

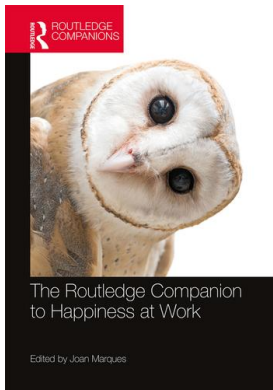
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5

INTRINSIC MOTIVATION AS A DRIVER OF HAPPINESS

Sunita Singh Sengupta

Introduction

Happiness is a state of mind resulting from a high degree of fulfillment of the various needs and desires on the physical, emotional, cognitive, and spiritual dimensions of life and opportunities for personal growth, as a result of which one feels calm, relaxed, and peaceful; largely satisfied with one's life in most of its aspects and yet eager to perform one's duties to the best of one's ability; love and benevolence for others; a meaningful part of a larger meaningful whole and life seems to have a meaning and a purpose. It is not a mood, rather a state of mind which is not disturbed easily by the ordinary ups and downs of life (Singh Sengupta, Unpublished UGC Report, 2012).

Singh Sengupta (2012) conducted a study on "Developing Happiness Index for Better Team Performance" on 38 team leaders and 192 team members from the IT Industry. The findings suggested that when a leader derives happiness from the higher dimensions of his life, then he engages with his work in a more free and focused manner, behaves nicely with team members, encourages them to better performance, and guides them to better skill levels. Such a leader is looked up to by the team members and becomes a source of inspiration in normal times and a source of strength when the team is in trouble. Most of these happy leaders exhibit a number of characteristics which are typical of a humanistic leader. The most important specific finding of this study hinted that happiness drawn from the spiritual dimension of life is a much stronger predictor of humanistic leadership style than the other dimensions of life.

The ongoing studies by Singh Sengupta (2011, p.102) in her published article "Growth in Human Motivation: Beyond Maslow", where the scholar moves ahead and talks about individuals as spiritual beings and indicates the growth processes of psychological health in saints and seers. The development is in the spirit that subsequently motivates the individual to move ahead to the state of non-suppression and cheerful silence. The guiding law becomes intra-psychic in nature.

Intrinsic Motivation

In one of their studies, Singh Sengupta and Teotia (2012) write that Maslow strongly advocated the need for the gratification concept, but also accepted the exceptions that can occur to it: "the lower needs of the integrated hierarchy do not disappear, but remain in a non-active state and so the regression to a lower need remains a possibility" (Maslow, 1943). Explaining that though as the individual moves up, the higher-level needs start to emerge, the pull of the lower level needs cannot

be completely ruled out. He also stated that “higher needs may occasionally emerge before the gratification of lower needs through discipline, asceticism and suppression of self needs”, here accepting that there are other methods as well to evolution. These views highlight two critical factors with regards to gratification of needs:

- 1 At any given point in time there is a possibility to be drawn towards the lower needs (as they may exist though in a dormant state) even when the individual is being governed by the growth needs. This means that the lower level desires of an individual at any point can overpower the subtle need for growth which lies at the core of the individual.
- 2 Also, it is not necessary that the individual remains occupied only by the lower level deficiency needs but on the contrary he can attain self-actualization and transcendence provided he builds discipline, values, self-control, etc.

These abrasions to the norm stated by Maslow have a lot of similarity to the philosophy of Bhagwad Gita, which strongly preaches discipline and asceticism as the most critical initiators for self-realization, practicing the power of mind to control the senses and fostering the intellect to awaken the self.

In the process of practicing discipline Bhagwad Gita teaches the merits that are associated with it and drawbacks that are coupled with an undisciplined body and mind and how, without constant monitoring they take control of human mind and his life. As the lower level needs are more potent, even the process of contemplating over them draws an individual into their grasp and eventually leads their pursuance for gratification. In this philosophy, it teaches us the importance of controlling them for self-realization and techniques to control the mind through discipline so that all desires can be controlled.

Thought of anger, pleasure, pain, ego, hatred, etc., all have to be controlled by the power of mind and merged in the self without thoughts, desires, or attachments. This can be attained through the process of meditation; by shutting the senses from external contact, controlling the mind from wandering on the objects of desires and concentrating within, reaching a state of thoughtlessness which in turn leads to awakening of the intellect and the self. The process of realization has to follow strict discipline, though there are plenty of references of the same in Bhagwat Gita but a few amongst the ones having a clear translation referring to disciplining the mind and practicing asceticism are as follows:

Chapter 2 Samkhya Yoga (Philosophy):

Sāmkhya philosophy regards the universe as consisting of two realities; Puru a (consciousness) and prakriti (phenomenal realm of matter). Jiva is that state in which puru a is bonded to prakriti through the glue of desire, and the end of this bondage is moksha.

- 1 Verse 60: Even the mind of the wise man who labors for perfection is carried away by the vehement insistence of the senses.
- 2 Verse 61: Having restrained all these [senses], one who intently abides in Me, whose senses are kept completely under control, such a one is fixed in the insight leading to liberation.
- 3 Verse 64–65: It is by ranging over the objects with the senses, but with senses subject to the self, freed from liking and disliking, that one gets into a large and sweet clearness of soul and temperament in which passion and grief find no place; the intelligence of such a man is rapidly established (in its proper seat).
- 4 Verse 66: He who has not controlled his mind and senses can have no determined intellect; nor can he have a sense of duty. Without firm intellect and sense of duty there can be no concentration of thought without concentration there is no peace, and for the unpeaceful how can there be happiness?
- 5 Verse 68: One whose senses are restrained from sense objects has the intelligence fixed.

Chapter 4 Jnana Karma Sanyasa Yoga: “The path of knowledge and action to attain spiritual wisdom”.

- 1 Verse 39: Who has faith, who has conquered and controlled the mind and senses, who has fixed his whole conscious being on the supreme Reality, he attains knowledge; and having attained knowledge he goes swiftly to the supreme Peace.

Chapter 5 Karma Sanyasa Yoga.

- 1 Verse 26: Those who are free from desire and anger, who practice self-restraint and who control their thoughts, such people are quickly liberated in Brahman and attain self-realization.

The control of mind and senses is very important because without control desires persist and with the persistence of desire the mind does not get fixed. Thus, complete control over body, senses, and mind has to be administered in order to have a clear intellect for realization of self. This process of disciplining the mind is done through practice and discipline found in meditation. The senses are shut from the external stimulus and the mind is concentrated within this, making the thoughts wither away and having a steadfast mind submerged in the self. The regular practice of disciplining of mind subsequently enables the individual to become free from all desires, wishes, anger, fear, and even thoughts leading to self-realization.

The Need Gratification concept talks of fulfilling the lower level needs for movement towards growth or else it may lead to sickness. Eastern philosophy here talks about the fact that the control for growth is not extrinsic, and it is on the individual to decide the course of action. Though Maslow also felt that in a few cases people have to be taught frustration and tolerance as this is also a way to reach realization, on the whole he still felt that asceticism and discipline will make few people reach that level when compared against the probability of success that gratification will have in leading people towards realization. “Out of self-punishment may come out neurosis, but there may equally well come renewed courage, righteous indignation, increased self-respect, because of there after doing the right thing; in a word growth and improvement can come through pain and conflict” (*Towards A Psychology of Being*, p. 9).

Therefore, we see clear similarities and overlap in both of these mutually exclusive perceived approaches. In this chapter, effort is made to understand intrinsic motivation by addressing the needs that are internal, inherent, and naturally bring out the expression of what the individual deep inside believes in. Such needs will be addressed as Natural Human Needs in this chapter, which will be as follows:

- 1 Curiosity: Drive to explore the inner self.
- 2 Spirituality: Activity of connecting with the internal self.
- 3 Autonomy/Freedom: Feeling of equanimity.

By working on needs that are Unlearned, Intrinsic, Expressive and Non-Deficiency based (NHN), an individual can have a sustained level of motivation. Pursuance of NHN will not only lead an individual to be highly intrinsically motivated but also make them dive deeper into the inner self, thus being self-driven.

- 1 Curiosity can be defined as the exploration based on interest, pleasure, and frequency, leading to the search for self.
- 2 Spirituality is an activity of connecting the inner self with the external world. The purity within is manifested outside, leading to effortlessness in the process of self-realization.
- 3 Autonomy/Freedom is a constant feeling/state of equanimity where the individual is detached and is devoid of the sense of doership, considering himself a mere instrument in performing the activity.

Singh Sengupta and Shashank Teotia (2012) conducted a study on 276 executives and found that individuals high on Natural Human Needs (Curiosity, Spirituality, and Autonomy) will have a high level of intrinsic motivation. The analysis concluded by finding the comparative impact of discipline and gratification on the fostering of natural human needs, and results revealed discipline to be a stronger contributor than gratification in fostering human needs.

Discipline as a Trigger for Virtue Based Management Practices and a Purpose Driven Approach to Work

Through discipline one gains control over one's senses that gives the power to awaken the self. The author further studied the role of discipline in employee engagement. Adi Shankaracharya in his famous book *Vivekchudamani* talks about six virtues that can help an individual to discover one's inner self. He called these six virtues (that are listed below) six treasures and these together impart purity of mind that gives a penetrating power to the mind (Rangnathananda, 2008, p. 67).

The six virtues can be defined as follows:

- 1 Calmness of Mind (*Sama*) refers to the resting of mind in the pursuit of discovering one's inner self.
- 2 Self-Control (*Dama*) withdraws the intellect and senses from external distractions.
- 3 Forbearance (*Titiksha*) is the capacity to bear anxieties and afflictions.
- 4 Faith (*Shradha*) in one's endeavours and the work that one performs.
- 5 Self-Withdrawal (*Uparati*) is withdrawing the mind from distractions and external stimuli.
- 6 Self Settledness (*Samadhana*) is concentration of the mind upon higher consciousness. It is the combination of all the above five virtues and comes only when the individual learns to master other five virtues.

The six virtues create a personality with pure motivation, totally dispassionate and controlled.

Singh Sengupta & Singh (2017) conducted a study on 334 executives to examine the role of Virtue Based Management Practices based on the above mentioned six virtues which help in stilling the mind and disciplining the senses. The concept has been adopted from Adi Shankaracharya's *Vivekchudamani* that formed the base for this research. The study aimed at understanding how adopting a virtue-based approach at the workplace can help in controlling the mind and senses, and how it could lead to heightened levels of engagement among employees. The research explored the impact of virtue-based management practices, spirituality at the workplace, and a purpose driven approach towards work on employee engagement. Purpose driven work was measured with respect to duty/action (*karma*), devotion (*bhakti*), and knowledge (*jnana*). Spirituality at the workplace had three dimensions: Connect with Divine, ethical conduct, and personal connection with co-workers. The findings suggested that practicing spirituality at the workplace will help the managers discipline his/her mind and senses, and hence they are likely to adopt virtue-based management practices and a purpose driven approach to work.

This lays the foundation for employee engagement where the mind transcends to higher levels of being. The engagement is of the mind where expected behavior is the natural manifestation. Therefore, the mind needs to be carefully trained for higher goals of worklife.

Singh Sengupta talked about the U-shaped model of motivation that integrates power, purpose, and progress (Singh Sengupta, 2015). The journey is inward for external excellence.

Figure 5.1 suggests "within to without management", which is a conscious-based reflective approach to managerial behavior. Management is all about striking a balance, coherence in thoughts and actions, goals and achievements, plans, procedures and performance, products and

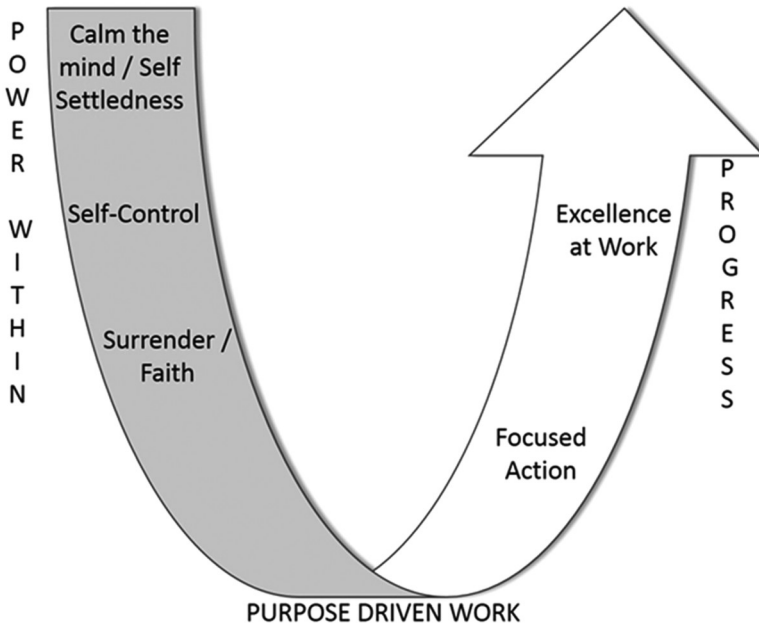


Figure 5.1 U Shaped Model of Motivation.

markets. The U-shaped model of motivation rests on the power of concentration and restoring energies through a brain stalling process so that it can be channelized effectively to work in a more focused way.

The U-shaped model of motivation is based on the process of ‘involution and evolution’. It integrates the natural laws into creating a consciousness based reflective managerial approach. Swami Vivekananda said, “...It is in the very nature of things to manifest themselves. The momentum is not from outside, but comes from inside.” He further says, “...each evolution presupposes an involution. We know that the sum total of energy that is displayed in the universe is the same at all times, and that matter is indestructible.” “Everything begins”, he adds, “as it were, from certain seeds, certain rudiments, certain fine forms, and becomes grosser and grosser as it develops; and then again it goes back to that fine form and subsides.” Pointing out that the whole process would form a cycle or a wave, Vivekananda continues “Everything in creation goes on in this form, one wave rising, another falling, rising again, falling again. ... The same law must apply to the universe taken as a whole, because of its uniformity.” Explaining the principle further he adds—“this cycle is the evolution out of the involution of the previous cycle, and this cycle will again be involved, getting finer and finer, and out of that will come the next cycle” (The Complete Works of Swami Vivekananda, Vol. V, pp. 277–278).

To Sum Up

Happiness is a state of mind. An impulse in our mind creates thought and it is the combination of these thoughts that ultimately decide the outcome. Therefore, positive thoughts will likely generate a positive outcome and vice-versa. The effort is towards cleansing the mind (*chittasudhi*) that enables the mind to maintain inner harmony which is the experience of bliss. The inner harmony creates harmony at workplace.

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