

Motivational Frameworks: Classifications and Their Usage in day-to-day Situations in Rohilkhand Region

Dr. Suvidha Sharma*
Associate Professor
Department of Psychology
Bareilly College, Bareilly.

Abstract

This question studies the application of universal motivational theories in the collectivist socio-cultural environment in Rohilkhand region, India. It questions the manner in which the essence constructs defined as Self-Determination Theory (SDT) autonomy, competence, and relatedness are redefined within the framework of local value structures and the identification of the most common motivational impetus within the key sectors of the economy. It was a sequential mixed-method design (including a survey (N 50) and semi-structured interviews (n 15) of young adults in Bareilly). Findings indicate that there is a prevalent trend of socially embedded motivation with family approval (88 percent agreement), community respect (82 percent), and family financial security (82 percent) indicating the top motivators, outweighing personal passion (48 percent). The research develops a Region-Specific Motivational Model (RSMM), which assumes that motivation here is seen as a fusion system (socially embedded), where the individual desire interacts with the family and societal demands. These results challenge the unquestioning transfer of Western-centric models and have significant policy and intervention design implications in similar situations.

Keywords: Motivational frameworks, Self-Determination Theory, collectivism, Rohilkhand, socio-cultural context, mixed-methods.

Introduction

Historically, the research on human motivation was preoccupied with models that have been developed within the Western and individualist societies - most notoriously Self-Determination Theory (SDT) or Maslows hierarchy of needs. Intrinsic motivation and autonomous, individuated choice are favored in such models. Their universal applicability is, however, doubtful in collectivist cultural environments where the self is imagined through the lens of interdependence and strong connection with family and community systems. Such a relationally dense society is epitomized in the Rohilkhand region of Uttar Pradesh in India. As

* Corresponding Author: **Dr. Suvidha Sharma**

Email: sunsuvi@gmail.com

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a result, there is a theoretical misfit when universal frameworks are blindly applied in this context. This study thus attempts to put the motivational theory into perspective by studying how it has been manifested in Rohilkhand, with an objective of establishing a more culturally sensitive perspective of human motivation and how it can be applied to development in the area.

Review of Literature

It is based on two pillars, the theoretical background of the work, which were developed motivational typologies and cross-cultural psychology. The major theoretical lexicon is intrinsic-extrinsic motivation dichotomy and SDT (Ryan and Deci, 2000). SDT holds that well-being and intrinsic motivation depend on the three fundamental psychological needs such as autonomy, competence, and relatedness. These constructions, however, according to cross cultural scholars, are culturally mediated. Markus and Kitayama (1991) proved that the independent self-concept which supports Western psychology is not universal; collectivist societies raise an interdependent self. As a result, it also leads to motivation towards allocentric as opposed to idiocentric goals (Triandis, 1995). Furthermore, independence in this case can be realized as volitional dependence or agentic interdependence, according to which option choice is made in and on behalf of esteemed relationships (Kagitcibasi, 2005). A gap in this review is the fact that although it is accepted that universal models have limitations, only a little number of studies offer the empirically based contextualized motivational models in particular Indian regional contexts like Rohilkhand.

Methodology

The research design used was sequential mixed-methods research design as discussed by Creswell and Plano Clark (2017) and incorporates both quantitative and qualitative studies in a systematic and complementary way. In this design, the research process was initiated with the gathering of quantitative information by way of a structured survey. The quantitative stage was to be used to identify measurable patterns, frequencies, and overall trends of the key variables of interest. After the collation and statistical analysis of the survey data, the former trends and notable results were used to inform the next stage of the research, the qualitative one. During the second stage, the qualitative interviews were carried out in depth using a purposive sample of the participants to explain the context, give deeper insights and subtle interpretations of the quantitative results. This explanatory chain enabled the qualitative data to expound on, explain, and demonstrate the trends applied in the survey results that enhanced

the general interpretative structure of the study. The synthesis of the two datasets allowed a better perception of the research problem due to synthesis of breadth and depth.

The information of both stages was gathered in Bareilly district of Rohilkhand region of Uttar Pradesh during the period of January-February-2024. The mixed-methods approach used provided a higher methodological rigor of the study and ensured a higher reliability and validity due to triangulation of the findings.

Statement of the Problem

The main issue is the misfit between Western styles of dominant Western motivation and the collectivist, socio-economic uniqueness of the Rohilkhand region. This outcast takes a toll on the explanatory capability of those theories and reduces the efficacy of policies, educational programs, and managerial practices based on universal models, and conceals the most effective local drivers of behaviour and hinders sustainable regional development.

Research Hypothesis

H 0 In Rohilkhand region, collectivist motivators (family approval, duty and community standing) will play a major role leading to major life decisions as compared to individualistic motivators (personal passion and independent choice).

H 2: The manifestation of the psychological need of autonomy, as operationalized by SDT, will be of a strong correlation and mediation by the fulfilment of familial responsibility and community norms, as opposed to having it experienced as a need of separation.

Variables

Independent Variable: The Socio-cultural context (measured as the collectivist orientation existing in Rohilkhand region).

Dependent Variables: Strength of Motivational Drivers- perceived significance of such issues as family approval, personal passion, duty (kartavya) and community respect (izzat).

Conceptualization of Autonomy: Qualitative experience and individual definition of self-directed choice and volition.

Sample

The sample size (n=50) was purposive (28 males and 22 females) and consisted of young adults (18-30). This group was at an active stage of life where they were making major life decisions in terms of education, career, and marriage, which made them the best in the motivation in

action study. A strategic sample of 15 respondents was then selected out of this sample to conduct in-depth interviews to cover various motivational profiles that were evident during the survey.

Tests/Measures Used

Survey Questionnaire: An instrument created by a researcher and containing 25 items to be answered on a 5-point Likert scale (1=Strongly Disagree, 5=Strongly Agree). The items were designed to evaluate the perceived significance of several motivational drivers based on the literature (e.g., the approval of my family is one of the most important drivers of my major decisions, my personal passion is the main factor guiding my career choice).

Semi-Structured Interview Guide: A guide that incorporates open-ended questions that should help to obtain stories about decision-making process, definition of success as well as the experience of balancing personal desire and family and community expectations (e.g., Can you describe a big decision you made, what do you consider were the most important factors?").

Statistical Techniques Used

Descriptive Statistics: Since the current research involved quantitative data collected in the form of a survey of fifty respondents, descriptive statistics were used to examine the quantitative data set. The central tendency and dispersion measures such as means and standard deviations were obtained to describe the overall response patterns and variability of the responses at the items of the survey. Also, percentages have been used to indicate the proportionate response distribution, thus making the interpretation of the attitude, perceptions and experience of the participants much easier and more accessible. Such use of descriptive statistics presented a productive summary of the data set and helped in the determination of the prevailing trends and response patterns that could result in the study objectives.

Thematic analysis was used in the qualitative stage where transcripts of interviews are analyzed according to the 6-stage inductive method put forward by Braun and Clarke (2006). Familiarization of the data with repetition of reading the transcripts was the first step in the tool of analysis, as it is necessary to obtain a detailed picture of the stories of the participants. This was then followed by the production of the first codes which were methodically implemented on the data set. Codes were then analyzed and probable themes were identified, which were checked and narrowed down to make sense and uniqueness.

The thematic analysis was chosen due to its flexibility and methodological soundness to determine, analyze and explain recurrent patterns in qualitative data. This method was

specifically appropriate to examine the lived experiences of motivation in participants to gain detailed and abundant insights to supplement the quantitative results and to deepen the study in general.

Results

The combined results of the quantitative survey and qualitative interview work will be a strong argument towards the research assumptions.

Quantitative Findings: The data of the survey are a strong support of H 1. Table 1 shows that collectivist motivators have significantly higher means scores and high agreement percentages than the individualistic passion.

Table 1: Survey Results on Key Motivational Drivers (N=50)

Motivational Driver	Mean Score (1-5)	% High Agreement (4 or 5)
Family Approval as Key Driver	4.32	88%
Duty to Parents (Kartavya)	4.18	84%
Financial Security for Family	4.15	82%
Community Respect (Izzat)	4.05	82%
Personal Passion as Primary Guide	3.40	48%

Interpreted data based on the themes of the interview data provided extensive support of H2 and displayed the contextualized sense of psychological needs. The autonomy imperative was always re-intermediate as the volitional dependence, the conscious, willed action in interdependent relations. The following fusion was articulated by Participant 03 (Male, 22): I would like to have a tech company, but my first income will be spent on the house renovation of my parents. Their pride is my success.” In this case, the inner desire and the demand of the family merge into one powerful force.

The necessity of being competent mostly led people to the objectives that would increase family wellbeing and social status. The foundation on which motivation was based was

relatedness, which was embodied in the notions of rin (debt to parents) and farz (duty). Participant 19 (Female, 24) elaborated that the reason why I want to become a teacher is to demonstrate to my people that daughters can bring honour and stability. My independence benefits the position in my family.

These findings were further framed by sectoral analysis: motivation in agriculture was preoccupied by extrinsic necessity (74٪ per cent in reference to debt repayment); entrepreneurship combined the autonomy of being my own boss with the relatedness of building a respected community name; and education was obsessively preoccupied with government job security (82٪ per cent in reference to debt repayment) as the main route to the achievement of family repayment.

Discussion and Conclusion

The findings corroborate the issue of theoretical misfit and prove both hypotheses. The synthesis of this is the proposed Region-Specific Motivational Model (RSMM), which assumes that motivation in Rohilkhand is a Socially Embedded Fusion System. The self of this model it anticipates is the interdependent model where the driving forces behind the self are: (1) Family Security and Honour (Izzat); (2) Community Embeddedness and Reciprocity; and (3) Religio-Cultural Duty (Dharma). Individualistic motives are never empty but are explained through and justified by these social prisms.

These implications are both practical and significant. To the educators and policymakers, interventions should be put in socially embedded terms. The idea of promoting higher education is not as safe as unlocking your potential and much more operational as becoming a pillar to the future of your family. Management at the workplace must understand that publicity, communal reward, could be more effective than individual bonuses. To sum up, this paper has shown that, in the Rohilkhand case, individual goal attained through the joint venture of the individual with the common cause of the family and community is the best and the most enduring source of motivation that, in turn, requires the radical change of the standardized models towards that of the cultural sensitivity.

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