De Theatro Motivarum, Motivation: In Search of Essentials. Research on a Theoretical Model of the Process of Motivation and on Critical Determinants of Interference

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[11]And He said, "Go forth, and stand upon the mount before the Lord."
And behold, the Lord passed by,
and a great and strong wind rent the mountains
and broke in pieces the rocks before the Lord,
but the Lord was not in the wind;

and after the wind an earthquake,
but the Lord was not in the earthquake.

[12]And after the earthquake a fire,
but the Lord was not in the fire.

And after the fire, there was the sound of a gentle whisper.

[13]As soon as Elijah heard it, he covered his face in his mantle,
went outside, and stood at the entrance to the cave.

1 Kings, 19: 11-13
(21st century King James Version)
(International Standard Version)

Epilogue

In activities man sets about, a purpose, an intention, an act of will can be seen. These intentional acts appear to have a common origin in the will of man to intervene in his destiny and his surroundings.

Knowledge from decades of theory and research in this field of human Motivation appeared to have brought us surprisingly little insights to have the human condition thrive and prosper in a better world, and have us prevent a reoccurrence of human suffering in war, discrimination, genocide, poverty and excessive injustice.

From a perspective that these acts or expressions are routed in human Motivation, this study aimed at initiating further thought and understanding, where inductive inference was to generate a Model, embedded in findings from literature, producing hypotheses that were to be verified with traditional empirical research.

The field of human Motivation was represented using a dichotomy, describing a Process of Motivation distinct from a Process of Interference.

In observing the Process of Motivation, evidence could be obtained of concepts capturing Motivation, derived from a Model describing Motivation as a sequential, cyclical, 'inner dialogue'. This led to the assumption that two interrelated constructs were operational within the Process of Motivation: Significance and Coping. Significance was

associated with the Goal, or objective, Coping to Mechanisms aimed at neutralizing the effects of Reality. The more Significant an objective, the more intense interference from Reality was experienced, and the more manifest these Mechanisms of Coping. Mechanisms of Coping changed the perception of Reality and made one perceive it as more Discrepant from a manifest Reality. The more Significant the objective, the more Discrepant Reality. And the more Discrepant a perceived Reality, the more pronounced these Mechanisms of Coping.

In observing the Process of Interference, evidence could be obtained in the study of the Conditions and Attitudinal and Technical Determinants necessary to address the Process of Motivation. In an approach defined as an Intrinsic Modality in Management of Motivation, these Mechanisms of Coping were specifically addressed to benefit from their inherent properties.

From these conclusions on the Process of Motivation and the Process of Interference a number of important Implications emerged in a final Chapter 11., following the observations made at the onset of the study, extending empirical findings beyond the boundaries of a traditional hypothetico-deductive approach. In Chapter 11.2., it was inferred that assumptions on Mechanisms of Coping could be extended towards larger groups. Following the rationale on Coping, it was suggested Mechanisms of so-called 'Collective Coping' served to neutralize a shared perception by a group of an interfering Reality, which was collectively perceived as obstructing a shared Significant objective to express itself. Collective Coping was a self-propelling communal mechanism to preserve the integrity of a highly valued common Goal. To conclude, in Chapter 11.4., the Intrinsic Modality in Management of Motivation was projected on leadership, and a so-called 'Interactional Leadership' was defined with both Extrinsic and Intrinsic Modalities of expression.

If assumptions made in this study hold true, and conclusions derived from empirical findings may be extended to the Implications made on Collective Coping and Interactional Leadership, these conclusions and Implications may contribute to provide new thoughts and understanding on reoccurrence of human suffering in our time.

For if we come to translate indifference, apprehension from involvement or even apathy towards conflict, discrimination, genocide, poverty and injustice as an act of Collective Coping, the Implication would be that it serves to neutralize a collective perception of an unsupportable Reality, which, in turn, appears to be obstructing a

> *Mechanisms of Collective Coping may contribute to provide new thoughts and understanding on reoccurrence of human suffering in our time.*

Significant objective to express itself. Indifference and lack of substantially addressing these issues could be seen as expressions of Collective Coping neutralizing a Reality experienced, in contrast, as Significant in issues that profoundly affect us. In short, we seem passive and indifferent because we care... Perhaps, a sense of bewilderment, helplessness, or unattainable aspirations to be able to act, are at the core of this Collective Coping, indicating an unacceptable Reality is being neutralized from interfering with a Significant objective which can only be envisioned as a will, or intend to act.

The case remains that if these acts could be seen as expressions of Collective Coping, these acts could be disguised expressions because we care. If we feel despair in the sight of war, discrimination, genocide, poverty, injustice, Collective Coping serves as a means to neutralize the agony.

From this perspective, examples of Collective Coping are numerous and extend throughout the spectrum of the human condition:

When, following a proclamation to interfere in a conflict once a 'red line' of a deployment of chemical weapons occurs, we refrain from action, the introduction of a political impasse preventing such action is assumed to be an expression of Collective Coping.

When people are confined to ghettos based on their religion and the world remains at a distance without active intervention despite extensive coverage in media, public outrage expressed without any concrete action to alleviate the suffering of many, is assumed to be an expression of Collective Coping.

When the contours of an unprecedented genocide occur, and no significant intervention follows, public silence or denial can be considered an expression of Collective Coping.

When refugees flee war and poverty and are confined to camps for years, political apprehension to define solutions and public negligence are expressions of Collective Coping.

> *Indifference to human suffering are expressions of Collective Coping aimed at neutralizing their Significance, thus maintaining a status quo of passivity and unresponsiveness.*

Indifference, then, to human suffering can be defined as an expression of Collective Coping. Collective Coping aimed at neutralizing their Significance, maintaining a status quo of passivity and unresponsiveness.

The Epilogue to the findings of the study is to attend to the issue raised in the Prologue: what, can be done to overcome Collective Coping and initiate an act of will to intervene in our destiny?

If the conclusions and subsequent Implications hold true, it is not through public debate. From the observations made, public debate, in its sequence of unfolding statements, in affirmation and refutation, in approval and rejection, is likely to be dominated by expressions of Collective Coping. And Collective Coping, in its aim to neutralize interference, could become a further source of conflict or misunderstanding.

Where Collective Coping serves a group-oriented, communal purpose, it is primarily through leadership that Collective Coping is to be addressed. In the famous words expressed by Einstein, proclaiming: "we cannot solve our

> *Public debate is an expression of Collective Coping.*

problems with the same thinking we used when we created them", one might argue that an alternative for a current style in leadership is needed.

Earlier, in Chapter 11.4., Interactional Leadership was introduced, with both Extrinsic and Intrinsic styles of expression. Within the Intrinsic Modality, two main Approaches appeared, elaborating on the major conclusions of the study on the Process of Interference and defined as an Interpersonal and an Intrapersonal Approach within the Intrinsic Interactional Leadership style.

The Intrinsic Interpersonal Approach was meant at initiating a dialogue based on the Attitudinal and Technical Competencies introduced in the study. These Techniques could be used at detecting the source of Mechanisms of Coping, or Collective Coping. Instead of providing Support using a Technique of Passive Assistance throughout the process of Coping, the Approach could be used to focus at detecting the elements within Reality, the process of Coping is aimed at. As a Mechanism of Coping, or Collective Coping, is meant to prevent an unwanted, unacceptable Reality from intruding and interfering with a Significant objective, it provides the key to unlocking the origins we prevent ourselves to be exposed to. Instead of focusing on the medication, we turn towards the source. Instead of engaging in debate and discussion sustaining a Collective Coping, the dialogue would focus at where neutralizing forces of Collective Coping are aiming at, and which underlying Significant objective needs to be preserved and protected.

If we were to pursue such a dialogue, we could obtain a different discourse on issues affecting the human condition.

On war: instead of pretending in an act of Collective Coping that we express outrage for the acts of one party against the other, further justifying our points of view by eloquently expressing what both parties should or should not do, we might address the issue by explicitly stating our helplessness and inability in the face of what human history produced at its darkest hour. That people have been shattered by the acts of war, the holocaust, and express their attempts at survival in a way that have injured their surrounding neighbors both materially and in their pride. In defining the source of Collective Coping, we could expose our uneasiness to have been part, directly or indirectly, as victims, bystanders or actors, in the history of an escalating nightmare and in inflicting and sustaining the conflict that emerged from the interplay. By explicitly taking responsibility for short-ranged political solutions produced long years ago, that were taken within a geo-political situation of extreme instability, in the process neglecting profound religious controversies affecting three major world religions, we would instigate feelings of support in the midst of perceived isolation, of recognition instead of neglect, which, in turn, could initiate a rapprochement between parties, or the appearance of new actors avoiding these devastating expressions of Collective Coping.

New insights to prevent a recurrence of human suffering through atrocities of war, genocide, poverty are not to be found in debate, as these aim at sustaining a Collective Coping.

On discrimination: one might provide an actor of violations of human equality an alternative expression to public condemnation by providing an opportunity of admitting guilt before an institutionalized tribunal, thus emphasizing reconciliation rather than prosecution, without compromising accountability with respect to past violations and reparations for victims.

On genocide: instead of pursuing coordinated actions by means of establishing consensus through organizations institutionalized long ago in a time the world could be reduced to a few prominent actors, one could acknowledge that in a contemporary world the complexity of

forces and acting agencies have made traditional institutions and legislation obsolete and action is to be based on moral grounds, rather than political consensus, or establishment of alliances.

On poverty: instead of proclaiming in an act of Collective Coping that borders should be closed to those living in less privileged circumstances, one might reflect on the discomforting fact that precious few owe their standards of living entirely to their own personal effort, and most rather take advantage of privileged circumstances beyond their influence, such as citizenship by birth, to be able to live in prosperity. And from this observation one might infer that living in wealth rather than poverty, in most cases, is an act of providence, that might arouse compassion, consideration, generosity.

On injustice: instead of pretending in an act of Collective Coping that a scientific truth can be established in an issue for which no apparent cause-and-effect relation has been established, we might address the issue by explicitly stating our ignorance, or rather (and more neutral) our incapacity to 'know with certainty'. And then define within this 'acceptance in incapacity', for instance in a current debate on climate change, a strategy of postponement and reassurance, against envisaging the probabilities of facing a confrontation with consequences at a time when it has become too late to make amendments. Thus, a discussion aimed at the source of Collective Coping could initiate steps towards resolving a disconcerting Reality in our time: an inability to adequately trace and identify those with true knowledge and expertise.

> *An approach aimed at addressing detrimental effects of Collective Coping would consist of engaging in a different dialogue, that is not aimed at public debate and discussion sustaining a Collective Coping, but rather aimed at exposure of the source these neutralizing forces of Collective Coping are aimed at.*

If these assumptions hold true, then, an approach aimed at addressing detrimental effects of Collective Coping would consist of engaging in a different dialogue, that is not aimed at public debate and discussion sustaining a Collective Coping, but rather aimed at exposure of the source these neutralizing forces of Collective Coping are aimed at.

It calls for a departure from traditional leadership styles, in using an approach referred to as an Intrinsic Interpersonal Approach.

In addition, a final and profoundly differing approach through Leadership in addressing Mechanisms of Collective Coping, is through an Intrinsic Intrapersonal Approach.

The Intrinsic Intrapersonal Approach in Interactional Leadership was introduced in Chapter 11.4. The Intrapersonal Approach did not aim at a dialogue, but at re-enacting alternatives for Collective Coping. Instead of participating in debates sustaining Coping, a central political figure approaches an interfering Reality differently by expressing an alternative Coping strategy, by presenting an alternative voice, or a different view for people to adhere to. To do so, requires a supreme discipline in self-reflection. Finding an alternative Coping strategy means one needs to be aware of Reality in its true manifestation. Transcending one's Coping means dissecting a Reality, which is the very source of our Coping: it is 'facing a perceived evil in the eye'. As a result, an example of this Intrapersonal Approach has been seldom expressed and can be found in approaches to Leadership expressed by Mohandas Gandhi or Nelson Mandela. Gandhi, carefully

orchestrating his approach to 'Satyagraha' in defying the rule of the British Empire throughout the nineteen thirties and forties, and Mandela in his approach 'to do better' and to 'deserve' democracy and freedom after the apartheid-era.

This approach aimed at addressing effects of Collective Coping is an exceptional form of leadership as it provides a model to live by, in rising above Collective Coping and exposing its source.

At the basis of a search, then, for alternative expressions of Mechanisms of Collective Coping either in exposing the source or modeling an alternative, is awareness and understanding of the very nature the Collective expression of Coping is aimed at. I propose to define this form of contemplative awareness, which is highly analytic, methodical and rigorous, and rooted in discipline and determination: an attitude of 'Reflectivity'.

In conclusion, then, debate sustains Collective Coping, Reflectivity in transcending Collective Coping opens a royal road to lasting solutions.

When all is said and done, at the closing of this study, it is not passivity and indifference that are at the root of human suffering. It is Collective Coping.

Collective Coping is omnipresent. It is part of the human condition. It is a necessity of life. A medicine that sustains life and, at times, turns against us and emerges in indifference and passivity. And as part of the human condition we are to accept it's overwhelming presence. If we choose to intervene in our destiny to counteract Collective Coping, we have to transcend ourselves by re-translating and re-composing Reality beyond the discourse of Coping, as expressed in leadership, either by means of an Interpersonal Approach, or by re-enacting alternative paths to Coping through an Intrapersonal Approach.

In transcending ourselves beyond a language of Collective Coping, it appears we are invited to act in a biblical sense, to transcend a language of 'earth, wind and fire', that is at the root of most of our present actions, by articulating a new language and by becoming receptive for what has hitherto been silenced and, in its True Sense, resides in a 'gentle whisper'...

Epilogue