



PHILOSOPHY OF IDENTITY AND EXTENSIONAL MOTIVATION IN EASTERN AND WESTERN LITERARY DIALOGUE: PHILOSOPHICAL-LINGUISTIC REFLECTION OF HUMAN PURPOSE

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Abstract

This scientific article is aimed at a comparative analysis of the sociolinguistic-philosophical issues of studying how Eastern and Western scholars express their ideas about identity, existence and the purpose of life through motivational language from the perspective of motivational discourse. It is revealed that in the works of Alisher Navoi, Jalaluddin Rumi, Ralph Waldo Emerson and Victor Frankl, language serves as a methodology of philosophical reflection for people to determine the meaning and moral direction of life and motivational language in socio-philosophical, artistic and creative literature not only inspires readers, but also encourages them to master the necessary idea to understand what they need to understand in order to become useful people for society in the future, and that in finding a solution to this problem, Eastern literature often focuses on unity, spirituality and harmony with the divine, while Western literature emphasizes personal freedom, individuality and moral choice. Therefore, it is possible to conclude that language in literature, through words with deep philosophical meanings, turns into a place of philosophical reflection that both describes and shapes human existence.

Keywords: philosophy of identity, motivation, existentialism, Eastern literature, Western literature, linguistic analysis, moral purpose.

Introduction

In the process of creating new Uzbekistan and to lay path to the foundation of the Third Renaissance, it is necessary to develop a new methodology for motivating young people to form their philosophical thinking.

The study of motivation is mainly associated with psychology and linguistics, but its deep philosophical meaning is often overlooked. If we look at motivation from a philosophical point of view, it is not only a psychological reaction, but also a question of realizing the existence of a person, his moral and spiritual being, showing his ability to go beyond the limits of action, hope. In literature, writers from the East and the West have long studied the issues of being and



human purpose. This article is aimed at studying how motivational language reflects ideas about the self and human meaning in both traditions, and at studying how language and thought dialectically express different cultural views of the goal, moral and spiritual development.

Theoretical Background

While analyzing the current research topic it is obvious that the question arises: what is motivation? There are different approaches to this question as a concept. For example, according to V.K. Vilyunas, "motivation is a system of complex processes responsible for motivation and action, while according to K.K. Platonov, motivation is a set of motives as a mental phenomenon" [1.], A.G. Maslow: "Motivation is the realization that all human needs are innate or instinctive and that they are organized in a hierarchical system of priority or superiority "Motivation is a philosophical concept that is manifested on the basis of a motive that determines behavior and activity aimed at a certain goal; in psychology, an active state of the psyche that encourages a person to active activity in a certain direction" [3.], "Motivation (from the Latin *move* "to move", in another source from the Latin *moveo* "to move, to stir") is an incitement to action; a psychophysiological process that governs human behavior, determines its direction, organization, activity and stability; a person's ability to actively satisfy his needs and desires" [4.], "Motivation is a reason that can arise suddenly and immediately turn into action (impulsive actions) or it can be implemented after a certain time and is not possible without interest, personally or socially" [5.], - a number of definitions are given. The above ideas are considered in the context of social Analyzing the concept of "motivation", the following philosophical definition can be given.

Motivation is a certain system of creative spirits arising from external stimuli or internal needs, determining the activity, attention and perseverance of each person in directing human behavior towards achieving a goal, providing pleasure and enthusiasm in satisfying needs and desires, from material and immaterial to personal growth and self-realization.

This issue is expressed in the philosophy of Sufism in Islam through the idea of self-purification. One of the most influential Sufi poets, Jalaluddin Rumi, "describes the journey of the soul as a movement from illusion to unity with the divine. For him, self-annihilation (fana) is not destruction, but transformation - the moment when the human will becomes one with the divine will" [6.]. This represents the highest motivation, i.e. It expresses the desire to destroy egoism and achieve spiritual truth..

Alisher Navoi continues this tradition in his moral and poetic works. For example, in his work "Mahbub al-qulub" Navoi writes: "Repentance is the end of the path of misfortune and the beginning of the path of righteousness. Patience is bitter, but beneficial; it is harsh, but it repels harm and hardship. As much pleasure and ease there is in contentment, so much humiliation and suffering there is in its opposite, pleasure. A person who builds for himself is foolish; he who adorns himself is worthless, worthless, and a devil." [7.] Thus, A. Navoi shows motivation as a form of moral education and self-improvement. The purpose of a person, according to Navoi, is to serve humanity, to approach perfection through goodness, wisdom, and faith. Here,



motivation is deeply moral - it is not driven by desire or ambition, but by a responsibility to live in accordance with high moral values.

Eastern philosophy - whether in the Sufi, Buddhist or Confucian traditions - sees motivation as a harmony between the inner and outer worlds. It emphasizes the idea that balance, compassion and true fulfillment come from self-sacrifice and connection. The self is seen as fluid, capable of transformation through study, meditation or moral action.

In contrast, Western philosophical traditions tend to see the self as an autonomous and rational being. Motivation is often understood as an internal drive associated with freedom, self-determination and personal meaning. Thinkers such as Aristotle, Kant, Emerson and Frankl have linked motivation to a person's moral and intellectual capacity for purposeful action.

Ralph Waldo Emerson's transcendentalism emphasizes. His philosophy is independence, celebrates the courage of creativity and self-reliance. Motivation, he argues, comes from listening to one's "inner voice" rather than following societal expectations. Motivation is about acting authentically and living in accordance with one's moral intuition [8].

Viktor Frankl further elaborates on this idea in his theory of logotherapy. Writing after his experiences in Nazi concentration camps, Frankl argues that the deepest human motivation is the search for meaning. Even in suffering, people can find purpose - and this purpose gives them the strength to survive and grow. His approach links psychological resilience with moral and existential reflection, showing that motivation can be a path to freedom [9].

Both traditions, although differing in their worldview, agree that motivation is not just a state of mind, but a reflection of being. In the East, it represents spiritual unity; in the West, individuality and choice are expressed. However, both understand motivation as something that determines human existence. This common philosophical foundation serves as a solid basis for comparing how language reflects these ideas in literature.

Methodology

This study uses a comparative philosophical-linguistic approach. It aims to reveal how language encodes motivational and existential meaning in Eastern and Western literary texts. The analysis focuses on four main authors:

- Rumi's *Masnavi* - expressing the spiritual fervor of Sufism;
- Alisher Navoi's *Mahbub al-Qulub* - reflecting moral and social motivation;
- Ralph Waldo Emerson's essays - expressing transcendental individualism;
- Viktor Frankl's *Man's Search for meaning* - expressing existential motivation.

The study uses hermeneutic interpretation to explore how meaning emerges through context and metaphor, and phenomenological analysis to understand how language expresses lived experience. Attention is paid to figurative patterns (light, journey, fire), evaluative expressions (angle, love, will), and linguistic forms (command, repetition, image). These elements are viewed not as purely stylistic choices, but as vehicles for philosophical concepts.

The data were qualitatively analyzed through close reading, paying attention to how linguistic features such as metaphor, repetition, and tone reflect worldviews. The findings are interpreted in philosophical and cultural contexts to provide depth and balance.



Discussion and Analysis

Motivation and Self-realization in Eastern texts

Motivation in Eastern writings is a process of self-transformation through surrender. The task of the individual is not to control, but to destroy egoism in order to achieve spiritual truth. Rumi's metaphors of fire, melting, and light express this transformation. When he writes that one must "melt like wax in the fire of love," he is saying that the soul must abandon form in order to become pure spirit. The language is rhythmic and cyclical, suggesting continuity and rebirth.

Navoi, while more moralistic and didactic, retains the same spiritual foundation. His use of moralizing words—"purity," "service," "truth"—shows that motivation stems from inner discipline. His speech encourages self-awareness and commitment to society, and presents morality as the basis for self-awareness. Through repetition and proportionality, Navoi's prose reflects the harmony he seeks to portray.

Eastern motivational speech is therefore relatable, humble, and symbolic. It reflects the idea that the goal of the self is to achieve unity with the divine or moral order.

Western texts focus on motivation and the "I."

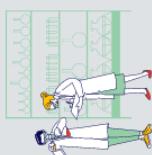
Western motivational speech is based on individuality and moral will. Emerson's writing uses direct, assertive language to inspire independence and courage. Sentences like "Believe in yourself: every heart is swaying on that iron thread" reveal an imperative tone that empowers the reader. The linear and logical structure of his essays reflects the Western belief in progress, freedom, and rationality. Frankl's speech, by contrast, is narrative and reflective. His style is calm, but deeply moral, grounded in personal suffering. Phrases like "Those who have a "why" to live for can endure almost any "how"" reflect the moral intensity of his message. His writing uses paradox to show that motivation is not dependent on external circumstances but on interpretation - freedom in prison, meaning in suffering.

Thus, Western motivational language expresses power through self-determination, emphasizing personal responsibility and choice.

Comparative Interpretation

Both traditions use language to express the human desire to transcend limitations. The Eastern path leads inward, seeking harmony through surrender; the Western path moves outward, seeking purpose through self-affirmation. Linguistically, Eastern texts use cyclical and metaphorical patterns, while Western texts favor precision, progression, and reason.

However, underlying these differences lies a common philosophical concern: finding meaning necessity. Whether through Rumi's call to self-destruction or Frankl's demand for inner freedom, motivational speech reflects the universal human struggle to affirm life in the face of uncertainty.





Conclusion

This comparative study demonstrates that motivational speech serves as a bridge between philosophy, language, and existence. Eastern and Western traditions, although they differ in their expressions, both use language as a means of exploring human purpose. The East finds motivation in unity, surrender, and spiritual harmony; the West finds it in individuality, freedom, and spiritual responsibility.

However, both agree that language is not simply descriptive but creative. Literature becomes an active form of philosophy through metaphor, rhythm, and expression. Words do not simply explain motivation; they do it, inspiring the reader to think and act.

Future research should integrate this study with contemporary cross-cultural studies, the study of motivation feminist interpretation or linguistic philosophy. Such approaches may reveal how motivational discourse continues to shape our understanding of existence in an increasingly global and interconnected world.

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