



PHILOSOPHY OF MOTIVATION – SPIRITUAL FORCE THAT DRIVES TO HUMAN GOAL- ACHIEVEMENT

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Abstract

This scientific article discusses the concept of motivation, its definition, classification, and its role in the spiritual life of society. On this basis, the subject, purpose, object, subject, and tasks of the philosophy of motivation are analyzed in a comparative manner, as well as the thoughts of Eastern and Western thinkers on this subject, and their role in shaping the philosophical thinking of young people is described.

Keywords: Motivation, internal motivation, external motivation, philosophy, philosophy of motivation, meaning, purpose, morality, identity, being, knowledge, value, spirituality, Human.

Introduction

Every human action begins with objective and subjective reasons aimed at achieving a goal based on needs and interests. That is why people acquire knowledge, acquire professions, engage in physical and mental labor, help each other, and pursue their dreams. It is in this process that some invisible spiritual force urges people to strive forward. This often invisible but deeply powerful internal movement is called motivation in simple terms. In psychology, motivation is usually defined as the process that initiates, directs, and sustains movement toward certain goals. It explains why people act the way they do - why they persist, why they give up, and why some are inspired to achieve extraordinary things. However, from a philosophical perspective, motivation goes beyond mere action, forcing us to think not only about what we do, but also about



the meaning behind our actions. Philosophy invites us to ask deeper questions: Why are we here? What is the purpose of our existence? What does it mean to strive for something greater than ourselves?

Philosophical interpretation of motivation

Philosophy is concerned not only with the nature of reality, but also with the forces that govern human intention within that reality. Motivation, in the philosophical sense, is the act of acting consciously and guided by purpose—living intentionally, not by instinct or habit. Thus, motivation is a reflection of our values, beliefs, and our understanding of what we should strive for. It connects the external world of action with the internal world of thought and spirit. Every truly motivated act involves a choice—a decision that reveals who we are and what we consider meaningful.

The philosophical study of motivation, therefore, is an attempt to uncover the inner architecture of human purpose. It examines how our desires, emotions, and beliefs interact to shape our will, and how this is consistent with ethical or spiritual principles. In this sense, motivation is not just a psychological drive, but also a moral and existential phenomenon. It asks not only what we want, but also why we want it, and whether our pursuits bring us closer to truth, virtue, or self-realization.

Motivation is, in essence, a mirror of the human spiritual state, a social movement between need and meaning, survival and transcendence. It reflects our constant struggle to reconcile our inner emptiness with our outer purpose.

The philosophical understanding of motivation is an understanding of the essence of being human: the need to be a real being who acts not just to exist, but to find meaning in social existence. It means to understand. In fact, the word "Motivation" is derived from the Latin word "movere" - "to move" [1.], and denotes internal and external objective and subjective factors that ensure the human being's engagement in a certain activity and striving for a goal within the framework of the "man and the world" relationship.

Motivation can be divided into internal and external, positive and negative, stable and unstable types. In this case, external motivation is not related to the content of a certain activity, but to circumstances outside the subject; internal motivation



is an inspiring spiritual force that is not related to external conditions, but to the activity itself. Also, motivation based on positive stimulation is called positive, and motivation based on negative stimulation is called negative. If we look at this issue from a philosophical point of view, motivation is the force that governs a person's spiritual and conscious activity.

Throughout history, different cultures have developed specific answers to these questions. In the West, motivation is often presented as a matter of freedom, individuality, and responsibility. The “I” is viewed as an autonomous being capable of choosing its own destiny. In the East, motivation is associated with harmony, unity, and transcendence. The self becomes part of a larger cosmic order and is taught that it must learn to align its will with divine or moral truth.

The above ideas and brief socio-philosophical analyses suggest that motivation can be viewed as a type of philosophical knowledge. Thus, motivational philosophy is a system of worldviews based on spiritual knowledge that reveals the needs, goals, values, and the internal forces that transform them into action in the human mind, the internal sources of human activity, and the essence of the spiritual, moral, and social factors that motivate action within the framework of the “man and the world” relationship.

It is also clear from the definition that from the point of view of philosophy, thanks to motivation, a person understands himself and gives meaning to his life through understanding his motives.

The philosophy of motivation is based on various directions and theories:

- Hedonistic philosophy: The main motive of human action is pleasure and avoidance of pain (Epicurus, Bentham).
- Existentialism: Motivation is associated with the human need to search for meaning (Sartre, Camus).
- Pragmatism: Human action is based on utility and practical effectiveness (J. Dewey, W. James).
- Humanistic philosophy: A person considers the full realization of his potential as the main motive (Maslow, Rogers) [2].

The main scientific and practical research directions of the philosophy of motivation are: a) human consciousness and “will” - the role of consciousness and will in the human decision-making process; b) values and meaning - the



spiritual foundations of human activity and the meaning of life; c) the harmony of needs and goals - the balance between material and spiritual needs; d) freedom and responsibility - in human activity, the relationship between internal freedom and duty to society is included.

Ideas of eastern scholars on motivation

In Eastern philosophy, motivation is mainly associated with spiritual purification, spirituality and human perfection. The main reason for human action is the pursuit of goodness, achieving enlightenment through knowledge and educating the soul. For example, Imam Ghazzali said that the force that drives human activity is the heart and sincerity, and the basis of motivation is achieving the pleasure of Allah, that is, a spiritual goal, not a material one [3.]; Abu Nasr Al-Farabi human motivation is to achieve happiness (powerful happiness) [4.]; Jalaluddin Rumi expressed the idea that the source of movement is love (true love), through which one understands oneself and the Creator, which is the highest form of motivation [5.]

Views of scholars on motivation

In the West, motivation is studied more from the perspective of scientific-psychological and individual needs. In these views, the factors determining human activity are explained as emotional, biological and social needs. For example, A. Maslow, explaining the theory of motivation through the hierarchy of needs, describes it as follows: physiological → security → sociality → esteem → self-actualization [6.]; Sigmund Freud, connecting motivation with human ego and internal instincts (especially libido), believes that human actions are controlled by unconscious forces [7.]; Viktor Frankl, the founder of "logotherapy," linked motivation to the search for meaning and proposed that the reason for human existence is to find meaning in life [8.].



Direction	Goal	Source of motivation	Attitude to human nature	Philosophical basis	Result
East	Spiritual and moral perfection God pleasure	Inner purity, love enlightenment	Man is inclined to goodness, it is necessity to resist to temptation	Sufism, ethics, divine purpose Spiritual bliss	divine closeness
West	Personal development and satisfaction of needs	Needs, instincts	A person has conscious and unconscious forces, which must be managed	Psychology, humanism, scientific research	Self-awareness, personal happiness and social status, success

By comparing these six thinkers, this article aims to reveal how motivation works as a universal and culturally formed concept. Research shows that while Eastern philosophy views motivation as surrender and a transition to harmony, Western thought often defines it as affirmation, the exercise of will and freedom. Together, these perspectives integrate the psychological, moral, and existential aspects of human life, forming a richer understanding of what it means to act purposefully.

The sociolinguistic and metaphorical dimension

The Eastern style of expression reveals much about its philosophy. The use of cyclical rhythm, metaphor, and images of light, travel, and fire suggest a transformation of the self. Where Western language tends to command ("trust," "act," "choose"), Eastern language tends to suggest and evoke ("flow," "melt," "awaken"). This difference suggests that for the East, motivation is not about affirming the will, but about harmonizing being.

Comparative discourse: A bridge between East and West

If we compare Eastern and Western perspectives, we see that both traditions start from the same human concern - the need to overcome limitation and affirm existence - but they take opposite directions.

In the western model, motivation goes beyond the self: the individual moves into the world to fulfill his or her purpose. Freedom, choice, and self-expression define this movement. The language is linear, rational and goal-oriented.



In the eastern model, motivation flows inward: it seeks to unite itself with the divine or cosmic order, transforming itself into an inner truth. Language is cyclical, symbolic, and meditative.

However, these directions are not contradictory - they complement each other. Emerson's "inner divinity" resonates with Rumi's "within you." Frankl's "will to meaning" corresponds to Navoi's "moral purpose." Both traditions affirm that the highest motivation comes not from desire, but from conscious awareness - from the realization that the value of life depends on an inner relationship.

Linguistically, the metaphorical language of the East softens reality into spiritual reflection, while the declarative sentences of the West sharpen reality into moral action. Both linguistic patterns reveal a cultural worldview: the East sees motivation as an awakening, the West as a decision.

Together they form a philosophical synthesis. Motivation is both surrender, strength, stillness, and movement. It connects the Eastern pursuit of peace with the Western pursuit of progress, revealing man as both a seeker of truth and a creator of meaning.

So, what is the importance of the above ideas about motivation in shaping and developing the philosophical thinking of the youth of our country? As is known, the philosophy of motivation plays an important role in the process of self-understanding, goal-setting, and active life position of young people.

In particular:

1. Helps to understand one's own value. Through the philosophy of motivation, young people learn to seek answers to questions such as "Who am I?", "Why do I live?", "What is my place in society?"
2. Deep thinking. The philosophy of motivation develops the analytical and critical direction of thinking. Young people strive to understand the meaning behind each action.
3. Forms a goal-oriented lifestyle. Young people learn to set goals from a philosophical point of view, understand their spiritual foundations, and create a strategy for achieving them.



4. Increases a sense of spiritual maturity and responsibility. Philosophical motivation encourages a person to think not only about personal interests, but also about the well-being of society.

5. Inspires social activity and scientific research. Through philosophical motivation, young people are formed as creative, initiative, and responsible individuals in their field [9].

In short, the philosophy of motivation, as a science that reveals the inner logic of human activity and is aimed at spiritual growth and understanding the meaning of life, plays an important role in enriching the thinking of young people. It directs the younger generation to: become active and responsible citizens; strive for a purposeful and spiritually active life; develop the skills of philosophical thinking and critical analysis.

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Conclusion

1. Motivation is not simply an internal drive to achieve something; it is the spiritual heartbeat of human existence. It connects mind, body, and spirit, transforming ordinary actions into meaningful ones. A comparison of Eastern and Western traditions shows that motivation is both ethical and ontological—it determines not only what we do but also who we are.

2. In the East, motivation means surrender, harmony, and enlightenment; in the West, it means will, creativity, and responsibility. Yet both lead to the same discovery: the self is whole only when guided by a higher purpose. Rumi's burning love, Navoi's spiritual devotion, Emerson's self-confidence, and Frankl's will to meaning all express the same truth—life is truly lived only with purpose.

3. In today's world of distraction and materialism, the philosophy of motivation offers an important reminder. Motivation is not just about action, but about meaningful action—purpose, compassion, and wisdom allow us to shape our choices. Caught between Eastern harmony and Western ambition, the modern person must learn to balance them: to act forcefully but without pride, to act without greed, and to love without fear.

4. Ultimately, motivation is the bridge between being and becoming, existence and transcendence. It turns our ordinary struggles into a journey toward understanding. Living is not a drive, but a desire to awaken, to create, and to love.

5. Motivational speech has shown that it is not only a reflection of personal or cultural values, but also a profound linguistic expression of a philosophical



worldview. The use of metaphor, tone, rhythm, and structure reveals how each tradition defines itself, interprets suffering, and expresses the human desire for transcendence. While the Eastern perspective seeks to eliminate individuality in favor of unity with a divine or moral order, the Western perspective celebrates the ability to create meaning through freedom, reason, and moral will. Nevertheless, both perspectives converge in their ultimate goal: the affirmation of life through the transformation of struggle into a goal.

6. In Eastern texts, particularly those of Rumi and Alisher Navoi, motivation is depicted as a journey of purification and self-surrender. In contrast, Western thinkers such as Emerson and Frankl redefined motivation as a dynamic expression of individual will and consciousness. Emerson's philosophy of transcendentalism celebrates the divine in the human mind. Its imperative tone and declarative syntax encourage readers to trust their inner voice, demonstrating that self-trust is both a moral and spiritual act. Frankl, writing from the depths of existential suffering, sees meaning as a necessity for survival. His calm, reflective tone and use of paradox convey the spiritual strength of people who can choose their own attitude, even when deprived of everything. For both thinkers, language serves as a means of power - a means of awakening human potential and preserving dignity in the face of adversity. The linear and logical flow of their discourse reflects the Western belief in progress, individuality, and reason as guiding principles of motivation.

7. From a comparative perspective, the linguistic structures of these texts reveal their underlying philosophies. Eastern writings use metaphors of nature, cycles, and light, suggesting that motivation is embedded in the rhythms of the universe. Western texts emphasize declarative sentences, contrast, and argumentation—thinking and self-determination. The contrast between cyclic and linear forms, symbolic and fixed tones reflects the philosophical difference between harmony and mastery, surrender and control, unity and individuality. Yet beneath these apparent contradictions lies a common human truth: the search for meaning that transcends the boundaries of time, culture, and religion. Both traditions recognize that language not only describes but creates reality; it allows people to give shape to their inner experiences and transform suffering into understanding.



8. Ultimately, this study shows that the philosophy of motivation is deeply linguistic in nature. Words, metaphors, and rhythms are not merely stylistic devices—they are the essence of thought and being. In Eastern and Western texts, motivational discourse becomes a bridge between philosophy and lived experience, thought and emotion, self and world. Whether through Rumi's vision of dissolution in love, Navoi's call to moral duty, Emerson's demand for self-reliance, or Frankl's insistence on meaning in suffering, each voice contributes to a universal human dialogue about what it means to live purposefully. Together, they affirm that motivation is not simply about achieving success, but about the ongoing shaping of one's inner world in harmony with truth, freedom, and compassion.

9. A comparative study of motivational philosophy and language reveals that self is both seeker and creator—an evolving consciousness that draws strength from both surrender and will. While Eastern wisdom reminds humanity of humility, interconnectedness, and the sacred rhythm of existence, Western thought inspires courage, independence, and a spiritual responsibility to act. When these two traditions are brought into dialogue, they offer a complete picture of human motivation: balancing inner peace with outer purpose, silence with expression, and thought with action. Thus, the synthesis of Eastern and Western motivational philosophies not only enriches our understanding of literature and language, but also guides us to a deeper, more holistic understanding of ourselves.

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