempt is worth making.


* The author is sincerely indebted to him.
The basic hypothesis that has guided the present research is that values form coherent patterns which are determined by the strivings of personality. These value patterns or value orientations are a reflection of the culture patterns of a society; the perpetuation of cultural pattern determines and gets determined by the strivings of personality. Sado-masochistic striving among early settlers of Indian sub-continent was responsible for the growth of caste system in India; once the institution has taken roots, it thrives on and perpetuates sado-masochistic strivings among Indians.

The list of values relevant for the study, their meaning and their application in an executive's business life is given below:

<table>
<thead>
<tr>
<th>Value</th>
<th>Application in a manager's job life</th>
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<tbody>
<tr>
<td>1. Money, Wealth (Dhan)</td>
<td>Feels monetary gain should be the deciding factor in any decision or action.</td>
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<td>2. Power (Adhikar) (Capacity to dominate other persons)</td>
<td>Uses authority and power to get compliance from others.</td>
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<td>3. Leisure/Rest (Vishama) (Leisure and escape from responsibilities)</td>
<td>Prefers to avoid conflicts responsible assignments since he likes a restful and peaceful job life.</td>
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<tr>
<td>No.</td>
<td>Quality</td>
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<td>4.</td>
<td>Status (Sthiti)</td>
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<td></td>
<td>(Rank or position in one's social group)</td>
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<td>5.</td>
<td>Self-actualization</td>
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<td></td>
<td>(Atmayatharthiyil Karana)</td>
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<td>6.</td>
<td>Absence of hatred</td>
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<td>(Adve'sha)</td>
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<td>7.</td>
<td>Compassion (Daya)</td>
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<td></td>
<td>(kindness to distressed human beings)</td>
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<td>8.</td>
<td>Liberation/Transcendence</td>
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<td></td>
<td>(Moksha)</td>
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<td>9.</td>
<td>Benevolence (Dana)</td>
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<td></td>
<td>(Renouncing one's right to one's wealth in favour of another person without any mental reservation)</td>
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10. Forgivenss (K'shama)  
(Unaffected condition of mind of a person even when he is reviled)  
Forgives even those who spoiled his chances of promotion or gain.

11. Love (Abhishvanga)  
(The feeling of identity of one's self with other persons)  
Maintains truth and integrity in business dealings and production or sale of goods or services of good quality at the lowest possible prices. In short, does not treat his customer as an object to be manipulated.

12. Modesty (Vinaya)  
(Absence of self-aggrandisement)  
Mentally does not take credit even for the tasks in which his contribution is evident.

13. Reverence (Sraddha)  
(Extreme respect for old age, authority or custom and tradition)  
Even in clearly defined authority areas, he consults his boss or elderly colleagues as a mark of respect towards them.

14. Cosmic causation (Karma) (Present sufferings and fortunes are the result of individual's action in this or earlier births)  
Does not have much faith in budgets, targets, forecasts and host of other planning techniques.

15. Code of life (Dharma)  
(Code of ethics in one's position or station)  
He sets his own standard of self-respect for quality and quantum of work even where he does not have concrete task assignments.

16. Personal relationship (Atmasambandha)  
(Preference for affiliative relationship rather than formal or task-oriented relationship)  
Feels personal relations are crucial in dealings.
17. Dependence (Paradhinata)  
   (Seeking support, help and protection from superior in return for compliance)

He abdicates his responsibility even in well-defined authority area and waits for the instructions from his superior(s).

18. Caste (Jati)  
   (Structurization of society on the basis of status ascribed by birth)

Shows strong preference to his caste in the matter of selection, promotion, awarding contracts etc.,

19. Loyalty (Bhakti)  
   (Firm in allegiance)

Supports only those who show a strong sense of loyalty to him.

20. Equanimity (Nirdwanda)  
   (State of mind which rises above pleasure and pain; success and failure; recognition and disdain; reward and penalty and other qualities).

Unions do not worry him.

21. Truth (Satyam)  
   (Elimination of discord between thought, word and deeds).

Maintains truth and honesty in dealing with suppliers, distributors, colleagues and government alike.

22. Purity of mind (Manaprasada)  
   (Unagitated condition, and freedom from anxiety)

Makes decisions relating to acceptance or rejection of tender or investment proposal in the interest of the organization irrespective of his personal interest.

23. Purity of motive (Bhava Samshuddhi)  
   (Freedom of the mind from hypocrisy, falsehood and fraudulence in one's conduct)

Never plays power politics in the organisation.
24. **Agressiveness**  
   *(Akramatah)*  
   *(Self-assertiveness as a sign of emotional reaction.)*

   Feels offence is the best form of defence.

25. **Ahimsa**  
   *(Non-violence in thought, word and action)*

   Carefully considers the pain or harm that a decision may cause to others.

26. **Gratitude**  
   *(Krutagnata)*

   He always has goodwill towards someone for the favours received from him in past.

In the pages to follow, theory of personality and value orientations are presented.
Theory of Personality

Ontological Assumption

Human existence is characterized by inherent contradiction. This contradiction is to be found in man's instinctual development and his self-awareness. With his evolution or creation as human being, he became separated from nature and his instinctual equipment is not sufficient to ensure his survival without exertions to make a living: with his creation or evolution, a new form of life was born: life which is aware itself. This awareness --- awareness of outside world, death the need for exertion, natural calamities--- and man's inability to control these natural phenomenon causes aloneness and anxiety. Man's quest has been to find an answer to the problem of loneliness. He must find a solution to the burden of being man. The solution demands answer to several questions: How to become one with the nature? How to become one with other human beings? How to become a part of the world? How to get rid of aloneness?

Regressive orientation

An answer to the problem is regressive solution. Man can regress to his animal existence, to the nature, to his ancestors. He can develop egoistic, sadomasochistic and necrophilous orientations. These orientations constitute regressive solution.
Egoistic Orientation

Man can get rid of his human existence and burden associated with it by becoming the world in his experiences and fantasies. He creates a world of his own by his egoistic strivings towards his wealth, his status, his leisure. Extreme egotism is insanity. A child and a psychosis have absolute egoism; for a child the world outside is yet to emerge as an object of love; for a psychosis the world has ceased to exist. Both have interest in themselves; they have no world outside.

Wealth has a biological function; more than its biological function it is valued for its connection with power, status and leisure. Its acquisition removes the feeling of insecurity. Contrary to characterization of Indian religion as purely other worldly by Indologists, one of the four fold values of Hindu social philosophy is money (Artha).

In Indian culture status is ascribed by birth and is not acquired by one's exertions. Ascribed status to Indian gives him narcissistic pride and creates a world of fantasy for him. Similarly obtaining power removes the feeling of man's powerlessness and gives him a feeling of transcendence of the world.
Leisure has a similar function as wealth and status: it gives narcissistic pride. In Indian culture, leisure is taken as an index of one's status and wealth.

In business organizations, egoistic manager uses his economic calculus effectively in all decisions; he uses power and authority to get compliance from others; he maintains status differences in organizations; he prefers easy assignments. He views his position as a gifted opportunity to be exploited for his personal aggrandizement. He subordinates his organizational interest for his personal gains.

Sado-Masochistic Orientation

Man tries to achieve interpersonal union and union with outside world by relating himself either sadistically or masochistically. He makes other persons or objects a part of himself or becomes part of other persons or objects which are superior to him. These two orientations are the two sides of a coin. A sadistic person escapes his separateness and loneliness by making others a part of himself; a masochistic person escapes his freedom and his feeling of isolation by becoming part of other superior objects. A sadist is bound to be a masochistic.

A sadist internalizes caste as his value; he hates other caste person; he tries to stifle the growth of other caste persons. He cannot experience all other
human beings as fully human. Only members of his caste need to be supported and others are to be dominated and exploited. He forms a clique of his caste group in his organization; he plays caste politics in his work situation and supports his caste people.

In some cultures, man rationalizes his masochistic orientation in the form of loyalty. Loyalty to the head of the family in joint families; personal loyalty to the employer or boss in bureaucratic organizations is a rationalized form of masochism which is carried over from his familial relationships. Loyalty is not to the cause which one experiences to be true; nor is it to the object which one believes to be in need of support. "Support your employer whether he is oppressor or oppressed", summarises masochistic demand. In sadistic form, he expects personal loyalty from his subordinates and penalises those who do not show personal loyalty to him.

Another form of masochistic orientation in interpersonal relations is to be found in Shraddha (extreme reverence shown to old age, traditions and customs). Here again, man rationalizes his masochism in such a way as to make it reasonable. He may think, 'my superior has so much of experience how can I oppose him; after all, the procedure is time-tested, how can a mortal like me to disregard it'. It is
a form of mental experience in which man derives his emotional sustenance from his host person. In his job life he relies on his superiors to make decision for him, he lacks initiative; opposes any kind of change; has faith in conventional ways of doing things.

Preference for personal relationship is another manifestation of masochism. Indians are obsessed with the idea of developing personal relationship for getting things done; relationships does not arise out of love, but out of desire to get personal favour. In organizations an employee feels happy if his boss asks for a personal favour and feels left out if the boss maintains contractual relationship.

Masochism is reflected in man's dependence on others: mother, god-father, superior and so on. In patrimonial organizations executives meekly submit to the wishes of their superior; in sadistic form they make their subordinates depend on them.

Another form of escape from burden of freedom is to meekly submit to cosmic causation (Karma). It is mental experience in which man attributes his success or sufferings to his actions in earlier births; he believes actions in this world would yield results in future births. This is a mechanism through which man rationalizes his powerlessness; helocates causes for his sufferings and fortunes outside himself and outside
the present existence. The effects of such rationalization in organizational situations are manifold; he relies on intuition for decision making; he does not have faith in long-range planning, budgets and forecasts.

**Necrophilous Orientation**

Necrophilia is attachment towards death; all that represents death and decay. A necrophilous oriented person is attracted by all that kills life; he wants to destroy all that represents growth for growth represents life. Aggressiveness is a form of necrophilia. In business organizations, it is reflected in desire to destroy one's competitor, be it his competing firm or his colleague.

Egoistic, sado-masochistic and necrophilous orientations constitute syndrome, they are interrelated orientations. Strivings to make an object or person a part of himself and strivings to become part of superior object are guided by egoistic strivings. The craving for destruction, the craving to return to inanimate form of existence is determined by sado-masochistic strivings.

**Progressive Orientation**

Another answer to the problem of human existence is the progressive solution. Man can solve his problem of being man by developing his potentials of human being. With differences in details, all religions attempt
predominantly at the progressive solution. The terminal value of man, that of becoming fully human is expressed in several symbols: Hinduism symbolizes it as Moksha (Liberation).

Love, freedom, biophilia and liberation experiences constitute the syndrome of progression.

Love Orientation

Man achieves inter-personal union by love. Love is an activity which demands the act of giving. To love is to share: one's money in the material form of giving, one's abilities in productive work. In the act of sharing man experiences his potency.

Lover shows concern for his object of love; he cares for his object; he feels responsibility towards it.

Benevolence (Dana) is material form of sharing. In the act of giving one does not expect any return. To expect any return from one's giving is not love but exchange. The effect of benevolence on executive's job life is reflected in his act of helping anyone without caring for any gain from him.

In the act of forgiving (Kshśma) man experiences his potency. He continues to love his object inspite of inconvenience caused to him. Forgiveness is an act of resilience towards his object. Anger is a passion; love is an action. In forgiveness, the action overcomes the
passion. Similarly, hatred is a passion; the same resilience is shown towards the object of love as in the act of forgiving. The effect of this value on executive can be seen in many areas of behaviour. For example, he does not allow his personal dislike to stand in the way of his judgement, while preparing performance appraisal report of his subordinates.

To love is to feel responsible towards the humanity and nature. Code of life (Dharma) represents human beings' responsibility towards the humanity and nature. The loving character values code of life. The influence of Dharma in work organization can be seen in the behaviour of the executive who sets his standard of self-respect for quality and quantity of work even where he does not have concrete task assignments.

In the act of giving or sharing both the giver and the receiver feel joy because something is born out of love; both of them are grateful to each other as both of them are in need of love. The effect of gratitude can be seen in the superior subordinate relationship where a subordinate receives any favour from his superior he makes it a point to return in some other form to his superior.

Act of giving, caring and feeling responsibility demands that one should be truthful to oneself and to others. Persons who are untruthful to themselves are bound to be untruthful to others, such person can be
receivers, exploiters, parasites but can never be true
givers.

Biophilous Orientation

Biophilia is the opposite of necrophilia. It is an orientation towards life, it is love of life; it represents attachment towards all that represents life; it is an urge to preserve life. Biophilous person prefers to construct, for construction represents life. Ahimsa (Non-violence in thought, action and deed) is the absolute value in Indian religious thought and the violation of this value disturbs the whole system of life. Compassion (Daya) towards the distressed enforces biophilic tendencies. In organizational context, it represents concern for employee welfare, not following aggressive sales policies; such executives care for growth and development of their subordinates; provide emotional support to their subordinates and do not adopt kill the competitor attitude in business situations.

Liberation Orientation

Indian philosophy postulates existence of Supreme consciousness pervading the universe called "Brahman" the consciousness of individual being is Atman in Vedas, Purusha in sāṃkhya philosophy. Brahman and 'Atman' constitute the same phenomenon; the universe without is Brahman and the universe within is Atman. To achieve
Moksha, one should realize Atman within. The difference among Indianschools of philosophy on the exact nature of Moksha or Mukti or Nirwan are not of substantial importance for the progressive solution visualized; these differences are of technical nature. Progressive solution is to be seen in the fact that realization gives man an experience of becoming one with the universal consciousness. Even when he reaches normal consciousness, he continues to perceive himself a part of universal consciousness, the entire mankind is reflection of the ultimate reality. The impact of realization experience on executive's job life is manifold: he views his work as an offering to god (Karma-Yoga); he follows scriptural injunctions in his subordinates. To have their realization experience one should raise himself above empirical self. Thus he becomes indifferent to all the experiences of pleasure and pain. Equanimity (Mirdwanda) is the experience one gets before having realization experience. An executive who has such experience becomes indifferent to success and failure, reward and punishment, recognition and depromotion.

To experience real self (Purusha or Atman) within, one should purge the mind of its impurities. It should be free from anxiety, agitation, anger, greed, pride etc. Therefore, purity of mind (Manaprasada) is a
prerequisite for transcendental experience. In business
decision making it is often assumed that human mind is
free and is capable of making objective decisions.
Psychoanalysis has proved that human behaviour is guided
by unconscious motivation. Samkhya philosophy postulates
that human behaviour is guided by latent thoughts
called Samaskaras. Mind cleaned of impurities alone
can make objective decisions—decisions which are in
the interest of the organization.

Purity of motive Bhavasamsuddhi is freedom of the
mind from hypocrisy, falsehood and fraudulence. It is
achieved by increasing Sattwa (Spirituality) overcoming
rajas (Spiritualness) and tamas (indolence). Purity of
motive is a prerequisite for purity of mind Manapasada
which in turn is a prerequisite for realization
experience. Executives who have internalised this value
never play power politics; nor do they accept any
proposition involving unethical behaviour.

Freedom Orientation

The opposite of sado-masochism is freedom. Man can
fully develop his potentiality to produce, create and
reason. The higher the growth of mind of the animal the
higher are these potentials. The potentials reach
their perfection in man. Shorn of freedom and
determinism controversy, it can be seen that to the
extent man has developed sado-masochistic strivings, he has lost his freedom of reasoning, production and creation. A way to attain unity with nature is to produce, create and reason. In work organizations it represents opportunities to increase one's productive abilities, opportunity to try out new ideas, opportunity to face challenges etc.

**Personality Structure**

The type of solution—progressive or regressive—adopted by man determines his personality. Therefore, there can be two types of personalities, viz. regressive and progressive. However, these are pure forms of progressive and regressive personalities. The pure forms are rare. A completely regressive personality is insane in a progressive culture: a completely progressive personality is a saint in a progressive society. An average man is a blend of progressive and archaic orientations: it is the dominant orientation which determines his personality. In some cases both the orientations may be equally blended such type can be categorized as mixed personality.

Value concepts discussed above are the manifestation of the progressive or regressive solution adopted by the culture. Similarly, an individual's internalization of these concepts shows his personality
structure. Hence progressive, regressive and mixed personalities can be identified from the value concepts internalized by the individuals.

Those who have returned to archaic solution will have a streak of progressive orientation too, hence they would internalize predominantly regressive values and some progressive values and vice versa. However, dominant regressive orientation is not something rigid, it can be changed by making a person aware of his regressive nature. Under great stress dominant progressive orientation can revert to archaic solution.

Value Orientations

From the discussion of the theory of personality, the value orientations that emerge are presented below.

Values, in terms of their orientations, are classified into progressive and regressive.

Progressive orientation has love, freedom, biophious and liberation sub-orientations.
Sub-orientation love consists of the following values:

Truth
Benevolence
Modesty
Forgiveness
Absence of hatred
Code of life
Gratitude
Love

Self-actualization is the only value in freedom orientation.

Biophilous orientation has Ahimsa and Compassion.

Liberation, Equanimity, Purity of mind, Purity of motive form part of liberation orientation. Regressive orientation has been categorized into egoistic, sado-masochistic and necrophilous sub-orientations.

Egoistic orientation consists of Money, Status, Power and Leisure.
Sado-masochistic orientation has the following values:

Cosmic Causation
Dependence
Reverence
Caste
Loyalty
Personal relationship.

Aggressiveness forms part of necrophilous orientation.

Personal Values, Value Orientations and Managerial Behaviour

Personal values determine several aspects of managerial behaviour. In the field of executive motivation, code of life (Dharma) and Liberation (Moksha) provide that required force for carrying out duties to the best of one's ability most efficiently. In fact, in those situations where self-actualization needs of a manager are not fulfilled, transcendental experience provides him the spirit for discharging his organizational responsibilities; at a higher level of transcendental experience, a manager becomes oblivious of his surroundings—his job satisfaction, pay, perquisites, and good working conditions. Internalization of values such as, equanimity, purity
of mind, purity of heart improves an executive's decision-making ability. Human mind has certain impurities—latent thoughts (Samaskaras in Samkhya Philosophy and sub-conscious mind in psycho-analysis). Evidently, such mind cannot make 'objective' decisions. Removal of such impurities helps in decisions-making in the interest of the organization. Internalization of values like absence of hatred, love, purity of motive, reduces the incidence of interpersonal conflicts; even in those situations where conflicts have occurred, code of life (Dharma) can be used for conflict resolution. In the organizations where values like dependency, extreme reverence, preference for personal relationship are operational, it should be expected that the organization members would be characterized by low initiative and low efficiency; in such organizations channels of communications would get distorted; it should also be expected that organization's bureaucratic nature would get diluted.

The impact of love, egoistic, freedom, sadomasochistic, necrophilous, biophilous and liberation orientations is to be expected on business management philosophies. Khandwalla has delineated five dimensions of management philosophies as opposite ends of a continuum: risk-taking, technocracy, participation,
structuring and coercion. High-risk-taking refers to aggressive, innovative orientations and low-risk-taking is characterized by cautious and risk-averse approach. High technocracy emphasizes long-range planning, various management science techniques such as operations research, long-term forecasting, market research, and formal training and low technocracy is aversion to technocracy with belief in intuitive decision-making. High participation refers to belief in team building and team management and securing motivation through participative management and low participation refers to little faith in institutionalized participative management and human relations. High structuring is belief in roles, relationships, procedures and formalization; low structuring philosophy refers to belief in unrestricted communications, informal relations and situational leadership. Managers who are high on love, freedom, biophilous and liberation orientations will be high on participation, technocracy but will be low on risk-taking.

structuring and coercion; managers with sadomasochistic, egoistic and necrophilous traits will be high on risk-taking, coercion, structuring and will be low on technocracy and participation.

The influence of personal values, and personality structure on management styles and managerial effectiveness is discussed in chapter V and VI respectively.