

## Hierarchy of Needs Homework

Read reading that starts on the next page of this document and answer the following:

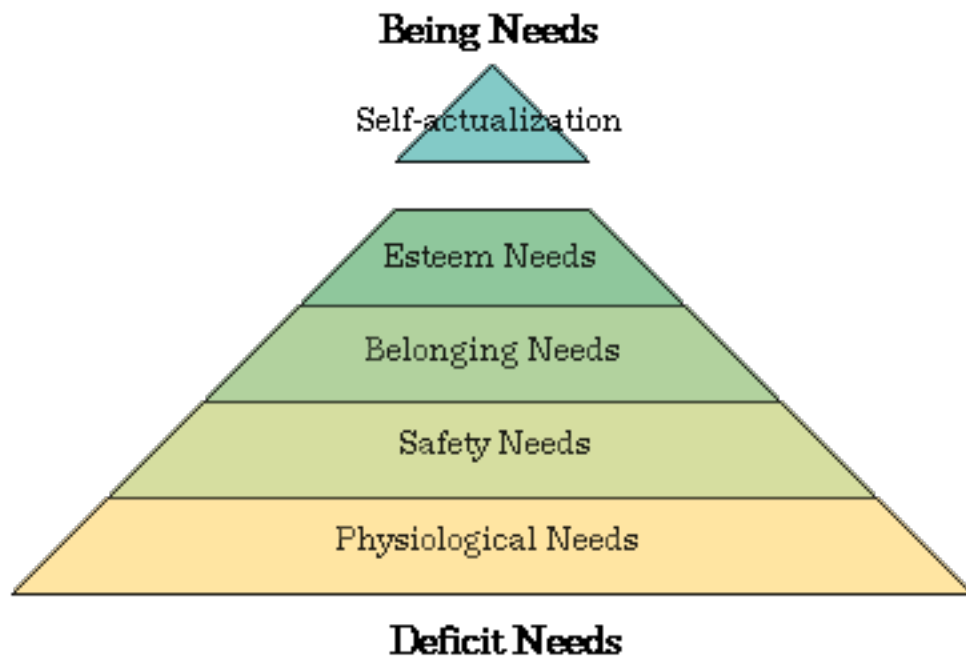
1. Define each need on the hierarchy and give a few examples of how people fulfill each need.
2. What does it mean to be “fixated” on a need in the hierarchy? Give a few examples of this...
3. Make a list of the characteristics of self-actualized people.
4. Where do you see yourself on the hierarchy? Which need or needs are you most focused on fulfilling right now in your life? How so?

## Reading on Maslow's Hierarchy of Needs

From <http://webspace.ship.edu/cgboer/maslow.html>

### Theory

One of the many interesting things Maslow noticed while he worked with monkeys early in his career, was that some needs take precedence over others. For example, if you are hungry and thirsty, you will tend to try to take care of the thirst first. After all, you can do without food for weeks, but you can only do without water for a couple of days! Thirst is a “stronger” need than hunger. Likewise, if you are very very thirsty, but someone has put a choke hold on you and you can't breathe, which is more important? The need to breathe, of course. On the other hand, sex is less powerful than any of these. Let's face it, you won't die if you don't get it!



Maslow took this idea and created his now famous **hierarchy of needs**. Beyond the details of air, water, food, and sex, he laid out five broader layers: the physiological needs, the needs for safety and security, the needs for love and belonging, the needs for esteem, and the need to actualize the self, in that order.

1. **The physiological needs.** These include the needs we have for oxygen, water, protein, salt, sugar, calcium, and other minerals and vitamins. They also include the need to maintain a pH balance (getting too acidic or base will kill you) and temperature (98.6 or near to it). Also, there's the needs to be active, to rest, to sleep, to get rid of wastes (CO<sub>2</sub>, sweat, urine, and feces), to avoid pain, and to have sex. Quite a collection!

Maslow believed, and research supports him, that these are in fact individual needs, and that a lack of, say, vitamin C, will lead to a very specific hunger for things which have in the past provided that vitamin C -- e.g. orange juice. I guess the cravings that some pregnant women have, and the way in which babies eat the most foul tasting baby food, support the idea anecdotally.

2. **The safety and security needs.** When the physiological needs are largely taken care of, this second layer of needs comes into play. You will become increasingly interested in finding safe circumstances, stability, protection. You might develop a need for structure, for order, some limits.

Looking at it negatively, you become concerned, not with needs like hunger and thirst, but with your fears and anxieties. In the ordinary American adult, this set of needs manifest themselves in the form of our urges to have a home in a safe neighborhood, a little job security and a nest egg, a good retirement plan and a bit of insurance, and so on.

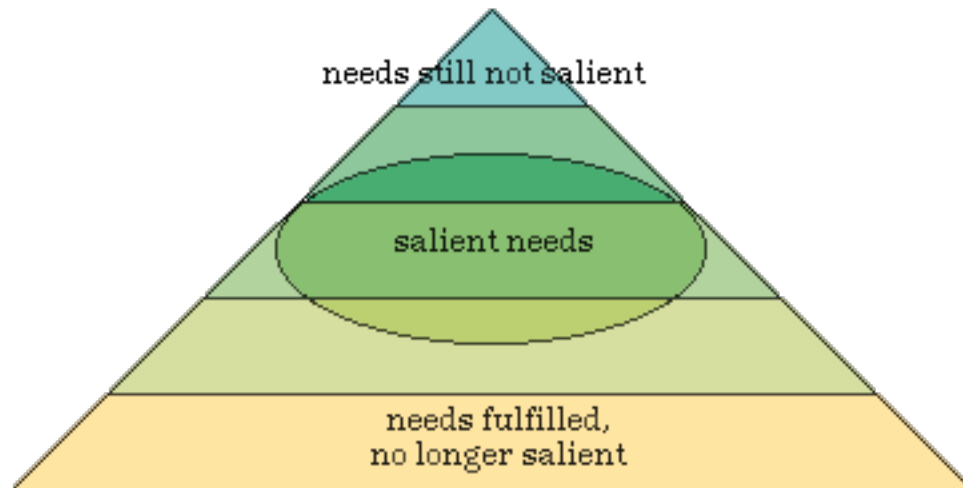
3. **The love and belonging needs.** When physiological needs and safety needs are, by and large, taken care of, a third layer starts to show up. You begin to feel the need for friends, a sweetheart, children, affectionate relationships in general, even a sense of community. Looked at negatively, you become increasingly susceptible to loneliness and social anxieties.

In our day-to-day life, we exhibit these needs in our desires to marry, have a family, be a part of a community, a member of a church, a brother in the fraternity, a part of a gang or a bowling club. It is also a part of what we look for in a career.

4. **The esteem needs.** Next, we begin to look for a little self-esteem. Maslow noted two versions of esteem needs, a lower one and a higher one. The lower one is the need for the respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance. The higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom. Note that this is the “higher” form because, unlike the respect of others, once you have self-respect, it’s a lot harder to lose!

The negative version of these needs is low self-esteem and inferiority complexes. Maslow felt that Adler was really onto something when he proposed that these were at the roots of many, if not most, of our psychological problems. In modern countries, most of us have what we need in regard to our physiological and safety needs. We, more often than not, have quite a bit of love and belonging, too. It’s a little respect that often seems so very hard to get!

All of the preceding four levels he calls **deficit needs**, or **D-needs**. If you don’t have enough of something -- i.e. you have a deficit -- you feel the need. But if you get all you need, you feel nothing at all! In other words, they cease to be motivating. As the old blues song goes, “you don’t miss your water till your well runs dry!”



He also talks about these levels in terms of **homeostasis**. Homeostasis is the principle by which your furnace thermostat operates: When it gets too cold, it switches the heat on; When it gets too hot, it switches the heat off. In the same way, your body, when it lacks a certain substance, develops a hunger for it; When it gets enough of it, then the hunger stops. Maslow simply extends the homeostatic principle to needs, such as safety, belonging, and esteem, that we don't ordinarily think of in these terms.

Maslow sees all these needs as essentially survival needs. Even love and esteem are needed for the maintenance of health. He says we all have these needs built in to us genetically, like instincts. In fact, he calls them **instinctoid** -- instinct-like -- needs.

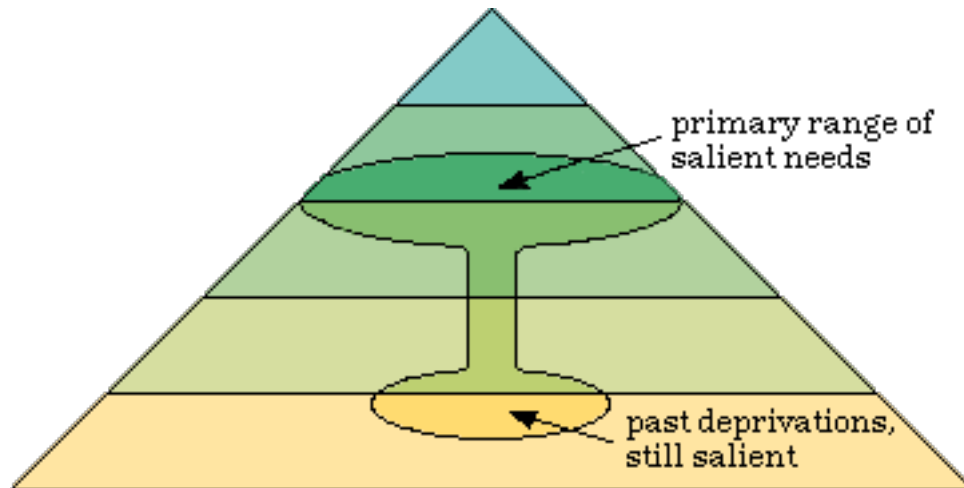
In terms of overall development, we move through these levels a bit like stages. As newborns, our focus (if not our entire set of needs) is on the physiological. Soon, we begin to recognize that we need to be safe. Soon after that, we crave attention and affection. A bit later, we look for self-esteem. Mind you, this is in the first couple of years!

Under stressful conditions, or when survival is threatened, we can "regress" to a lower need level. When your great career falls flat, you might seek out a little attention. When your family ups and leaves you, it seems that love is again all you ever wanted. When you face chapter eleven after a long and happy life, you suddenly can't think of anything except money.

These things can occur on a society-wide basis as well: When society suddenly flounders, people start clamoring for a strong leader to take over and make things right. When the bombs start falling, they look for safety. When the food stops coming into the stores, their needs become even more basic.

Maslow suggested that we can ask people for their "**philosophy of the future**" -- what would their ideal life or world be like -- and get significant information as to what needs they do or do not have covered.

If you have significant problems along your development -- a period of extreme insecurity or hunger as a child, or the loss of a family member through death or divorce, or significant neglect or abuse -- you may “fixate” on that set of needs for the rest of your life.



This is Maslow's understanding of neurosis. Perhaps you went through a war as a kid. Now you have everything your heart needs -- yet you still find yourself obsessing over having enough money and keeping the pantry well-stocked. Or perhaps your parents divorced when you were young. Now you have a wonderful spouse -- yet you get insanely jealous or worry constantly that they are going to leave you because you are not “good enough” for them. You get the picture.

### Self-actualization

The last level is a bit different. Maslow has used a variety of terms to refer to this level: He has called it **growth motivation** (in contrast to deficit motivation), **being needs** (or **B-needs**, in contrast to D-needs), and **self-actualization**.

These are needs that do not involve balance or homeostasis. Once engaged, they continue to be felt. In fact, they are likely to become stronger as we “feed” them! They involve the continuous desire to fulfill potentials, to “be all that you can be.” They are a matter of becoming the most complete, the fullest, “you” -- hence the term, self-actualization.

Now, in keeping with his theory up to this point, if you want to be truly self-actualizing, you need to have your lower needs taken care of, at least to a considerable extent. This makes sense: If you are hungry, you are scrambling to get food; If you are unsafe, you have to be continuously on guard; If you are isolated and unloved, you have to satisfy that need; If you have a low sense of self-esteem, you have to be defensive or compensate. When lower needs are unmet, you can't fully devote yourself to fulfilling your potentials.

It isn't surprising, then, the world being as difficult as it is, that only a small percentage of the world's population is truly, predominantly, self-actualizing. Maslow at one point suggested only about two percent!

The question becomes, of course, what exactly does Maslow mean by self-actualization. To answer that, we need to look at the kind of people he called self-actualizers. Fortunately, he did this for us, using a qualitative method called **biographical analysis**.

He began by picking out a group of people, some historical figures, some people he knew, whom he felt clearly met the standard of self-actualization. Included in this august group were Abraham Lincoln, Thomas Jefferson, Albert Einstein, Eleanor Roosevelt, Jane Adams, William James, Albert Schweitzer, Benedict Spinoza, and Aldous Huxley, plus 12 unnamed people who were alive at the time Maslow did his research. He then looked at their biographies, writings, the acts and words of those he knew personally, and so on. From these sources, he developed a list of qualities that seemed characteristic of these people, as opposed to the great mass of us.

These people were **reality-centered**, which means they could differentiate what is fake and dishonest from what is real and genuine. They were **problem-centered**, meaning they treated life's difficulties as problems demanding solutions, not as personal troubles to be railed at or surrendered to. And they had a **different perception of means and ends**. They felt that the ends don't necessarily justify the means, that the means could be ends themselves, and that the means -- the journey -- was often more important than the ends.

The self-actualizers also had a different way of relating to others. First, they enjoyed **solitude**, and were comfortable being alone. And they enjoyed deeper **personal relations** with a few close friends and family members, rather than more shallow relationships with many people.

They enjoyed **autonomy**, a relative independence from physical and social needs. And they **resisted enculturation**, that is, they were not susceptible to social pressure to be "well adjusted" or to "fit in" -- they were, in fact, nonconformists in the best sense.

They had an **unhostile sense of humor** -- preferring to joke at their own expense, or at the human condition, and never directing their humor at others. They had a quality he called **acceptance of self and others**, by which he meant that these people would be more likely to take you as you are than try to change you into what they thought you should be. This same acceptance applied to their attitudes towards themselves: If some quality of theirs wasn't harmful, they let it be, even enjoying it as a personal quirk. On the other hand, they were often strongly motivated to change negative qualities in themselves that could be changed. Along with this comes **spontaneity and simplicity**: They preferred being themselves rather than being pretentious or artificial. In fact, for all their nonconformity, he found that they tended to be

conventional on the surface, just where less self-actualizing nonconformists tend to be the most dramatic.

Further, they had a sense of **humility and respect** towards others -- something Maslow also called democratic values -- meaning that they were open to ethnic and individual variety, even treasuring it. They had a quality Maslow called **human kinship** or *Gemeinschaftsgefühl* -- social interest, compassion, humanity. And this was accompanied by a **strong ethics**, which was spiritual but seldom conventionally religious in nature.

And these people had a certain **freshness of appreciation**, an ability to see things, even ordinary things, with wonder. Along with this comes their ability to be **creative**, inventive, and original. And, finally, these people tended to have more **peak experiences** than the average person. A peak experience is one that takes you out of yourself, that makes you feel very tiny, or very large, to some extent one with life or nature or God. It gives you a feeling of being a part of the infinite and the eternal. These experiences tend to leave their mark on a person, change them for the better, and many people actively seek them out. They are also called mystical experiences, and are an important part of many religious and philosophical traditions.

Maslow doesn't think that self-actualizers are perfect, of course. There were several flaws or **imperfections** he discovered along the way as well: First, they often suffered considerable anxiety and guilt -- but realistic anxiety and guilt, rather than misplaced or neurotic versions. Some of them were absentminded and overly kind. And finally, some of them had unexpected moments of ruthlessness, surgical coldness, and loss of humor.

Two other points he makes about these self-actualizers: Their values were "natural" and seemed to flow effortlessly from their personalities. And they appeared to transcend many of the dichotomies others accept as being undeniable, such as the differences between the spiritual and the physical, the selfish and the unselfish, and the masculine and the feminine.