

Chapter 1 : Motivation - Wikipedia

The words 'desire' and 'motivation' often appear in different kind of sentences for (what I assume is) grammatical reasons, but I have a really hard time separating them as concepts.

Jason Sparks No comments yet You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Caught up in sin, we lust for things we need or desire, but we cannot obtain it. No matter how strong the effort, if we seek our own desires instead of godly desires, we will not achieve what we hope to accomplish. We will forever crave and reach without receiving fulfillment. The problem does not lie in seeking, as if desire itself betrays us. God wants us to seek godliness. We strive to meet the needs that God created us to meet. That striving at least partially defines physical life. The problem addressed in this section of Scripture is desire that is evil. That is, in order to meet our desires, we take evil pathways. We cannot find true satisfaction along such pathways. So we lust and do not obtain. We murder and covet, but we cannot obtain. Whatever lengths we go to obtain what we seek, even to the point of murder, we cannot find fulfillment. We cannot find fulfillment because we do not seek it from God. We do not ask God to supply those needs. It implies that we seek the fulfillment of our needs by submitting to His will. We look into the word of God and find that pathway of righteousness, so that we may fulfill our needs in an appropriate, godly manner. Some people are confused about this. They miss the point completely. God created us with needs, and revealed the pathway of righteousness that will allow us to meet those needs. That process of meeting our needs actually draws us closer to God. So the more we live according to the Bible, the more fulfilling our life becomes. The end result is that we become more godly. When Jesus said He came to give us life in John So we lust, but never obtain. Thinking it to be the best or only way to meet our needs, we sin against God. We do more than we ever thought we would. But even with all of our searching, we do not have because we do not look to God for the way or ask Him for the supply. False Religion But sometimes we do look to the Bible for the way to meet our needs, still with improper motives. Sometimes, religiously-minded people look at the word to meet their desires and still do not find the answers. We look to find support for our needs, but the problem is that our ideas are what we seek. How is that possible? Paul mentioned this in 2 Timothy 3: That is, they look at the Bible and follow it to a degree, but they do not trust its power to help them. They seek answers from the Bible to support their own agendas and plans. Thus, they gain support from others by pointing to and twisting passages of Scripture to fit their agendas, and then salve their own conscience in the same way. We might think that people would never intentionally do this, but it happens constantly. People practice such things without giving it a second thought, and, I am convinced, without even realizing they are doing it. These two verses should make any conscientious person pause and examine himself, but we often dive headlong into the future, thinking others should be the ones to consider the admonition. We could not possibly be guilty of such things as this, so we think. These verses show us why wars and fights occur in churches. It is always the result of self-seeking and sin. Until we love truth more than comfort, our fate will be sealed. But there is hope for us if we will earnestly seek the pathway of righteousness. The book of James helps us identify the path we have chosen, and points us to the beautiful power found in the word of God. Whether that powerful word is applied to corporate worship or individual decisions during a given day, the answers are there. Honest seekers will find and apply the answers. Are you sure that you are seeking the pathway of God?

Chapter 2 : The Conflict Between Conscious and Unconscious Desires

Tags: Spirit, Desire, Flesh, Step, Motives, Motive, Desires, Fruits Of The Spirit, Desires Of The Flesh Denomination: Baptist Summary: Our desires are the heart of the mind and can lead us to great things as well as destructive patterns.

I bring you blessings, my dearest friends. Blessed is this hour. My dear, dear friends, you all know that there is no other reason and purpose in life than development and purification. Therefore, the person who follows this path will not have lived in vain. This path is certainly the fastest way to self-knowledge and self-purification. The latter is not possible without the former. You cannot purify unless you know yourself. And although self-knowledge is not always identical with purification, to a large extent you already purify merely by recognizing yourself fully and thoroughly. To do so without resistance or subterfuge, it is essential to have the humility to accept yourself as you are now, and therefore to acknowledge a part of your lower self whose full significance you may have previously ignored. In such self-honesty, you are already in purification, even long before you are capable of changing your emotions. You so often forget that emotional change is not something that can be commanded. You cannot change your feelings and emotional reactions by an act of will. You can use your will to do the necessary and often tedious work of searching for a clear-cut meaning to your confused emotions. You can certainly use your will to decide fully to follow this path. But your emotions can change only after you have repeatedly had the humility to recognize their lower nature. Thus will you cultivate the very change you wish to accomplish. To know yourself, my friends, to find the real you, the part of you that you have been unaware of so far, is always the aim and the question. I will now try to help you further in that direction. But there are so many other facets you completely ignore, my dear ones. Just think of yourself and of the many people you know in your present life circumstances, as well as in the past. And that is only on a superficial level, for many other facets never manifest in your surface personality. How then can you know more deeply who you are? The first and most important step is to find out your desires, my friends. And when I speak of desires, I do not mean the important aims and goals in your life or the big issues. No, I mean that any small and apparently insignificant reaction on your part contains a desire of one sort or another. Think of any unimportant incident on any day when you feel disharmonious, angry, irritated, or, for that matter, joyful and optimistic. In each of these reactions lies a desire. If you wish to find out who you are, you must first ascertain the desires in each of your daily reactions. That is not as difficult as you may think, neither is it as easy. It calls for a certain technique, a training. First you must learn to conduct your daily review, which I have often suggested. Ask yourself, what might be the desire behind your reaction. I am angry because I want something different. What is it that I want? What was this desire? And if I feel hopeful, is it because the chances seem greater now that some desire of mine will be fulfilled? What is this desire, in clear-cut, simple words? Take all your reactions, every day, and examine them from this point of view. What is the desire? That will help you a great deal, my dear ones, to understand yourself much better. It will also help you understand why you became as are now and why you have these desires. But that is the next step, which at this point is premature. One thing at a time. Learn first to establish a concise, articulate awareness of your desires. Then we will examine the reason for their existence. Your unconscious desires often deviate from your conscious ones. I think you all understand by now that this is one of the main reasons for your conflicts and frustrations. You often create similar conflicts and unfulfillments, while ignoring their full significance. The fact is that your conscious desires and aims that guide your actions are in accord with the goals of your higher self, but simultaneously lower and selfish aims are also present in your motivation. These lower aims find justification in the higher aims, which serve very well to hide their existence. It is very important to find this fact out, my dear friends. Although your actions are worthy and good as such, although the high and noble motives truly exist in you, they lose their splendor if you cannot see the lower motives coexisting with the higher ones in the very same goal. Even long before you can purify yourself to such an extent that these selfish, proud, vain, and fearful motives cease to exist in you, the fact that you simply recognize their existence purifies you to a considerable degree and therefore also purifies your right action. You are often puzzled because you find out that you want something pure and good, and yet it brings you disharmony. The reason is that you ignore the

different motives existing within in relation to the noble desire. The conscious noble motive convinces you that there is nothing wrong with your aim, and yet there is in fact something wrong, namely, that you do not know the other part that coexists in the same desire-current. It will take much self-realization for you to truly understand that one motive does not exclude another. Purification does not mean merely that you change desires. It means that you separate the good motives from the wrong ones, at first by simply observing them. Do not ever try to force your feelings. It cannot be done. I cannot emphasize this point often enough. The conscious desire is good. But I recognize that this or that selfish motive also plays a role. I will continue to perform the good act, but I will not deceive myself that I am utterly free of selfishness, vanity, or whatever other trend may be involved. I can only pray and hope that these unruly currents will weaken with time. I cannot help feeling that way now, but I hope to become free of them. You will thus accomplish infinitely more toward your purification than by trying to force feelings away. You try to force your feelings with the best of intentions: It would seem possible to eliminate such trends by simply forcing them away. In reality you only cover them up and therefore give them much greater power than when you recognize their existence. In addition, you deceive yourself, because you believe you are purer than you are. You believe yourself free of lower motives, while they ferment in your unconscious. Humanity makes a definite distinction between feelings and thoughts. You know that in spirit both are concrete forms of subtle matter. The way we see it, feelings are essentially the same as thoughts. The only difference between thoughts and feelings is in the strength and intensity, not in the characteristic or type. A feeling is more potent and intense than any thought you can harbor. Convictions and opinions unfortified by emotion are weak, and the forms can dissolve much faster than those in which opinions and views are charged with emotion. This principle applies to positive as well as negative thought forms. The strongest conscious conviction or thought is nothing compared to an utterly unconscious emotional current. You will soon discover this truth in following the path. By making your emotions conscious, you turn them into thoughts, and then, if you wish, you turn these thoughts into actions. Thus you live in a higher degree of consciousness than when you act without understanding why, merely rationalizing it, while remaining under the control of your unconscious thoughts or feelings. You know that thoughts cannot be changed quickly even without personal emotional involvement; how much longer then does it take to alter emotions! For instance, you have harbored certain opinions all your life. Even though you may not be emotionally involved—the opinion may be superficial, without any personal importance for you—habit and your surroundings have influenced you to maintain the opinion, so that it has never occurred to you to revise it despite the fact that it has long been obsolete. How much more difficult is it then to change an opinion or attitude in which personal, psychological factors, and your emotions are involved! How habit-bound the human soul is! How great the fight to overcome the temptation of sluggishness and pride! For it also requires a certain humility to change long-held views. We often see that people hold on to an opinion, merely because this has been their opinion for quite a while, despite the fact that deep in their heart they know or feel that a new outlook makes good sense. Changing even superficial opinions requires effort and humility. Changing thoughts that have no emotional impact needs certain skills, not always easy to muster. Much more patience and wisdom is needed to change an outlook or attitude in which deep-rooted emotions are involved. Not even a mere thought can be changed by force. No one can force you to think differently, not even your own self. You can change an opinion only if you deliberate and weigh it, discriminate, and select. During this process, a new opinion may evolve.

Chapter 3 : Sparkmag: What is your micro - motive ?

Belongingness: Belongingness motives are reflected in a desire for love, friendship, affiliation, and group acceptance 4. Esteem: Desires for status, superiority, self-respect, and prestige are examples of esteem needs.

Next Well, I have to tell you, men, I do believe that us reigning in our desires and guiding our motivation are very important. I just want you to think - just for a moment about 1 area in your life where you lack self-control. Whatever it might be, I want you to think about that area in your life where you lack self-control. And think to yourself why do you lack self-control in that area? Really this is a very insightful question that we can ask ourselves. Because inside of this question - and really understanding why we do the things that we do - we discover that often men, that we are completely led by our desires. Unfortunately, we just hand ourselves over to the desires of our life. Maybe because we have ready access to them all the time. But how do we go about that? Today - I want to look at, and understand our desires and passions and how to handle our desires and direct them toward a Godly outcome. So that we can find fulfillment in desiring yourself in God himself. And live with more maybe self-control, as we find ourselves adoring God himself. So I want to look today at Galatians chapter 5, verses 16 through 23 Which I think are some of the most insightful of verses on this topic. Let me read it for you. You can follow along in your Bible if you have it in front of you. You can open up your Bible app to Galatians chapter 5. For the desires of the flesh are against the spirit. And the desires of the spirit are against the flesh. For these are opposed to each other, to keep you from doing the things that you want to do. But if you are led by the spirit, you are not under the law. Now the works of the flesh are evident - sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies and things like these. Self-control against such things, there is no law. And those who belong to Jesus Christ have crucified the flesh with its passions and desires. If we live by the spirit, let us also keep in step with the spirit. I just want to notice some incredible observations here. The first observation I see is this. Inside the heart, the will, the mind, the soul of the believer. Next observation is this. Is that we have these long lists of outcomes. That very negative, this one very positive. Says, "For the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Next, we see in - in these texts-- In this text. A number of really important action words, all attached to the spirit. There are words like walk - be led by. Live - keep in step with the spirit. To keep our life in line with the spirit. Next, we see that there are rewards on the other side, right? So the reward of living in the flesh is that we get to live under the law. The reward of living by the spirit, or keeping in step with the spirit is freedom. It sounds pretty good to me, right?

Chapter 4 : Faith, Murder, And Fufilling Desires – Constructing Faith

Just as a person's desires, or "interests" derived from desires, produces the person's motives, which in turn explain action, so an organization's interests, derived by various means from and reflecting the interests* of individuals associated with the organization, seem to produce their motives.*

Health, then, might be said to be a constituent of my well-being, but it is not plausibly taken to be all that matters for my well-being. So we may speak of the well-being of someone who is, and will remain in, the most terrible agony: Philosophically, its scope is more often wider, encompassing a whole life. The point is that some good things in their life made it a happy one, even though they lacked contentment. But this usage is uncommon, and may cause confusion. Is positive psychology about well-being? As yet, conceptual distinctions are not sufficiently clear within the discipline. And speaking of the happiness of a plant would be stretching language too far. But, in fact, eudaimonia seems to have been restricted not only to conscious beings, but to human beings: This is because eudaimonia suggests that the gods, or fortune, have favoured one, and the idea that the gods could care about non-humans would not have occurred to most Greeks. But this temptation should be resisted. Your well-being concerns how well your life goes for you, and we can allow that my well-being depends on yours without introducing the confusing notion that my well-being is constituted by yours. There are signs in Aristotelian thought of an expansion of the subject or owner of well-being. But this should be taken either as a metaphorical expression of the dependence claim, or as an identity claim which does not threaten the notion of well-being: It may be good for us to contemplate such serenity, but contemplating serenity is not the same as the serenity itself. Likewise, my giving money to a development charity may have moral value, that is, be morally good. And the effects of my donation may be good for others. But it remains an open question whether my being morally good is good for me; and, if it is, its being good for me is still conceptually distinct from its being morally good. Consider a possible world that contains only a single item: Leave aside any doubts you might have about whether paintings can be good in a world without viewers, and accept for the sake of argument that this painting has aesthetic value in that world. It seems intuitively plausible to claim that the value of this world is constituted solely by the aesthetic value of the painting. But now consider a world which contains one individual living a life that is good for them. How are we to describe the relationship between the value of this world, and the value of the life lived in it for the individual? Are we to say that the world has a value at all? This fails to capture the idea that there is in fact nothing of value in this world except what is good for the individual. Thoughts such as these led G. When I speak of, say, pleasure as what is good for me, he claimed, I can mean only either that the pleasure I get is good, or that my getting it is good. Nothing is added by saying that the pleasure constitutes my good, or is good for me. The claim that it is good that I get pleasure is, logically speaking, equivalent to the claim that the world containing the single Vermeer is good. Thus, the world containing the single individual with a life worth living, might be said to contain nothing good per se, but a life that is good for that individual. And this fact may give us a reason to bring about such a world, given the opportunity. At the end of the same century, a book was published in Cambridge, Mass. But in both cases the critiques stand independently. And, he adds, no such theory is ever likely to be available, since such matters depend so much on context. Scanlon does, however, implicitly make a claim about what unites these values: Scanlon suggests that we often make claims about what is good in our lives without referring to the notion of well-being, and indeed that it would often be odd to do so. And in some circumstances such a claim would anyway not be odd: Further, people do use the notion of well-being in practical thinking. For example, if I am given the opportunity to achieve something significant, which will involve considerable discomfort over several years, I may consider whether, from the point of view of my own well-being, the project is worth pursuing. And, he claims, there is no such sphere. But this does not chime with my own experience. When I donate blood, this feels to me like a sacrifice. But when I visit the dentist, it feels to me just as if I am weighing present pains against potential future pains. And we can weigh different components of well-being against one another. Consider a case in which you are offered a job which is highly paid but many miles away from your friends and family. Scanlon denies that we

need an account of well-being to understand benevolence, since we do not have a general duty of benevolence, but merely duties to benefit others in specific ways, such as to relieve their pain. And, again, comparisons may be important: And here the notion of well-being will again come into play. Jeremy Bentham, one of the most well-known of the more recent hedonists, begins his *Introduction to the Principles of Morals and Legislation* thus: We might call this substantive hedonism. A complete hedonist position will involve also explanatory hedonism, which consists in an answer to the following question: Consider a substantive hedonist who believed that what makes pleasure good for us is that it fulfills our nature. This theorist is not an explanatory hedonist. Hedonism—as is demonstrated by its ancient roots—has long seemed an obviously plausible view. Well-being, what is good for me, might be thought to be naturally linked to what seems good to me, and pleasure does, to most people, seem good. And how could anything else benefit me except in so far as I enjoy it? How do we measure the value of the two experiences? The two central aspects of the respective experiences, according to Bentham, are their duration, and their intensity. Bentham tended to think of pleasure and pain as a kind of sensation, as the notion of intensity might suggest. One problem with this kind of hedonism, it has often been claimed, is that there does not appear to be a single common strand of pleasantness running through all the different experiences people enjoy, such as eating hamburgers, reading Shakespeare, or playing water polo. Rather, it seems, there are certain experiences we want to continue, and we might be prepared to call these—for philosophical purposes—pleasures even though some of them, such as diving in a very deep and narrow cave, for example, would not normally be described as pleasurable. Hedonism could survive this objection merely by incorporating whatever view of pleasure was thought to be plausible. A more serious objection is to the evaluative stance of hedonism itself. One might make this point with a thought experiment. Imagine that you are given the choice of living a very fulfilling human life, or that of a barely sentient oyster, which experiences some very low-level pleasure. Imagine also that the life of the oyster can be as long as you like, whereas the human life will be of eighty years only. If Bentham were right, there would have to be a length of oyster life such that you would choose it in preference to the human. And yet many say that they would choose the human life in preference to an oyster life of any length. Now this is not a knockdown argument against simple hedonism. Indeed some people are ready to accept that at some length or other the oyster life becomes preferable. But there is an alternative to simple hedonism, outlined famously by J. Mill added a third property to the two determinants of value identified by Bentham, duration and intensity. The claim is that some pleasures, by their very nature, are more valuable than others. For example, the pleasure of reading Shakespeare, by its very nature, is more valuable than any amount of basic animal pleasure. If higher pleasures are higher because of their nature, that aspect of their nature cannot be pleasantness, since that could be determined by duration and intensity alone. Now it has to be admitted that Mill is sailing close to the wind here. But there is logical space for a hedonist position which allows properties such as nobility to determine pleasantness, and insists that only pleasantness determines value. But one might well wonder how nobility could affect pleasantness, and why Mill did not just come out with the idea that nobility is itself a good-making property. But there is a yet more weighty objection to hedonism of any kind: Imagine that I have a machine that I could plug you into for the rest of your life. You would not know you were on the machine, and there is no worry about its breaking down or whatever. Would you plug in? Would it be wise, from the point of your own well-being, to do so? Robert Nozick thinks it would be a big mistake to plug in: But this will not be enough for many anti-hedonists. But this is once again sailing close to the wind. If the world can affect the very content of my experience without my being in a position to be aware of it, why should it not directly affect the value of my experience? If I consciously try to maximize my own pleasure, I will be unable to immerse myself in those activities, such as reading or playing games, which do give pleasure. And if we believe that those activities are valuable independently of the pleasure we gain from engaging in them, then we shall probably gain more pleasure overall. These kinds of stand-off in moral philosophy are unfortunate, but should not be brushed aside. They raise questions concerning the epistemology of ethics, and the source and epistemic status of our deepest ethical beliefs, which we are further from answering than many would like to think. Certainly the current trend of quickly dismissing hedonism on the basis of a quick run-through of the experience machine objection is not methodologically sound. When

you are on the machine, many of your central desires are likely to remain unfilled. Take your desire to write a great novel. You may believe that this is what you are doing, but in fact it is just a hallucination. And what you want, the argument goes, is to write a great novel, not the experience of writing a great novel. Historically, however, the reason for the current dominance of desire theories lies in the emergence of welfare economics. The simplest version of a desire theory one might call the present desire theory, according to which someone is made better off to the extent that their current desires are fulfilled. This theory does succeed in avoiding the experience machine objection.

Chapter 5 : Maslow's Hierarchy of Needs | Simply Psychology

You may desire this particular fulfillment with all your might, with all your outer will, yet some unconscious factors within work against the fulfillment of this wish. First of all, let us determine the difference between the healthy and unhealthy motives in desires.

Biological, Social and Personal Motives Psychology Article Shared by Psychologists have divided motives into three types—Biological motives, social motives and personal motives! The goal here may be fulfillment of a want or a need. Whenever a need arises the organism is driven to fulfil that want or need. If there is no need in the organism, there will be no behaviour. For example, Horse and water. Horse does not drink water unless it has thirst or if it is not motivated. Unlike the external stimuli, the motives are limited. The behaviour to fulfil such needs is mechanical and alike in all the organisms. Hunger is a motive which stimulates the organism to have food. We develop hunger when the food that was taken earlier is exhausted. The need for food drives us to go in search of food and to have it. Here the hunger motive not only initiated the action, but also continued until the goal having food is reached. The motives are powerful forces. They do not allow us to stop our action or behaviour until the need is satisfied. Biological Motivation and Homeostasis: Biological motives are called as physiological motives. These motives are essential for the survival of the organism. Such motives are triggered when there is imbalance in the body. This balance is very essential for the normal life. Homeostasis helps to maintain internal physiological processes at optimal levels. The nutritional level, fluid level, temperature level, etc. When there is some variation in these levels the individual is motivated for restoring the state of equilibrium. We eat to live. The food we take is digested and nutritional substances are absorbed. The biochemical processes get their energy from the food in order to sustain life. When these substances are exhausted, some imbalance exists. We develop hunger motive in order to maintain homeostasis. This is indicated by contraction of stomach muscles causing some pain or discomfort called hunger pangs. Psychologists have demonstrated this phenomenon by experiments. In our daily life regularly we take fluids in the form of water and other beverages. These fluids are essential for our body tissues for normal functioning. When the water level in the body decreases we develop motive to drink water. Usually thirst motive is indicated by dryness of mouth. Experiments by psychologists have shown that just dried mouth getting wetted is not enough. We need to drink sufficient quantity of water to satiate our thirst. Our body needs oxygen continuously. We get it through continuous respiration. Oxygen is necessary for the purification of blood. We cannot survive without regular supply of oxygen. Lack of oxygen supply may lead to serious consequences like damage to brain or death. Motive for regulation of body temperature: Maintenance of normal body temperature Rise or fall in the body temperature causes many problems. There are some automatic mechanisms to regulate body temperature, like sweating when the temperature rises above normal or, shivering when it falls below normal. These changes motivate us to take necessary steps. For example, opening of windows, put on fans, take cool drinks, remove clothes, etc. In this way we try to regulate the body temperature. Sleep is an essential process for normal functioning of body and mind. When our body and mind are tired they need rest for rejuvenation of energy. After sleep it disappears and the person becomes active. Sleep deprivation also leads to psychological problems like confusion, inability to concentrate, droopy eyelids, muscle tremors, etc. Need for avoidance of pain: No organism can continue to bear pain. Whenever we experience pain we try to avoid it. We are motivated to escape from painful stimulus. For example, when we are under hot sun we go to shade. When something is pinching we avoid it. Drive for elimination of waste: Our body cannot bear anything excess or anything waste. Excess water is sent out in the form of urine or sweat. So also digested food particles after absorption of nutritional substances are sent out in the form of stools. We experience discomfort until these wastes are eliminated. This is a biological motive, arises in the organism as a result of secretion of sex hormones-like androgens and estrogens. Sex need is not essential for the survival of the individual, but it is essential for the survival of the species. However, fulfillment of the sex need is not like satisfying hunger or thirst. The society and the law exercise certain codes of conduct. Human being has to adhere to these rules. Usually this need is fulfilled through marriage. This is an instinct or an

inborn tendency. Every normal woman aspires to become a mother. Psychologists have Motivation, Emotion and Attitudinal Processes learnt from related studies that, this is a most powerful drive. Physiological motives discussed above pertain to both animals as well as human beings, but the social motives are specific only to human beings. These are called social motives, because they are learnt in social groups as a result of interaction with the family and society. That is why their strength differs from one individual to another. Many social motives are recognised by psychologists. Some of the common social motives are: Achievement motivation refers to a desire to achieve some goal. This motive is developed in the individual who has seen some people in the society attaining high success, reaching high positions and standards. David C Mc Clelland who conducted a longitudinal study on characteristics of high and low achievers found that the high achievers choose and perform better at challenging tasks, prefers personal responsibility, seeks and utilizes feedback about the performance standard, having innovative ideas to improve performance. On the other hand, low achievers do not accept challenges, puts on average standards and accepts failures easily. Parents must try to inculcate leadership qualities in children for better achievement in their future life. They must allow children to take decisions independently, and guide them for higher achievement from the childhood, so that the children develop high achievement motivation. It is a motive to react aggressively when faced frustrations. Frustration may occur when a person is obstructed from reaching a goal or when he is insulted by others. Even in a fearful and dangerous do or die situation the individual may resort to aggressive behaviour. Individual expresses such behaviour to overcome opposition forcefully, which may be physical or verbal aggression. People with power motive will be concerned with having an impact on others. They try to influence people by their reputation. They expect people to bow their heads and obey their instructions. Usually people with high power motive choose jobs, where they can exert their powers. They want people as followers. They expect high prestige and recognition from others. For example, a person may aspire to go for jobs like Police Officer, Politician, Deputy Commissioner, etc. This motive directs the individual for the acquisition of material property. It may be money or other property. This motive arises as we come across different people who have earned a lot of money and leading a good life. It is a human tendency to acquire all those things which appear attractive to him. This is otherwise called stimulus and exploration motive. Curiosity is a tendency to explore and know new things.

Chapter 6 : Types of Motives: Biological, Social and Personal Motives | Psychology

Your micro-motives are composed of deeply rooted feelings, which include subtle preferences, frank desires and private longings. Your goal in playing the game of judgment is to use your instinctive reactions to others to zero in on these live wires and attempt to trace them to their source.

Filed under ethics What is the simplest code of conduct imaginable that could be applied by everyone? Encourage desires that tend to fulfill other desires and discourage desires that tend to thwart other desires. That is really all you need to know but I am sure there are questions so lets here just very briefly expand what this means in as concise and simple way as possible, for now. The central challenge here is the study of interactions between human beings in terms of "codes of conduct" and to evaluate these "codes" and to provisionally find the currently best one, if possible, until a better one is found or invented. Now everyone one has desires to fulfill, the desires just being the reason or motive to fulfill them. Still there are many ways any of these desires fail to be fulfilled - thwarted - due to, say, health, age, education, economics, the environment and so on. When looked at this way, the challenge is to find the code that leads to the most desires being fulfilled. Now what could be simpler, given this expansion, than encouraging desires that tend to fulfill other desires and discouraging desires that tend to thwart other desires? I am sure you do. Well what is meant here by "desire"? Everyone has many types of motives or reasons to do anything, these are called appetites, needs, wants, desires of course , preferences, interests, projects and goals and so on. We call all these collectively desires for brevity here. This is also because they share the same structure as desire - a desire being an attitude to make or keep something true - they otherwise just vary in terms of necessity, priority, resources, time, finality and so on. Now an appetite, say, hunger - the motive to seek food - is a desire that is to be fulfilled of necessity. There is no choice but to fulfill it otherwise one will starve. However, often, there is a choice in how to fulfill this hunger and unlike appetites, many other desires, are not necessary but optional. Only desires that have optional means of fulfillment or are optional themselves are the focus here. So how do we evaluate these optional desires? We compare the desire to its absence, if its presence has an effect on other desires that leads to more desires being fulfilled or less desires being thwarted than its absence, then it is to be encouraged. If its absence leads to more desires being fulfilled or less desires being thwarted than its presence, then it is to be discouraged. Well everyone whose own desire fulfillment or thwarting could be reasonably affected by the fulfillment of the desire in question. What if a majority has a desire that thwarts the desires of a minority? Well this is an accident of history. In another place at another time the mix could be different, indeed opposite. Just preferring the current majority is a quite arbitrary means of evaluation. A more robust code works anywhere and everywhere, not just here and now. The evaluation above solves this issue since it is robust over differing demographics. It shows the value of a fulfilled desire regardless of how many have it or not. Surely we mostly do not have the time to work this out when we are busy fulfilling our desires? However, since we are all similar human beings, we all share the same mechanisms for having and fulfilling desires, so it is not surprising that there are a few common means of desire-thwarting that we all want to avoid. We could discourage these desires in everyone, or, which is the same, encourage aversions to fulfilling them, so that no-one wants to fulfill these desires even when no-one is looking. So on a moment-to-moment, day-to-day basis where we act so as to fulfill the more and stronger of our desires, without much, if any, time for deliberation or consideration, as long as we have these aversions, we do not act against these aversions, and generally act in a way that is not desire thwarting to others. What type of aversions are you talking about and how are they justified? For example, nothing could be more final than dying. Again we are only concerned with the actions on us by others here, which in this case is being killed, which thwarts all our desires and so it is the absence of a desire to kill that is to be encouraged. That is it is in our interest to encourage this aversion to killing. This also applies to anyone we care about, we generally do not want them killed. The same goes for anyone they care about and so on. By similar reasoning we could encourage aversions to violence, stealing, rape, slavery and lying. An aversion to lying looks different to the other aversions, is this the case? We seek to fulfill the more and stronger of our desires. And we act to fulfill those desires, given our beliefs. Now if those

beliefs are faulty we may fail to fulfill the desire or indeed thwart it. So it is in our interest to ensure that we have true not false beliefs in order to best fulfill that desire. With regard to the actions of others, a problem can arise if another injects a faulty belief by lying. The benefit to the person lying is that we could end up fulfilling their desire and not ours! Then by the same reasoning as above it is in all our interests to encourage an aversion to lying. What if two aversions or desires clash? These desires are activated or not given the specific circumstances we are in. We only get hungry when we have not fed for a while, the desire is there but inactive otherwise unless one has an eating problem. There can be circumstances where two, or more, aversions are activated, which recommend opposing actions. If you know where the wife is, what do you tell the murderous husband? You have an aversion to killing recommending that you lie to him and an aversion to lying recommending that you tell the truth about her location. Since, in this case, there is more desire thwarting due to killing - and an aversion the husband clearly or, at least momentarily, lacks - this aversion usually trumps the aversion to lying. That is it will be the more and stronger of your desires to avert a killing than to tell the truth. Of course it is possible that it is not and so you tell the truth and you have failed to discourage desire thwarting actions extreme in this case! This leads to the next challenge. How does encouraging these aversions prevent such desires not being acted upon? Unfortunately not even in an ideal world is it likely that there will be no killing, violence, rape, slavery, stealing and so on. This approach is submitted as the currently best tentative candidate to minimize the likelihood of these events occurring, plausibly arguing that this could be better measurably than existing codes and what presently occurs in the world today and most places in particular. Why care about people I do not know? Why would they care about you either? The real issue here is that many might regard as something like the above aversions as quite acceptable but only applicable to certain others whether by relation, friendship, geographical closeness and other factors. However the stereotypical means of determining this is by in-groups and out-groups. If one decides another is in an out-group, it is usually accompanied by negative and unfounded caricatures, often used to justify any action, and, in extreme cases, no aversions apply and anything is permissible. This is compatible with the reality where if one could save a loved one, over a stranger, one still will and is quite acceptable. To demand impartiality all the time is an impossible demand but that does not mean has to give up minimizing the problems that partiality causes. You have not yet said how one encourages and discourages relevant desires? Now you know enough to apply this. This is all very grass roots how is this really going to make a difference? Well as already noted, regardless of how many practice and mutually reinforce this approach, there are always going to be a few - however well minimized - that will not respond to such encouragement and discouragement. On one level, the more this approach is mutually reinforced, advanced knowledge of who these are will spread and direct more consistent responses made as they are discovered - so making it more difficult for them to fulfill their desire-thwarting desires. On another level we need the law to deal with the extreme practices of desire-thwarting actions. The law needs to reflect this approach as another layer of encouragement and discouragement and for the protection of the rest of us. To the extent it does not or is variably applied we can constructively criticize, using evidence and argument, and also, if this does not work, condemn those who directly and indirectly support the current inadequate legal processes, especially those in the public eye. Similarly we can not only criticize, condemn and, if possible punish by demanding resignations or not voting for example , those who publicly exhibit desire-thwarting behavior in any other domain - business, politics, religion, science, sport and so on and we can also condemn and punish those who support them as well! There are many other factors besides our desires that affect our conduct, how can you ignore them? This approach does not ignore them. Yes there are a myriad factors and these have contributed to having the desires we do now have. These could be such things as our genes, biological, emotional and intellectual development, our home, family schooling, peers, friends, colleagues, work, hobbies, religion, politics, status, language, culture, ethnicity, exposure to other cultures, media, relationships, experiences, memories, injuries and illnesses, age and health and so on. Still this is difficult to put into practice, how do you know what are the desires in question? Well it has just been shown, admittedly with broad and brief strokes, how this is put in practice. The empirical and pragmatic challenge is to identify the significant and relevant desires in that situation. Now there are many desires due to the myriad of factors just mentioned that might

distort and affect the actual outcome. That is to be expected, the question is to find the specific desires, whose presence or lack can materially affect that outcomes. Time, resources and space may permit just a guess to an estimate to a more concrete determination of such desires, and primarily in terms of their fulfillments. The ability to do this may vary from situation to situation. The real question is are there any better methods to apply whatever the data challenges involved? The claim here is that this is the best tentative candidate now until another candidate is shown to be better. OK how does this resolve major dilemmas like abortion, euthanasia, stem cell research and so on? This is a modern, empirical and pragmatic approach. It is provisional like any other empirical discipline and they all have at their boundaries challenging unresolved questions. When this occurs, what they do not do is dogmatically assert unjustified answers, neither do we here. In addition it presents a framework within which all these approaches could be translated to, the disputes then seen to be revolving around which desires count and do not, do they exist in fetuses or the brain dead for example , what effects they have and what fulfillment and thwarting occurs given different approaches. Yes it is for now. This has been only the briefest not as brief as I would have liked though and lightest introduction to these ideas deliberately for general public and not specialist consumption. Tomorrow will be some answers to speculative likely challenges from all sorts of specialists such philosophers, scientists and theologians. I will also add acknowledgments for where these ideas came from, they are not original to me. There is a specific reason why the above was presented as it was and this will be revealed too.

Chapter 7 : Happiness & Fulfillment

motive - fulfillment of sexual desires OUTWARD APPEARANCE - You said you turned down the promotion at work because it would mean you taking on too much responsibility at this time considering your other commitments.

Motivational salience Motivation as a desire to perform an action is usually defined as having two parts, directional such as directed towards a positive stimulus or away from a negative one, as well as the activated "seeking phase" and consummatory "liking phase". This type of motivation has neurobiological roots in the basal ganglia, and mesolimbic, dopaminergic pathways. Activated "seeking" behavior, such as locomotor activity, is influenced by dopaminergic drugs, and microdialysis experiments reveal that dopamine is released during the anticipation of a reward. Opioid injections in this area produce pleasure, however outside of these hedonic hotspots they create an increased desire. Dopamine is further implicated in motivation as administration of amphetamine increased the break point in a progressive ratio self-reinforcement schedule. That is, subjects were willing to go to greater lengths. Each stage of the cycle is composed of many dimensions including attitudes, beliefs, intentions, effort, and withdrawal which can all affect the motivation that an individual experiences. Most psychological theories hold that motivation exists purely within the individual, but socio-cultural theories express motivation as an outcome of participation in actions and activities within the cultural context of social groups. These fundamental requirements include food, rest, shelter, and exercise. The next set of needs is social, which refers to the desire for acceptance, affiliation, reciprocal friendships and love. As such, the natural system of management assumes that close-knit work teams are productive. The second type of needs deals with reputation, status, recognition, and respect from colleagues. This differs from the rational system, which assumes that people prefer routine and security to creativity. Self-management through teamwork[edit] To successfully manage and motivate employees, the natural system posits that being part of a group is necessary. As a result, individual employees have lost their sense of stability and security, which can be provided by a membership in a group. However, if teams continuously change within jobs, then employees feel anxious, empty, and irrational and become harder to work with. Wage incentives[edit] Humans are motivated by additional factors besides wage incentives. For instance, the straight piecework system pays employees based on each unit of their output. Based on studies such as the Bank Wiring Observation Room, using a piece rate incentive system does not lead to higher production. However, recent research on satisficing for example has significantly undermined the idea of homo economicus or of perfect rationality in favour of a more bounded rationality. The field of behavioural economics is particularly concerned with the limits of rationality in economic agents. Flow psychology and Ikigai Intrinsic motivation has been studied since the early s. The phenomenon of intrinsic motivation was first acknowledged within experimental studies of animal behavior. In these studies, it was evident that the organisms would engage in playful and curiosity-driven behaviors in the absence of reward. Intrinsic motivation is a natural motivational tendency and is a critical element in cognitive, social, and physical development. The employee has the intrinsic motivation to gain more knowledge. Traditionally, researchers thought of motivations to use computer systems to be primarily driven by extrinsic purposes; however, many modern systems have their use driven primarily by intrinsic motivations. Even traditional management information systems. Not only can intrinsic motivation be used in a personal setting, but it can also be implemented and utilized in a social environment. For example, Eli, a 4-year-old with autism, wants to achieve the goal of playing with a toy train [21]. To get the toy, he must first communicate to his therapist that he wants it. His desire to play is strong enough to be considered intrinsic motivation because it is a natural feeling, and his desire to communicate with his therapist to get the train can be considered extrinsic motivation because the outside object is a reward see incentive theory. Communicating with the therapist is the first, slightly more challenging goal that stands in the way of achieving his larger goal of playing with the train. Achieving these goals in attainable pieces is also known as the goal-setting theory. Intrinsic motivation can be long-lasting and self-sustaining. Efforts to build this kind of motivation are also typically efforts at promoting student learning. Such efforts often focus on the subject rather than rewards or punishments. Efforts at

fostering intrinsic motivation can be slow to affect behavior and can require special and lengthy preparation. Students are individuals, so a variety of approaches may be needed to motivate different students. Also, it helps if the instructor is interested in the subject. Goal orientation

Extrinsic motivation comes from influences outside of the individual. In extrinsic motivation, the harder question to answer is where do people get the motivation to carry out and continue to push with persistence. Competition is an extrinsic motivator because it encourages the performer to win and to beat others, not simply to enjoy the intrinsic rewards of the activity. A cheering crowd and the desire to win a trophy are also extrinsic incentives. While intrinsic motivation refers to doing something because it is inherently interesting or enjoyable, extrinsic motivation, refers to doing something because it leads to a separable outcome. Extrinsic motivation thus contrasts with intrinsic motivation, which is doing an activity simply for the enjoyment of the activity itself, instead of for its instrumental value. In one study demonstrating this effect, children who expected to be and were rewarded with a ribbon and a gold star for drawing pictures spent less time playing with the drawing materials in subsequent observations than children who were assigned to an unexpected reward condition. Flow in the context of motivation can be seen as an activity that is not too hard, frustrating or maddening, or too easy boring and done too fast. If one has achieved perfect flow, then the activity has reached maximum potential. Positive psychology looks into what makes a person happy. Flow can be considered as achieving happiness or at the least positive feelings. A study that was published in the journal *Emotion* looked at flow experienced in college students playing Tetris. The students that they were being evaluated on looks then told to wait and play Tetris. There were three categories; Easy, normal, and hard. The students that played Tetris on normal level experienced flow and were less stressed about the evaluation. This can be seen as someone who likes to run for the sheer joy of running and not because they need to do it for exercise or because they want to brag about it. Peak flow can be different for each person. It could take an individual years to reach flow or only moments. If an individual becomes too good at an activity they can become bored. If the challenge becomes too hard then the individual could become discouraged and want to quit. In the view of behaviorism, motivation is understood as a question about what factors cause, prevent, or withhold various behaviors, while the question of, for instance, conscious motives would be ignored. Where others would speculate about such things as values, drives, or needs, that may not be observed directly, behaviorists are interested in the observable variables that affect the type, intensity, frequency and duration of observable behavior. Through the basic research of such scientists as Pavlov, Watson and Skinner, several basic mechanisms that govern behavior have been identified. The most important of these are classical conditioning and operant conditioning. Classical and operant conditioning[edit] Main article: Motivational salience In classical or respondent conditioning, behavior is understood as responses triggered by certain environmental or physical stimuli. They can be unconditioned, such as in-born reflexes, or learned through the pairing of an unconditioned stimulus with a different stimulus, which then becomes a conditioned stimulus. In relation to motivation, classical conditioning might be seen as one explanation as to why an individual performs certain responses and behaviors in certain situations. In operant conditioning, the type and frequency of behavior is determined mainly by its consequences. If a certain behavior, in the presence of a certain stimulus, is followed by a desirable consequence a reinforcer, the emitted behavior will increase in frequency in the future, in the presence of the stimulus that preceded the behavior or a similar one. Conversely, if the behavior is followed by something undesirable a punisher, the behavior is less likely to occur in the presence of the stimulus. In a similar manner, removal of a stimulus directly following the behavior might either increase or decrease the frequency of that behavior in the future negative reinforcement or punishment. If a student starts to cause trouble in class gets punished with something he or she dislikes, such as detention positive punishment, that behavior would decrease in the future. The student might seem more motivated to behave in class, presumably in order to avoid further detention negative reinforcement. The strength of reinforcement or punishment is dependent on schedule and timing. A reinforcer or punisher affects the future frequency of a behavior most strongly if it occurs within seconds of the behavior. A behavior that is reinforced intermittently, at unpredictable intervals, will be more robust and persistent, compared to one that is reinforced every time the behavior is performed. In addition to these basic principles, environmental stimuli also affect behavior.

Behavior is punished or reinforced in the context of whatever stimuli were present just before the behavior was performed, which means that a particular behavior might not be affected in every environmental context, or situation, after it is punished or reinforced in one specific context. The various mechanisms of operant conditioning may be used to understand the motivation for various behaviors by examining what happens just after the behavior the consequence, in what context the behavior is performed or not performed the antecedent, and under what circumstances motivating operators. The most common incentive would be a compensation. Compensation can be tangible or intangible, It helps in motivating the employees in their corporate life, students in academics and inspire to do more and more to achieve profitability in every field. Studies show that if the person receives the reward immediately, the effect is greater, and decreases as delay lengthens. From this perspective, the concept of distinguishing between intrinsic and extrinsic forces is irrelevant. Incentive theory in psychology treats motivation and behavior of the individual as they are influenced by beliefs, such as engaging in activities that are expected to be profitable. Incentive theory is promoted by behavioral psychologists, such as B. Incentive theory distinguishes itself from other motivation theories, such as drive theory, in the direction of the motivation. In incentive theory, stimuli "attract" a person towards them, and push them towards the stimulus. In terms of behaviorism, incentive theory involves positive reinforcement: As opposed to in drive theory, which involves negative reinforcement: For example, a person has come to know that if they eat when hungry, it will eliminate that negative feeling of hunger, or if they drink when thirsty, it will eliminate that negative feeling of thirst. In operant conditioning, the function of the reinforcer is to influence future behavior. The presence of a stimulus believed to function as a reinforcer does not according to this terminology explain the current behavior of an organism "only previous instances of reinforcement of that behavior in the same or similar situations do. Through the behavior-altering effect of MOs, it is possible to affect current behavior of an individual, giving another piece of the puzzle of motivation. Motivating operations are factors that affect learned behavior in a certain context. MOs have two effects: A common example of this would be food deprivation, which functions as an EO in relation to food: The worker would work hard to try to achieve the raise, and getting the raise would function as an especially strong reinforcer of work behavior. Conversely, a motivating operation that causes a decrease in the effectiveness of a reinforcer, or diminishes a learned behavior related to the reinforcer, functions as an abolishing operation, AO.

Chapter 8 : The Heart of it All: Bonus- Delight and Desire - Lavished

Moreover, as soon as a desire is fulfilled, people stop taking pleasure in its fulfillment and instead formulate new desires, because, in the course of evolution, contentedness and complacency did.

All I have to do is delight myself in the Lord, and I get anything my heart desires. I was putting this one into action. I closed my eyes, and I smiled. I jerked my neck up and grinned at the ceiling. I had schemed the whole ride home about what I should desire, that the Lord would undoubtedly deliver straight to my door, and cookie dough was it. I can remember feeling disappointed. From that point on, Psalms I needed to understand it first. Delight in the Lord, and he will give you what your heart desires. His ultimate desire is that we are with Him, yes, but God desires us to do His work in bringing others to Him also, and the way He wants that done is different for every believer. We all have a different strength, that when applied with a pure heart, should result in kingdom growth. So the ultimate desire is for us to be in union with God, but how he wants us to get there is broken into many smaller desires for our paths that are different for every believer. Many people approach Psalms Instead they go in with human motives, pleading with God to fulfill the desires that are already there, that are likely influenced by the warped emotions of the flesh. So what do we do? This verse is a promise, so how do we make sure we are not missing out on that promise? How do we get the desires of our heart? Remember, our hearts were created to reflect His. So our desires should match. The ultimate goal of all you desire and how you live out those desires in life should be twofold; to bring glory to God so others know to WHOM you belong, and to then bring those others into His kingdom. So all of your smaller desires career, material provisions, healing, relationship should support that ultimate goal. Is that relationship you want because you are looking for someone to fill a void you should be filling with God? Is your heart pure enough that you would be able to give all the glory of a complete healing, to God? These are tough questions. In the Bible, Psalms Tell Him who He is to you. He is your Father. He is the Author of this world. He is the Beginning and the End. He is our Savior. Bring yourself to a place of awe, as you consider creation! Next, ask Him to restore your Garden Heart. Ask Him to make it pure, and remove any wickedness or selfish desire. Ask Him to make your ultimate desire to be union with Him, and for every emotion or little desire that follows to stream from that. Delight Yourself in the Lord So what does this mean? To me, this makes me think of how I am with my husband. I am vulnerable with Him, because I trust Him. When I hug my husband, I sink fully into him, allowing my body to mold into His, allowing His body to fully support mine, and there I feel safe. A contentment I have trouble explaining envelopes my body. These two translations feel the same to me. There is nothing I cannot face. It reminds me of Philipian 4: I will say it again: Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. How suddenly these two verses Psalms And when we delight in Him by being glad in everything and every situation, and by trusting and leaning into Him not being anxious about anything , then we can present our requests desires! And that peace is that right to go before God is guarded in the sacrifice of Christ. We know we are delighting in the Lord when we are not feeling anxious, and when we are leaning into Him making our hearts as pliable as possible, and being glad in any situation. If you walk through every step above, and do it daily you WILL see your desires transform and take shape, and then come to fruition. His promises are real! If you are looking for direction for your life if you are seeking health, healing, or provision, know that God wants all of these things for you as well, but He wants them in a way that will bring Him the most glory, and that will bring more lost sheep into His pasture. When His glory and His presence are your ultimate desire, how He fills in the details of your part in the kingdom will be revealed to you. Take hold of your right, and go boldly before Him, asking Him to purify your heart. Then Delight yourself in Him, by making your heart pliable, and leaning fully into Him, and allowing His peace to guard your heart from anxiousness. And watch your desires transform and then become fulfilled! Start a Garden Heart Journal. Write down your emotions. What are you angry about? What are you grieving? What are you loving? Now bring all of these things into the presence of God, asking Him to get rid of the

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Chapter 9 : Capacity to Wish – Health and Unhealthy Motives in Desire

But sometimes we do look to the Bible for the way to meet our needs, still with improper motives. Sometimes, religiously-minded people look at the word to meet their desires and still do not find the answers.

Without personal motivation, little of any significance is usually achieved in spite of the existence of the necessary knowledge skills and resources. Understanding Motivation Motivation is the force that drives all human behavior. These broadly-defined needs are present in varying degrees in everyone, but the relative importance of each need varies from person to person. However, it is also important to recognize that every person is a unique individual who adopts unique behaviors to meet his or her specific perceived needs.

Physiological Needs This group includes the physical requirements for food, drink, air to breathe, shelter and the need for sexual satisfaction. These are the most primitive needs of man, and though they are considered the strongest motivators, they are also the most easily satisfied. Physiological needs must be satisfied if life is to be sustained. Safety needs in our current society usually take more subtle and disguised forms. Self-esteem is a self-assessment of one's value or worth. Conversely, public acclaim is not necessarily required to satisfy self-esteem needs. So long as we know we have achieved something significant, our self-esteem need is usually satisfied. However, self-actualization is not solely about developing specific skills. Skills are only part of the picture.

External Motivation Both internal personal motivation and external motivation are directed toward need satisfaction. External motivation is often used by people and organizations and society to deliberately control or manipulate others for both positive and negative purposes.

Types of External Motivation

Fear Motivation One form of external motivation is motivation through fear. We have all experienced in one way or another, the influence of fear on our behaviors. Externally derived fear generally motivates a person to act in a certain way because of the consequences that may result if the person does not act accordingly. Fear motivation can be a powerful force for maintaining social order and stability, and while it can have an impact on all levels of needs, it is most effective when directed to the potential loss of the more basic physiological, security and social needs. Fear of the loss of a job would be a strong motivator for continued work quality and timely attendance. Similarly, fear of getting a ticket is usually an effective motivator for traveling at or near the posted speed limit. Although fear tactics can prevent people from doing bad things, they generally cannot motivate people to do good things. Furthermore, attempts to motivate through fear generally wear off either because those subjected to it develop a tolerance or because they come to see it as an empty threat since the specified punishment is rarely if ever delivered. In the final analysis, fear motivation can be very constructive or highly negative, depending on the way it is used.

Incentive Motivation The opposite of fear motivation is incentive motivation. Incentive motivation involves the promise of a reward for performing a desired behavior. Incentive motivation moves people to act in a certain way because need satisfaction is linked to the specified behavior. Such rewards can be aligned with any level of needs, but to be effective, they must be closely connected to the individual needs of the target population. Another drawback to incentive motivation is that over time rewards for the desired behavior may become commonplace and expected, leading to a sense of entitlement which causes their motivational value to subside. Motivation through incentive works only when people want the offered reward. It is the kind of motivation resulting from observing a momentous act or listening to a powerful speech. Inspirational motivation can appear powerful at the moment, but its impact on behavior usually dissipates rapidly with little or no residual effect. In order to have any ongoing impact at all, inspirational motivation must be continually reinforced. This storehouse of acquired attitudes acts like a subconscious computer master program for controlling behavior. These habits of thought have an impact not only on how we see and react to the world around us, but also on how we see ourselves. Attitudes are often based not on reality but rather, simply on how we personally think or feel about something. This then, becomes our reality. Because our attitudes reflect what we think, feel and believe about ourselves and the world around us, they effectively shape our expectations of daily life, and these expectations directly influence the nature of our behavior.

The Role of Conditioning Since attitudes are habits, they develop in the same way as other types of habits do. A habit can be defined as a conditioned response to stimuli as a

result of repetition. Later on, this person hears of another jogger who was bitten by another dog of this same breed. Rather than drawing conclusions from personal experience, this pathway conditions through the influence of the attitudes of people whom we value and respect. As people grow older, their environment and the institutions to which they belong also significantly influence the nature of their attitudes. Mental Models Basically, habit formation is a constructive process for dealing with the challenges we face in life. In routine activities, people encounter new experiences and situations every day. These encounters often require a conscious choice or decision. These habits of behavior are known as mental models. Personal motivation is motivation through and by positive attitudes. Personally motivated people are driven by powerful dreams and aspirations and their unwavering beliefs in their abilities and worthiness. Like all people, personally motivated individuals are driven to satisfy basic physical and psychological needs, but unlike most people, those who are personally motivated also develop a powerful drive for self-actualization, the highest and most fulfilling level of needs. Because personal motivation comes from within, it is sometimes referred to as self-motivation. The Motivation of Goal-Setting Effective goal-setting can play an enormously powerful role in clearing a path for motivation toward the satisfaction of human needs. It is our drive to achieve goals that generates the results we get. We get what we are currently getting out of life our results because of our current behaviors, and our current behaviors are to a very large extent determined by what we set out to achieve i. Goal achievement in itself is rarely the ultimate end we desire to attain. First, the very act of setting goals calls for active imagining and visualization of what could be, and thereby creates a deeper awareness of what is possible. By having the opportunity to visualize virtually unlimited performance possibilities, an individual breaks free from the psychological bonds that limit true potential and becomes free to discover and realize his or her full potential and purpose. The fear of failure, a powerful negative conditioning force, is overcome, and people begin to think in terms of unlimited capability. Additionally, most people find that trying to satisfy the other lower, more basic needs generally detracts from their efforts to achieve higher-level needs. The more successful individuals are those who have somehow managed to find sufficient satisfaction in all of the stronger but lower human needs and can then devote significant time and attention to self-actualization needs, the realization of which can be the most satisfying and rewarding of all. This can be accomplished in two ways; by directing others to take action or by leading them. Directors motivate through the use of rewards and consequences, i. Subordinate generally do what they are told because of the benefits they receive by doing so salary, praise, promotion, etc.