

Motivation: A key component of emotional intelligence for a player

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In the words of Guilford, "A motive is a particular internal factor or condition that tends to initiate and to sustain activity". Thus motivation includes all those internal conditions which begin an activity or sustain it. Motive is different from stimulus because it is there even before the stimulus. It may be in the absence of internal stimulus. The word motive includes all the internal and external factors that initiate an activity. But in psychology motive includes only those factors which control the activity of the living being. It does not include mechanical or reflex actions because they depend on the physical structure and the external environment. Such mechanical behaviour is observed in less developed animals. On the other hand, in the developed animals their changing physical and mental conditions control their behaviour. It is said that the horse can be taken to the water, but no amount of effort can make it drink. In spite of the presence of the water, the horse will drink only when it feels thirsty. The motives depend on the changing physical conditions and past experience. A burnt child dreads the fire because the memory of burning is always present in his mind. Thus it is clear that motivation explains the 'why' of behaviour. Why a certain animal or man behaves in a particular way can be known by an inquiry into his internal motivating factors. Sometimes this "why" can be inferred from external behaviour also. The influence of the sex motive can be inferred by a particular behaviour of a pair of pigeons. The cause of a particular behaviour towards the child shows tender motive in the mother. There can be one motive behind different actions and different motives behind the same action. A man can throw a rupee towards a beggar due to disgust and also due to pity. A soldier can save a person from drowning due to altruistic motive and also to take him to gallows. Psychology explains the real motives behind the behaviour and experience of the individual living beings.

MOTIVATION IN LEARNING

The motivation has much effect on learning. In the absence of motivation either there will be no learning or very little learning and the learned activity shall be forgotten very soon. On the other hand, sufficient motivation will release energy in the process of learning. The motive gives energy for the continuation of the process of learning. It is due to motive that the student goes on studying attentively for weeks, months and years. Just look at a boy, desirous of learning how to cycle, and you can very easily see the fact of motivation in his activity. He tries to learn cycling with perfect attention and with all his energy. He fails several times and gets cuts and bruises, but he does not cease to make effort. If he does not succeed one way he adopts another way. So long as he does not learn cycling, a restlessness is seen in him, so much so that he often dreams of cycling. After he learns cycling, he seems to be very happy and is seen cycling now and then, here and there. This importance of motivation in learning has been widely utilised in education. A good teacher tries to excite motive in the students before beginning some new chapter or before asking them to learn some new work. As he succeeds in doing so, half of the work is over, because now he has only to guide the child, the rest the child learns himself. Learning is a voluntary activity. The more difficult a subject of learning is the more power will be required to learn it and consequently the more motivation is required for it.

Motivation is not only required in teaching, but also in learning for oneself. Hence an intelligent student develops motivation in his studies. By motivation the learning becomes active. In it, interest and attention are spontaneous, more work is done in less time and a thing learned once is remembered forever. Motivation has the same place in learning as energy in mechanical function.

SOCIAL MOTIVES

Man's motives are the results of social effects. Gregariousness is a social motive. A child is unable to fulfil his physiological needs unaided. He learns the ways of their fulfilment from others. Thus a developed individual fulfils his needs in accordance with the laws of society. This leads to a socialisation of his needs, an activity in which the individual develops many needs and motives the physiological causes of which are

difficult to trace. An example of this is the difficulty in identifying physiological causes with the lust for money, search for fame, literary and aesthetic tendencies of the modern man. It is apparent that many of the motives and needs of individuals are learned in society. They may be called sociogenic, secondary and non-vital motives. Some learned motives, which are found in most people in a greater or lesser degree, are now described. These being numerous, only the major ones will be dealt with here.

1. **Praise and Blame**-The tendency to win the praise and avoid blame motivates human behaviour in nearly all societies. Every person wants to be praised by other people even though he may not like to be praised by them directly. Similarly, no one likes to be defamed or humiliated by others. Generally, the thought of right or wrong is linked with praise and blame. A person learns praiseworthy behaviour and avoids a detestable one from his childhood. A child fights shy of punishable behaviour but gladly adopts behaviour which may earn him the love of his mother. Later this tendency takes the form of praise and blame because praise is fruitful and blame is harmful. Even a person indifferent to the derogation or flattery of the society pays great attention to the praise or blame accorded to him by his own conscience which is the product of thoughts of the socially proper and improper. The experiments carried out to study the effects of praise or blame establish that these definitely affect the person, The effect of praise is comparatively more than the effect of blame.

2. **Mastery Motive**-Alfred Adler has accepted the mastery motive to be the most important motive of human life. According to him man tries to master others in every field of life. Nietzsche believed the 'Will to power' to be the major motive in life. According to Darwin there is a struggle for existence at every step in nature and it is the fittest who survives. It follows that every creature tries to attain power. Creatures living in groups have a leader who maintains his masterly position by force. Besides the leader there are people who are situated at different levels. The person who will replace the leader is also decided upon. Mastery may be ascertained by age, power or intelligence and these criteria of mastery change with time and place. In animals, usually, it is the power which is the criterion of mastery. As a consequence of the mastery motive a competitive tendency and a tendency to rivalry is found in most societies. When competing, a person invariably puts in greater efforts, and even more so when the competition is personal rather than in group. But these facts cannot go uncontradicted. The mastery motive being acquired, it is not inevitable that it be found in every society. The tendency of self assertion is so rare in Arapesh in New Guinea that it is an abnormality there. This tendency is uncommon in Zuni and Hopi Indians. Among these people the best man is not allowed to participate along with the other competitors. In observation it was seen that Zuni children do not try to get ahead of others in a question competition and hesitate in showing results better than the others. Why are they so different from other societies in this respect? The elderly people in this society discourage the tendency of self assertion in infancy whereas this tendency is encouraged right from the start in other societies. In comparison with the western society, the Indian child is taught to live peacefully, believe in God and depend on luck. Therefore, an Indian is comparatively less active than a member of western society.

3. **Aggressiveness**-This is an expression of the mastery motive. There is a great diversity in this tendency which is the result of the different existing ideals and rules in a society. In India, for example, the Nagas are a blood-thirsty tribe who are called Head hunters while many other Himalayan tribes are very peaceful. In a civilised society murder is considered a wrong and no woman marries a murderer but among the Nagas it is that person who does not cut heads who finds it difficult to get a bride. The Arapesh tribe of New Guinea discourages the aggressive tendencies, while on the other side the Mundugumors encourage it from childhood. Therefore, the aggression tendency, like the mastery tendency, cannot be accepted to be innate and universal, they are acquired tendencies whose existence depends upon social conditions.

4. **Self-Submission**-Some people have accepted as natural the tendency of self submission as opposed to that of self-assertion, being helpless before his elders. These childhood impressions are important and lasting but it is incorrect to call the submission tendency a learned tendency because it is usually, learnt in the family or the society. Being comparatively lasting but it is incorrect to call the submission tendency a learned tendency. South American sea islands the women are the leaders and the men follow them in political and economic matters. Thus, this tendency depends on the weaker, women have a greater tendency of self-

submission but in some social pattern. It varies in degree in different persons; and it may even be completely absent.

5. **Gregariousness**-This tendency makes a person want to live in a group though this tendency is not present in all animals. Thus it is neither internal nor universal, and also not self generated. This gregarious tendency is not found in every person. While many people live in group there are some who detest. This tendency is, in reality, learnt which include the advantages of society. The person gets food, drink, accommodation easily in a group, and he is enabled to satisfy his many tendencies.

6. **Imitation**- Though imitation is seen very much in the human beings, it is not compelling. Even if the existence of any such instinct is given credence its field is very limited. It is common knowledge that a child learns his activities, habits and behaviour by imitating others, sometimes imitating grown-ups without a knowledge of what he is doing. The power of imitation is stronger in human beings because they can make more minute distinctions. It is not necessary that he may observe all the details or that he may imitate immediately but imitate he does. Imitation is very important in human learning. Some birds give a very good imitation of voice but others do not have this quality. This tendency varies with the power of imitation in the animals.

7. **Sympathy**-This is an experience of another person's emotional response. Seeing another person in serious trouble a sympathetic person experiences a similar though less intense, feeling. Some people cannot keep back their tears when they see another crying. Some people are seen crying for hours upon seeing a tragic story on the cinema screen. Take a look at the ladies coming out of the picture hall after seeing a tragedy and you will see marks of crying on most faces. But this reaction is not seen in every one. Some people laugh not only at people in pain but even when they are causing grave pain to others. The news of the death of hundreds of people in Germany makes you curious but even the death of a distant relative makes you unhappy. Why is it so? Actually, sympathy cannot be said to be innate. A major part of it is conditioned response while the remainder, too, is in some way a learned motive.