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Propositions

Relating to the Dissertation

by

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1. Precious few elementary new insights have been generated to prevent a recurrence of human suffering through atrocities of war, genocide, poverty and have the human condition thrive and prosper in a better world.

2. A re-introduction of inductive inference in generation of explanatory theoretical Models, will lead to enrichment of a current hypothetico-deductive tradition in the social sciences, the study of human Motivation in particular.

3. In lieu of observing isolated hypotheses, as emphasized in a traditional hypothetico-deductive approach, hypotheses are to be embedded in an inductively inferred theoretical Model, which provides an explanatory framework for phenomena these hypotheses seek to validate.

4. Failure to distinguish conceptually between a Process of Motivation and a Process of Interference in current literature has caused profound Conceptual Confusion in research and theory on human Motivation.

5. The Process of Motivation is captured in a Model of Motivation and conceived of as an ‘inner dialogue’, largely evaluative in nature, where the Individual attempts to reach and secure an objective set, and to limit the effects of outside interferences.


7. Four Conditions are needed to initiate optimal Interference in the Process of Motivation.

8. There are two Modalities in Management of Motivation:
   - An Extrinsic Modality, providing substantial opportunities for Control, at the expense, however, of Productivity
   - An Intrinsic Modality, leading to high Productivity, at the expense, however, of limited opportunities for Control

9. In an Implication of findings, Mechanisms of Collective Coping may contribute to provide new thoughts and understanding on reoccurrence of human suffering in our time.

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


12. 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.