

Exploring Motivation: Marwari and Marathi Business Communities

Aparajita Roy currently works as Asst. Professor at IMS Business School under W.B.U.T. since October 2012 and has worked earlier as an Assistant Professor in Institute of Management Study, under W.B.U.T. from August 2006 to September 2012. She has also worked as Part time lecturer in Scottish Church College, under C.U. from August 2005 to March 2006 and as Faculty in IIAS School of Management under V.B.U. from April 2002 to June 2002.

Moumita Das is currently engaged in Institute of Management Study as an Assistant Professor in the department of Management. Presently doing research under West Bengal University of Technology in the field of Entrepreneurship and has keen interest in marketing management and entrepreneurship. She completed MBA in Insurance and Risk Management from Burdwan University.

Abstract

India is a land of diverse cultures, varied religious beliefs and immense potential, being the 'apple of eye' for investors, looking for gaining optimum profitability through providing products that lead to customer satisfaction and retention. Besides investors from outside the country, several domestic firms dominate the economic scenario of the country, most of whom have a strong cultural background and community orientation. With such myriad communities conducting businesses in India, it is essential that they be motivated to fulfill their business objectives and in the process gain profits and sustainable growth and development. In this paper, we have made an attempt to identify the motivational factors that influence a community to achieve its objectives. Here, we have identified two typical Indian business communities who have different yet unique ways of conducting business. Each community has different business models, approaches and different business structures, yet common motivational factors. We have through this paper, tried to highlight the fact that both the aforesaid communities have two levels of outcomes as has been portrayed by Victor Vroom. Whereas Vroom has identified two levels of motivational outcomes for an individual, we have identified the same for an entire community aspiring for a common goal.

Keywords: Motivation, Business Communities, Expectancy Theory, *Marwari*, *Dabbawala*

Introduction

The primary building block of competitiveness for the past three decades in various developing countries have been specially in the "strategies" undertaken by these organizations. The pressure to crack open market in such countries, particularly those in the middle and bottom of the pyramid, is a driving surge in business model innovation.

Economic slowdown, rise of new technology based and low cost rivals, is threatening incumbents, reshaping industries and redistributing profits. In fact, the ways by which companies create and capture value through their business models is undergoing a radical transformation worldwide.

In a vast and diverse country like India, organizations have to pursue their business models based on not only the target customer, pay structures, marketing forces etc., but also design and formulate their strategies in such a manner so as to cater to the various culturally different customer base, whose needs, wants and demands vary according to their communities. In an attempt to reach out to such diverse customers, organizations make use of several community based business models that rely extensively on some sort of community to find customers, sell their products and/or services and create revenues.

Effective communication practices in group and organizational settings are very important to the formation and maintenance of communities. The ways that ideas and values are communicated within communities are important to the induction of new members, the formulation of agendas, the selection of leaders and many other aspects.

Economic development is no longer about attracting business to the community as global changes have forced civic leaders and communities to rethink their approach. Rather prosperous communities across the world have achieved sustainable growth by developing local systems that support entrepreneurial development. Their approach is built on developing a civic culture and structure that appropriate the passion, innovations, energy and creativity of its people, translating them into catalysts for growth.

In the last two decades, India has experienced a significant economic growth. To accelerate economic development in any community, it is necessary to promote entrepreneurship. India has achieved this through a robust entrepreneurial talent and subsequent growth of indigenous companies. This in turn, created jobs and added economic value to the communities and at the same time, helped to keep scarce resources within these communities.

Post-Independence Community Businesses

Indian economic policy after independence was highly influenced by the colonial experiences of the British Rule. Domestic policy tended more towards protectionism with the strong emphasis on economic intervention, import substitution, industrialization, and induction of a large public sector, business regulation and central planning, while trade and foreign investments policies were relatively liberal. Until the liberalization of 1991, India was largely and intentionally isolated from the world market to achieve self reliance and more so to protect its own economy.

Before independence India was a country that relied heavily on agriculture. Industrialization began to gain momentum only after 1947¹ and since then it has influenced the country's population dispersion and settlement patterns to a large extent. Most of the population belonged to the working class and those who had been laboring on the country's farms began migrating to the cities at unprecedented levels in search of work in factories and other industries for a better standard of living.

In pre independence India, entrepreneurs, besides laborers and workers, from across a few traditional business communities established firm control over what there was of the Indian corporate sector, each community being guided by some typical cultural characteristics. In fact, whenever the study centers around "business families" and "business communities", cultural stereotypes are found at every instance. The landscape of Indian business has often been looked through the prism of traditional business communities and a sociological profile has been identified that defines characteristics of India's Traditional Business Communities.

The post-independence period of India's economy was a litmus test for the economic planners. Having come out of the shadow of colonial rule, the nation had a huge challenge of undoing the exploitation of colonial era. Industry was characterized by ill equipped technology and unscientific management. Agriculture was still feudal in nature and characterized by low productivity. Transport and communication system were not properly developed, educational and health facilities insufficient and there was complete absence of social security measures. Poverty was visible and unemployment widespread, resulting in a low standard of living. To guide the Indian economy towards path of growth and development, the economic planners decided to adopt a course of mixed economy, assigning a vital role to public sector enterprises and economic planning.

As Asia's share of global economy is increasing significantly, with India at the heart of this growth, business leaders need to enhance their knowledge to grapple with how to harness the talent and potential of this vast and complex region often referred to as an "Economic Powerhouse". In the last couple of years, community business has witnessed self growing energy and enthusiasm to address the tremendous diversity and inclusion from companies operating in India. Business communities as an organizational structure, were critical in facilitating wealth generation by the family firms in the initial phase of their growth, in a given historical context.

Community based Business Development

Community based enterprises have been implemented in a wide range of circumstances around the world, so much so that it appears to contribute to social and economic

1 Although Tata Steel Industries and Bombay Textile Mill were setup before independence, industrialization in India began to expand post independence.

survival and perhaps to development in marginalized areas. Community based enterprises are defined as entrepreneurial initiatives which enhance the quality of life and economic development of a particular region. The intent of the study is to look for patterns that lead to successful operation of entrepreneurial community based enterprises. This study pursues models, and outcomes of community based enterprises by employing qualitative research.

The present paper builds a theoretical foundation and reports early progress as part of an evolving study of community based enterprises. The stages of this study employ qualitative enquiry and analyses methods. Qualitative methods were chosen because of the need to explore a holistic perspective.² With little prior theoretical work, an interest in how community based enterprises fit with the whole community and social systems, and a desire to explore broad relationships with the field of entrepreneurship, qualitative methods are most appropriate for collecting and analyzing data.³

In our attempt to build a relationship between community business and motivation, we have considered two different community based businesses in India, each of which has its own unique method of conducting business.

Mumbai *Dabbawala*: Time Management Community

The concept of the *dabbawala* or the "lunch box delivery man", originated since the time when India was under British rule, in order to deliver lunch to people in their work places straight from their homes. In the present context, the Indian businessmen are the main targets of the Mumbai based *dabbawalas*. Although the idea of delivering packed lunch professionally originated in 1890, the group got registered under the name of Nutan Mumbai Tiffin Box suppliers Trust in 1956 and the commercial arm of this trust was registered as MTBSA in 1968.

A *dabbawala* is a person who carries a Tiffin box containing homemade food from their customers' house and delivers it to the customers' workplace and later in the evening return the empty lunch boxes back to the respective households. The system might seem to be a simple one but it entails an excellent supply chain management where a total of about 5000 *dabbawalas* deliver approximately 2,00,000 lunch boxes every day, with a success rate of 99.99%.⁴ There has been so far no technological back up, except for the fact that nowadays, sms can be sent to them for their services. The approximate cost of service is ` 250/- to ` 300/- per month with a 'no strike' record, as

2 URL: https://www.blackwellpublishing.com/content/BPL_Images/Content_store/Sample_chapter/9780632052844/001-025%5B1%5D.pdf, accessed on 13.09.13)

3 *Ibid.*

4 Cf. S. Kediya, *DMIETR Journal of Management Outlook*, Wardha, Datta Meghe College of Engineering Publication, March 2012.

each one is a shareholder with an earning potential of ` 5000 - 6000 per month. The total turnover of the trade is 50 crore per annum having a standard price for all irrespective of weight, distance and space.

The basic essence of the total delivery process lies in "team work and excellent time management". Tiffins are collected from different households between 9 am and 11 am and taken to the nearest railway station. These are then hauled on to platforms and sorted out for area wise distribution, at various intermediary stations so that a single tiffin change hands 3 - 4 times in the course of its daily journey.

Each individual *dabbawala* is assigned about 35 - 40 tiffins, depending upon the colour code that is unique to specific locations. The meticulous and elegant logistic system as undertaken by each dabbawals consists of 25 km of public transport and 10 km of foot work on an average and yet the system has achieved a six sigma accreditation (Harvard Business Review) with 99.99% accuracy.⁵ This they have achieved with zero documentation and only by means of a colour code that determined not only packet routing by packet prioritizing as lunches are transferred from train to bicycle to foot.

The Mumbai dabbawalas are descendants of the Marathi war king Shivaji, belonging to the Malwa caste, hailing from places like Rajgurunagar, Akola, Ambegaon, Junnar and Maashi, places in close proximity to Mumbai. With limited academic background (education till class VII, is a prerequisite), these dabbawalas believe in employing people from their own community, wherever there is a vacancy.

Besides, commitment and dedication, each *dabbawala* (who are also partners in the business) are expected to invest some capital, which includes two bicycles (` 4000/- approx), a wooden crate for carrying the tiffin boxes (` 500/-), at least one set of kurta pyjama (trade dress) and ` 20/- for the trademark Gandhi topi.

The NMTBSA (Nutan Mumbai Tiffin Box Suppliers Association) is a flat organization with a three tier system of management consisting of the the governing council, the mukadams and the dabbawalas. Each dabbawala, in this extremely decentralized management system considers himself to be a shareholder and entrepreneur. The dabbawalas are divided into subgroups of 15 - 25, depending upon the locality they serve, each supervised by four Mukadams, who are experienced old timers, very familiar with the colours and codes of the complex logistic process. Although their main responsibility is sorting the tiffin boxes, they also help to resolve disputes, maintain records of receipts and payments, acquire new customers and train junior dabbawalas in customer handling.

5 URL: <http://www.thenational.ae/news/uae-news/business-secrets-ofmumbais-dabbawalas-revealed-in-dubai>, accessed on 14.07.13

In spite of the fact that there is no distinguished organizational structure and formal authority relationship, yet the rationale behind the business model is to push internal competitiveness, so that each group in a specific location competes with each other in not only timely delivery but also acquiring new customers, primarily through referrals. The customer base comprises of students, businessmen, government and private sector employees.

It really is amazing that the Mumbai dabbawalas had developed their home grown mansion of logistics, long before the term was coined. Their excellent concepts of competitive collaboration and time management have not only earned them tremendous success in the trade but have also led to sustainability through immense customer satisfaction.

The Marwaris: Fund Management Community

The *Marwari* business community can be referred to as one having a pan-India presence in the truest sense of the term. Having originated from the Marwar district in Jodhpur, Rajasthan, the cluster of Bania/Jain merchants have spread their roots into the Indian business landscape in a most remarkable way.

Till around the 16th century, the Agarwals, Oswals, Maheshwaris and Khandewals of Bikaner, Shekhawat and other surrounding districts - clubbed under the appellation of 'Marwari' community were confined to their homeland as local traders and money lenders. They were also engaged as army provision suppliers and financiers for various Rajput princely states, which in turn, opened up avenues for setting up shops all over the Gangetic plains and the Deccan. From the 18th century, there were *Marwari* bankers financing even the assorted, independent, yet cash-strapped, principalities that had arisen from the ruins of the Mughal Empire.

By the early 19th century, the Marwaris were significantly present across Delhi, the grain markets of Hapur, Khuja and Hathras in western Uttar Pradesh, and the river parts of Farrukhabad, Mirzapur, Patna and Bhagalpur along the Ganges. Towards the middle of the 19th century, a vertical pan-Indian *Marwari* business community had emerged a commercial resource group using the *hundi*, which is an indigenous bill of exchange, to move money and goods across the subcontinent. The *hundi* served both as a cashless remittance facility enabling long distance inland trade and also as a source of mobile credit by virtue of it being freely transferable through successive endorsements before being finally presented to the drawee. Thus, having a business presence spanning much of the subcontinent is a feature that has distinguished the Marwaris from other prominent trading communities. In fact, the Marwaris were the ones who made most of the disruption of normal trading channels during the Second World War. Their major endeavors included, buying out the units of beleaguered European managing agencies, to whom they were previously broker and financiers.

Marwaris are socially conservative, and that too might help to explain their success. They took to English education much later than most other communities like the Bengalis or Punjabis, for example. But now their children routinely get MBAs and have a similar way of life as the young in other communities and as other young professionals. Nevertheless, they continue to be more religious and tradition continues to have a greater hold. Although professional executives run their businesses, most of them are from their community. Although they engage in the most sophisticated enterprises, their strength lies in the way they use old family networks and traditional accounting and financial controls. The Birlas, for example, continue to monitor the financial performance of their companies on a daily basis.

When the economy opened in 1991 and markets became increasingly competitive, many old *Marwari* businesses were in trouble. Some of these will never recover, but for the others it has taken more than a dozen years after the economic reforms to become competitive. The shining example is the Aditya Birla Group, the direct inheritor of Ghanshyamdas Birla's legacy, now headed by Kumaramangalam Birla. Its success is due to a great part to Aditya, who decided not to invest in India in the late sixties, when he realised the monster of a political economy that Indira Gandhi was creating, and which would not allow an honest enterprise to exist in India. He created instead a commercial empire instead in highly competitive South East Asia, which taught his managers competitive skills that came in handy when India finally opened up in 1991. Forty years of Indian style socialism fortunately was not able to destroy India's legendary entrepreneurship, although it did distort its behaviour.

As such, consideration needs to be given to three basic criterias which led to the success of this business community: firstly, the raw drive and venturous spirit of first generation entrepreneurs; secondly, role of kinship and community ties that bind the family together; thirdly, the extent to which business operations remained grounded in the bazaar.

Motivation and Community Development

Many contemporary authors have also defined the concept of motivation. Motivation has been defined as: the psychological process that gives behavior purpose and direction;⁶ a predisposition to behave in a purposive manner to achieve specific, unmet needs;⁷ an internal drive to satisfy an unsatisfied need; and the will to achieve. Need theory of motivation attempts to explain what motivates people in the workplace. There are at least two major influences that affect how individuals perform in their environment. These influences include (a) the type of leadership that exists and (b) personal motivation. Motivation is a word derived from the term 'motive' which means

6 <http://jam3c.tripod.com/id1.html>, accessed on 9.08.2013.

7 *Ibid.*

needs, desires, wants or drives within an individual. It is a process of stimulating action in order to achieve goals. In the work goal context, the psychological factors that stimulate people's behavior can be a desire for money, success, recognition, job satisfaction and team work. It has been further observed that people tend to do their best work when they are in an environment that makes them feel valued.

Human behavior is as much a reflection of differences between individuals as it is a reflection of their similarities. Motivating people therefore can be challenging because what might work for one individual, may not work for another. For example, pay incentives might be appealing to young workers, professional development and promotion or growth might interest mid-career associates and being part of policies and strategies planning might be motivating for senior professionals.

Besides individual motivational factors, our paper attempts at understanding group motivational factors as well. An individual belongs to a society, a community, a specific cultural background, an organization and so on, at a specific time. At each of the above, the individual has a different role to play and at the same time, his motivation to work will also vary, depending upon a common objective of the group that s/he belongs to. In fact, team motivation is determined by how well the team members' needs and requirements are met by the team. In this paper we have tried to highlight the factors that motivate not only an individual, but an entire community, with special reference to two business communities, that emphasize on teamwork, leadership, professional attitude, common goals, group norms and above all integrity of all its members.

Group Motivation and Vroom's Expectancy Theory

The Expectancy Theory of Motivation is best described as a process theory. It provides an explanation of why individuals choose one behavioral option over others. The basic idea behind the theory is that people will be motivated because they believe that their decision will lead to their desired outcome. Expectancy theory proposes that work motivation is dependent upon the perceived association between performance and outcomes and individuals modify their behavior based on their calculation of anticipated outcomes.⁸ Therefore, Expectancy theory is classified as a process theory of motivation because it emphasizes individual perceptions of the environment and subsequent interactions arising as a consequence of personal expectations. This theory is built upon the idea that motivation comes from a person believing they will get what they want in the form of performance or rewards. Vroom's Expectancy Theory suggests that an individual's perceived view of an outcome will determine the level

8 M. J. Chen and D. Miller, 'Competitive attack, retaliation and performance: An expectancy-valence framework' in *Strategic Management Journal*, Vol. 15, p 85- 102.1994, (published online, URL: <http://onlinelibrary.wiley.com/doi/10.1002/smj.4250150202/abstract>, accessed on 16.09.13)

of motivation. It assumes that the choices being made are to maximize pleasure and minimize pain, as also seen in the Law of Effect, one of the principles of reinforcement theory which states that people engage in behaviors that have pleasant outcomes and avoid behaviors that have unpleasant outcomes. He suggests that prior belief in the relationship between people's work and their goal as a simple correlation is incorrect. Individual factors including skills, knowledge, experience, personality, and abilities can all have an impact on an individual's performance.

Thus, with this comprehensive view of the Expectancy Theory, this paper aims at establishing the same not only for an individual but in this case, a group that is a business community. Just as an individual's perception of outcomes will determine his motivation for action, the two business communities considered in this paper have also been identified as having two different levels of outcomes which determine the amount of effort that they put in in achieving customer satisfaction and hence sustainable growth and development, both of which act as a source of motivation for them. In their effort to achieve social commitment and sustainability, they also enhance community development which acts as their primary motivational factor.

First level outcome	Second level outcome
Social Commitment	Goodwill & Recognition
Sustainable Growth and Development	Customer Satisfaction
	Development of Kinship
	Stable Employment
	Commercial Profit

Fig. 1: Vroom's Expectancy Model for business community motivation

Community Development is generally identified as a process where community members come together to take collective action and generate solutions to common problems that they face on a day to day basis. The two business communities that we have highlighted above have the common aim of taking collective action at the grassroots level, aiming at a long term endeavor and a holistic and integrated approach towards business development. In fact, this acts as a motivation for all the community members, so much so that they seek to improve quality of life resulting in mutual benefit and shared responsibility among community members.

As in the case of the Mumbai Dabbawalas we have seen that the entire community is devoted towards supplying 'dabbas' or 'tiffin boxes' to people at various destinations at exactly the time they want them to be delivered, maintaining an amazing balance between logistics and time management. They are in a way continuously working

towards welfare of society and hence its sustainable growth and development, as a resultant of developing their own community. The Marwaris are also extremely practical about their business and treat it as an important part of day to day life. It is not only holding key business houses that has helped the community sail through, but also their "hard work, perseverance and their undeniable ability to dream and achieve, while maintaining respect and order that has helped them carve a niche for themselves".⁹

As highlighted by Victor Vroom, an individual's behavior results from conscious choices among alternatives, whose purpose is to maximize pleasure and minimize pain. Vroom realized that an individuals' performance at work is based on individual factors like personality, skills, knowledge, experience and ability. In this paper, we have identified that besides the above mentioned individual factors, social factors like values, beliefs, norms, traditions and family background are equally important in performance level of a business community. Dabbawalas and the Marwaris even as individuals are often referred to as community clan representative based on the fact that kinship ties play a vital role in community development.

Thus, as proposed by Vroom there will be two levels of outcomes resulting from the initial and final motivating factor. In this case, we have identified two levels of outcome for the two communities that we have considered. The first level of outcomes are social commitment, sustainable growth & development.

Social Commitment

Social commitment or social responsibility, as it may be referred to, is ethical behavior with sensitivity towards social, cultural, economic and environmental issues. Striving for social responsibility helps individuals, organizations and governments have a positive impact on development, business and society with a positive contribution to bottom line results.

In our case, both the business communities, that is the Marwaris and the Dabbawalas play a vital role in delivering services to the society at large. The Marwaris had started off as local traders and money lenders and then slowly and steadily they spread their wings to a complete pan India presence through businesses in possibly all sectors in the country. As part of their social commitment, which was not a major concern till 1960, when the concept of social responsibility was introduced, several *Marwari* business families have joined together to set up an *angel fund* to help young entrepreneurs in Kolkata with their counter parts in Mumbai.

On the other hand, the success of the Mumbai Dabbawalas lies in the extreme certainty and predictability of operation coupled with an equally simple distribution

9 F. Herzberg and B. Mausner, (et.al.), *The motivation to work*, New York, John Wiley & Sons, 1959

network, which has led them to earn six sigma accreditation. The Dabbawalas never lose custody of the wooden crate throughout the delivery process, inspite of using two to three modes of transportation. The contents of this consignment are unique in that they are low cost perishable goods and hold no value to thief. This way the dabbawalas have contributed to social welfare by being environmentally responsible. They use public transport, enhance recycling of materials through using the same dabba over and over, as opposed to fast food containers and wrappers, and maximize the use of renewable resources.

Sustainable Growth and Development

The concept of sustainable development has received a growing recognition amongst business classes in the recent years. For a business enterprise sustainable development means adopting business strategies and activities that meet the needs of the enterprise and its stakeholders today, while protecting, sustaining and enhancing the human and natural resources that will be needed in the future.

In an emerging economy like India, the Mumbai Dabbawalas have quite a strong contribution, in maintaining sustainable growth and development, 5,000 dabbawalas make about 4,00,000 transactions per day for a cost of Rs. 4 per month, per dabba, travelling for almost on average of 25 km of public transport and 10 km of footwork involving multiple transfer points. Each *Dabbawala* considers himself to be a shareholder in the business, which leads to another critical success factor for the dabbawalas, which is "bonding". Most of the dabbawalas hail from the same region and hence there is a brotherhood built on similarity and trust. In fact, the success of the dabbawalas in maintaining sustainability can be measured through environmental aspects, social aspects and corporate governance, which is achieved by instilling ethics, values and principles in employees whereby employees are held accountable at all times.¹⁰

The Marwaris likewise are normally philanthropic by nature and can mingle with the local population completely, which has to a great extent helped in gaining popularity and maintaining sustainability of their business in various cases throughout the country. The success of the Marwaris can be therefore summarized mainly as threefold: firstly their pan-India presence which extends from the desert towns of Rajasthan to the Brahmaputra valley; secondly, their community resources and connections help them open up many branches as the number of brothers, nephews, in laws, cousins and/or trusted accountants, over the time develop even into independent firms; thirdly, evolving sophisticated methods of trading and financing-complementing their hard wired talents at sourcing/selling of produce and ability to draw on information or ground level knowledge that is not accessible to others.

10 Stefan H. Thomke and M. Sinha, "The Dabbawala System: On-Time Delivery, Every Time." Harvard Business School Case 610-059, February 2010. (Revised January 2013.)

Expectancy theory states that an individual tends to act in a certain way on the basis of the expectation that the act will be followed by a given outcome and the attractiveness of that outcome to the individual. It includes three variables or relationships:¹¹

- *Effort performance linkage*: The probability perceived by the individual that exerting a given amount of effort will lead to performance.
- *Performance reward linkage*: The degree to which the individual believes that performing at a particular level will lead to the attainment of a desired outcome.
- *Attractiveness*: The importance that the individual places on the potential outcome or reward that can be achieved on the job. This variable considers the goals and needs of the individual.

In our paper we have already explained that motivation for a community depends upon more than one factor. In fact, just as this theory suggests it has two different levels of outcomes. The first level outcomes are what we have already discussed. This will lead to the second level of outcomes which are as follows:

Goodwill and recognition

A firm's *social commitment* is a sum total of not only what it delivers to the society, but also certain qualitative aspects which enable a firm to maintain relationship with its customers. Goodwill, reputation and recognition are such aspects which arise from a firm's commitment towards its customers. Both the Marwaris and the Mumbai Dabbawalas aspire to have goodwill and recognition through their services to their customers and as such it becomes a final outcome or in other words, the attractiveness behind their social commitment.

Customer Satisfaction

Satisfying customers and maintaining customer relationship has become the need of the hour. Both the communities have been able to achieve this second level through providing their respective customers optimum satisfaction by means of their products-services continuum and timely delivery.¹²

Development of kinship

Community businesses in India have a typical feature which highlights brotherhood or kinship. In other words, the son of a dabbawala is expected to carry forward the

11 H. V. Victor, 'The Work and Motivation', San Francisco, Jossey Bass Wiley, 1995. (Original work published in 1964).

12 Even if they are late in delivering the products/service, they take utmost care in ensuring customer satisfaction.

family trade of supplying tiffin boxes and even a Marwari businessman's son is supposed to carry on with the family business. It has been the case for so long as both the communities have been practicing such aspects of kinship, but of late, the members of the next generation are becoming more educated than their forefathers and very often are refusing to follow the same trade. Many of them are making their own careers either having their own businesses or are joining some other trade. Even then, most community businesses in India are doing their best in developing kinship through motivating people of their own community to join their trade and carry the business on, as part of their social commitment.

As we have already seen Vroom's Expectancy Theory addresses motivation and management. The theory suggests that an individual's perceived view of an outcome will determine the level of motivation. It assumes that the choices being made are to maximize pleasure and minimize pain, as also seen in the Law of Effect, one of the principles of reinforcement theory which states that people engage in behaviors that have pleasant outcomes and avoid behaviors that have unpleasant outcomes. He suggests that prior belief of the relationship between people's work and their goal as a simple correlation is incorrect. Individual factors including skills, knowledge, experience, personality, and abilities can all have an impact on an individual's performance, in fact a community's performance.

The second level outcome for *sustainable development* can be achieved through stable employment and commercial profit. A sustainable enterprise is one that is aligned and coexists with the society, the environment and the financial opportunities in the marketplace through leadership, innovation and technology.

Stable Employment

Community businesses in India provide stable employment to all its members through encouraging participation in the trade and hence sustainable growth. The *Dabbawala* service draw its strength from a rational philosophy, an architecture of values that sustains a long lived business based on minimum technology. As for the Marwaris, there is a saying which goes: *Jahan naa pahunche rail gaadi, wahan pahunche bail gaadi, aur jahan naa pahunche bail gaadi, wahan pahunche Marwari...* (A bullock cart can reach where a train can't...and a Marwari can reach where a bullock cart can't). This proves that although people of this community started off as farmers, they could never give up their business acumen and in the process have involved most of their family members, near and far, to pass this on through generations.

From a managerial standpoint, it is critical to maximize employee engagement and performance for both the communities and to get the most out of a varied workforce

so they work as a team. While financial benefits play a role in influencing employee performance, motivation is another important key factor for their existence.

Commercial Profit

Success for any organization depends to a large extent on the way business is conducted. In other words, one of the major concerns for all business organizations is earning profit through means of providing customer satisfaction, which will in turn lead to an organization's sustainable growth and development. In this case, both the *Marwari* community and the Mumbai *Dabbawala* community strive for commercial profit by means of teamwork and cooperation.

As for any collective action to succeed, there must be some binding agents, and here each *Dabbawala* is a share-holder of the organization, just like the Amul Cooperative Model,¹³ and it acts as a motivation for the dabbawalas to perform efficiently for the long term growth of the organization. By making them share-holders, the organization has not witnessed even a single strike in 100 years. Also, since they belong to same community and are from known villages, they directly or indirectly know each other and follow the same customs and traditions.

The Marwaris are renowned all over India for having emerged in the nineteenth century as the most prominent group of migrant baniya (intermediary traders, or middlemen) for the British. The growth of this capitalist trader class in late nineteenth-century India was facilitated by the changing nature of the Indian colonial economy. British economic expansion penetrated existing trading networks and changing land settlement policies necessitated the payment of taxes in cash rather than in kind, resulting in greater commercialization of agriculture. Since there were no formal banks to provide credit at the time, *Marwari* traders were drawn to the countryside as moneylenders. Though the community has traditionally been mostly traders, since the 1930s some Marwari families have emerged as industrial giants. At present it is estimated that Marwaris control as much as sixty percent of Indian industry, forming an industrial presence easily exceeding that of the Parsis and Gujaratis, groups perceived as "more modern" than the Marwaris.

Thus, in examining the concept of motivation, it is well highlighted that just as an individual, entire communities having common goals and aspirations, will also have two different levels of motivational outcomes, each of which will arise from a common drive or force.

13 Amul Cooperative Model is about dairy development in a three-tier structure, with the dairy cooperative societies at the village level, federated under a milk union at the district level and a federation of member unions at the state level.

Conclusion

Motivation is that aspect which highlights the drive for achievement. In our paper, what we have identified is that it is not only an individual drive, but also a drive that influences an entire community to act in accordance with certain predetermined outcomes, which each member of the community aspire to achieve. With the help of Vroom's Expectancy model, we have been able to highlight the fact that for a community to be successful all its members must have a common drive or motive, based on which the entire community aims at two levels of outcomes, that once achieved, enables that community to maintain sustainability.