

# THE POWER OF PENANCE AS A MOTIVATIONAL FACTOR FOR HUMAN DEVELOPMENT

Ruby Wesley George<sup>1</sup>, Joseph Eric Dunston<sup>2</sup>, S. Sivaranjani<sup>3</sup>, P. Venkatesh<sup>4</sup>,  
R. Narasimhan<sup>5</sup>

Assistant Professor & HOD, Department of MA (HR and OD) Madras School of Social Work,  
Egmore, Chennai – 8. <sup>3</sup>

Assistant Professor, Department of MA (HR and OD), Madras School of social work, Egmore,  
Chennai – 8 <sup>1,2,4,5</sup>

## ABSTRACT

The act of penance is that a person imposes punishment to his human body (or) not allowing himself to physical pleasures, especially for religious reasons. It is also called in a name of Ascetic. In management theories motivation is a separate subject thought in a subject of organisational behaviour and general management. There are many motivational theories which speak about human development. But thirukural one of the ancient scriptures written by the poet thiruvalluvar has given some 10 couplets in the name penance. In this paper a fine attempt to relate the thirukural penance and its role in motivating humans to achieve what they need is analysed.

## 1. INTRODUCTION

In management theories motivation is a separate subject thought in a subject of organisational behaviour and general management. There are many motivational theories which speak about human development. But thirukural one of the ancient scriptures written by the poet thiruvalluvar has given some 10 couplets in the name penance. In this paper a fine attempt to relate the thirukural penance and its role in motivating humans to achieve what they need is analysed.

## 2. OBJECTIVES

The Analysis of couplets 261 to 270 from thirukural gives a much wider perspective on human eager for growth and excellence and how to achieve it. This paper also wants to identify our thirukural contribution to the global motivational theories. Motivation is the word derived from the word 'motive' which means needs, desires, wants or drives within the individuals. It is the process of stimulating people to actions to accomplish the goals. In the work goal context the psychological factors stimulating the people's behaviour can be –

- desire for money
- success
- recognition
- job-satisfaction
- team work, etc

One of the most important functions of management is to create willingness amongst the employees to perform in the best of their abilities. Therefore the role of a leader is to arouse interest in performance of employees in their jobs.

### **THE PROCESS OF MOTIVATION CONSISTS OF THREE STAGES**

- A felt need or drive
- A stimulus in which needs have to be aroused
- When needs are satisfied, the satisfaction or accomplishment of goals.

Therefore, we can say that motivation is a psychological phenomenon which means needs and wants of the individuals have to be tackled by framing an incentive plan. This paper attempts to view the motivation as a thought and action performed by people to fulfill their desires. In this case we are trying to explore and connect the power of penance in thirukural literature as one of the motivational principles for human development.

The first and foremost part of the practice of penance is one must accept the pain which is coming to him and abstain from giving the same pain to others. Penance is a form of voluntarily accepting physical pain in the form performing fasting for work related jobs, accepting body pain during performance of a work task, accepting co-employees behaviour on us and even ready to work on a minimum salary in the initial stage of your career. Accepting the pain should be taken in the right sense. It is not actually accepting the pain or suffering but reducing the comfort one enjoys in life. You don't need to sacrifice your physical pleasure totally but reducing the pleasure in order to work extra which will help you to achieve the extra mile. In this process an individual may incur pain but penance is glorified when he accepts the pain and does not give the pain he suffered to others. (Person suffered hard in his profession and reached higher position in his career, after that he should not expect his juniors to accept the same pain. This is basically a quality of penance.

In Thirukural, Austerities can only be borne and their benefits enjoyed by those who have practised them (right from their childhood) and it will be useless for those who have not done or practiced before. If you want to get what you want then practice of Penance is must. The word effort and practice is a significant contribution for anyone who wants to achieve high in life. He says leaders are those who have the passion to take great efforts and make that as a

habit. In fact, penance can be done by those people who really possess that as a trait.

If the ascetic desires the destruction of his enemies or the aggrandizement of his friends. It will be effected by the power of his austerities. Thiruvalluvar makes this point as a unique of uniqueness.

The men who practice penance will not have any enemies because the effect of his austerity behaviour will make him to defeat his enemies by his thought itself. Then he can also make good to his friends by his thought itself. Now the point which is said here is achieved not by the individual himself. Thiruvalluvar says it is the power of penance which makes this miracle possible.

Now enemies in this context mean those kinds of employees who work against the moral code of conduct of the institution or organisation where they work for. Sometimes they are more powerful and the organisation will not be able to control them. There are things beyond the judicial law which is invisible and called as natural law.

Those men who earn money unethically and who do injustice to the organisation will be destroyed by the power and thought of honest hard working men. For the above reason only the ethical principles and corporate governance is practised in this world because it secures the attainment of whatever one may wish to enjoy in their professional life. Those who discharge their duty who perform austerities, by which they perform duty on par with professional excellence and all others accomplish their own destruction through the entanglement of the desire. (Of riches and sensual pleasure) We have seen cases of corporate fraud committed by big companies and banks. This is because they have forgotten to work sincerely in an ethical manner. Here the meaning is we should work in the organisation without any desire for money, status, promotion and personal goals. At most importance should be given to the work what we must do like a penance and rest of all these desires follows. The hotter glows the refining fire of the gold the brighter it shines. The pain of penitence like fire, the soul of man refines. Just gold is purified as heated in the fire, will those shine, who have endured the burning of pain. Every development starts from within and the more a person incurs the pain the brighter he will shine in his life.

Because there are few who practice austerity and many who do not, there are many destitute and few rich in this world. We have seen men from different strata in an organisational hierarchy. Why few people occupy higher positions and many are in middle and operational level. Reason is the amount of penance they performed in their professional life and that made them to occupy higher positions in the career. Every development is a process and practice it will take its own course of time. But remember the actions what we do are counted and it will reap its own benefits soon or later.