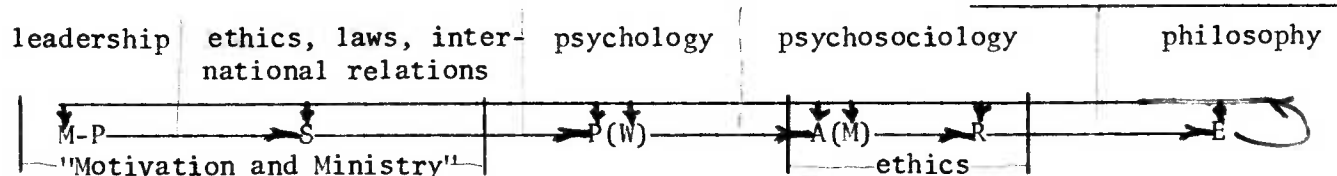


Religious leaders, as concerned both with self-examination toward more faithful and integral behavior and with inducing the same in their followers, can profit by attending to what philosophers, ethicists, psychologists, and psychosociologists have to say about motivation. "Motivation" in the NYTS Library card catalog will turn up some eight books, and the encyclopedias--especially Britannica, and of Religion and Ethics--have exploratory articles. Articles in encyclopedias of the various relevant disciplines will yield payoff--beginning with philosophy: 399-409 of vol.5 of THE ENCY. OF P. (Mac/72) is a brilliant article....Historical bibliography is another approach: Try ARISTOTLE (3.9-11 ON THE SOUL and 3.3f NIC. ETHICS, in Rich. McKeon's THE BASIC WORKS OF A. [Random/41]--borrow my c. if you wish); and the AQUINAS index; then LOCKE, 2.20f in ESSAY CONCERNING HUMAN UNDERSTANDING; then HUME, 2.3 in TREATISE OF HUMAN NATURE; then JAMES, chap.26 of THE PRINCIPLES OF PSYCHOLOGY; then the FREUD and JUNG indexes; then LEWIN has some great early articles; then these: 1958, R.S. Peters, THE CONCEPT OF M.; 1961, K. B. Madsen, THEORIES OF M.; 1964, J.W. Atkinson, AN INTRODUCTION TO M.; and 1970, A. Maslow, M. AND PERSONALITY (of which the Library has three cs.)....Finally, my own writings--articles and thinksheets, and 1954 Ph.D. microfilm SANCTIONS IN THE CONTROL LITERATURE OF EARLY CHRISTIAN LEADERS (abstract, thinksheet #233).

The course "Motivation and Ministry" has its LOCUS (or focus or point of view) at M-P - S on the following flow-chart I've devised to exhibit THE MOTIVATIONAL PROCESS:



[LEGEND: M-P=minister-persuader; S=sanction(s); P=person(s) ministered to, W=want(s) or desires or purposes; A=act(ion), occasional or habitual behavior; M=motive(s); R=result(s); E=explanation(s), interpretation, hermeneutic....The limitations on range for the various disciplines are only rough, to give the foci (centers of interest), and of course the "M. and M." course has to exploit the whole motivational process....As the arrows indicate, interpretation may focus anywhere on the continuum--to use an analogy from electricity, in parallel rather than in series.]

COMMENTS: (1) "P(W)" is a person with systems of wants (attractions, aversions, etc.) --a reality at the center of psychosociology as well as of psychology [therefore, a dotted line between]--too complex to sustain phenomenologism or behaviorism. ... (2) "A(M)" shows "motive(s)" as within, only within and not apart from, "act(ions)" --as "(W)" is within "P." Further, we are leery of the word "motives" because of the common connotation of "devious," "ulterior," "criminal"--so we use, instead, "motivation.".... (3) "S"anction(s) are inducements to follow or reject a course of action, and are thus on the chart interstitial between "M-P" (minister or group seeking to persuade, and/or persuasive force of a tradition or cause) and the person or group intended to be influenced. Psychology proper does not deal with what's external to the skinbag, so (e.g.) you won't find sanctions treated in Maslow [above]. Ethics tends to splay out "sanctions" to cover all the factors constituting a moral decision. Law speaks of positive sanctions (=promises of reward[s]) and negative sanctions (=threats of injury or injuries), chiefly the latter (in international relations, penalties to induce a nation to change its course of action; and embargos).... (4) Here're some clues to identify sanctions and assess their range and intensity: "in order to...", "because...", "Why did...?", want-desire-habit-irritation as "explanation"-range, duty, altruism (desire for others' well-being), pleasure, purpose-end, "so as to..." get something, fulfilling obligations, to achieve a goal or realize an end, promise-keeping, revenge, to be polite, answering a plea for help, gratitude, response to request, fear of consequence[s], tension-release (incl. escape), avoidance.... (5) Note that "purpose" --unlike "motive"--can exist independently of "action." Thus my saying, "Jesus judges the heart before, in, and after the act."