

[HOME](#) [PRIVACY POLICY](#) [AMERICAN PRESIDENTS](#)

[THE CONSTITUTION OF THE UNITED STATES](#)

[RESEARCH HISTORY PAPER 101](#) [PYTHAGORAS FOR KIDS](#) [ABOUT](#)

[AGE OF THE PRESIDENTS AT TIME OF INAUGURATION](#)

[TEAR DOWN THIS WALL](#) [ASK NOT WHAT YOUR COUNTRY CAN DO FOR YOU](#)

[THE ESSENTIAL ROLE OF WORKERS IN BUILDING THE PANAMA CANAL](#)

[THE CYCLE OF HISTORY: LESSONS FROM ECCLESIASTES](#)

[UNDERSTANDING HABEAS CORPUS: A KEY LEGAL PRINCIPLE](#)

[UNDERSTANDING THE NOBEL PEACE PRIZE: A SYMBOL OF HUMANITY'S](#)

[PROGRESS](#)

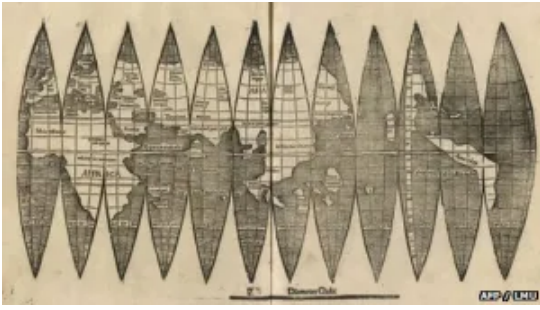
[ADOLF HITLER'S RULE](#)

[MASLOW AND DABROWSKI: TWO MEN FAMOUS FOR THEIR KNOWLEDGE IN SELF](#)

[DEVELOPMENT](#)

[CHEROKEE MORNING SONG](#)

[SEARCH](#)



CHIEF CRAZY HORSE



THE BIRTH OF THE WORLD
WIDE WEB



CATEGORIES

America

American Business

American Flag

American Indian

Ancient History

PSYCH

M&H of Ne

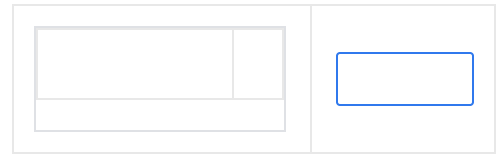
June
16,
2012

A Theory of Human Motiva

A. H. Maslow (1943) Original Published in *Psychological Review* 50, 370-396.



[p. 370] I. INTROI
In a
previou
paper
(13)



MASLOW'S HIERARCHY OF NEEDS



MAP OF THE IRON CURTAIN



Map of Iron Curtain

DISCOVERY OF THE NORTH POLE

Ancient Philosophy

Antarctic Expeditions

Archaeology

Architecture

Archival Preservation

Art History

Black History

Christmas

Church History

Civil Rights

Computer Science

Crime

Disasters

Dust Bowl

Earthquakes

Economic History

Egyptian History

Family History

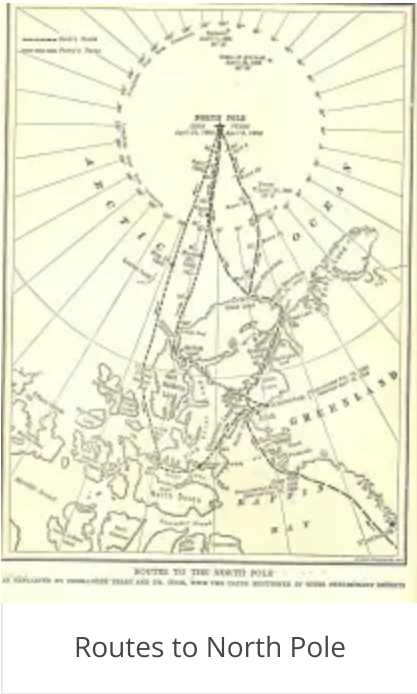
Famous Composers

Famous Scientists

Famous Song Writers and Singers

various
propo
were
presen
which
would
have
to be
include
in any
theory
of
humar
motiva
that
could
lay
claim
to
being
definiti
These
conclu:
may
be
briefly
summi
as
follows

1. The
integra
wholer
of the
organis
must
be
one of
the
founda



RECENT POSTS

- The Rubicon: Both an actual event and also an often used metaphor
- History of Opportunity Cost: Be careful what you choose
- Maslow and Dabrowski: Two men famous for their knowledge in self development
- The “Hustle and Bustle”: an old saying associated with the Industrial Revolution
- Alfred Nobel: The Founder of the

Famous Speeches	stones	Peace Prize
Famous Writers	of	
Firsts in History	motiva	When was the World Wide Web Born?
Five Civilized Tribes	theory	
Folklore	2. The	Oklahoma State Flag 100th
French History	hunger	
Friday the 13th	drive	Anniversary
Historic Crimes	(or	
Historical Map	any	Habeas Corpus and the Magna Carta
History Lessons in Leadership	other	
History of British Royal Family	physio	Seven Highest Summits of the World:
History of Psychiatry	drive)	The Seven Summits Challenge
Hollywood Stars	was	
Holocaust	rejecte	O-Ring failure in Challenger Disaster: A
Housing	as a	
India	centeri	Case of Corruption
Industrial Revolution	point	
LSD	or	Industrial Revolution: A Different Way
Math	model	
Medicine	for a	of Life
Mexican History	definiti	Who Signed the United States
	theory	
	of	Constitution?
	motiva	
	Any	The Founding Fathers
	drive	
	that is	Famous Speeches
	somati	
	based	What Were the Ages of the Presidents
	and	
	localiza	Brooklyn Bridge History: The first
	was	
	shown	crossing of the East River
	to be	
	atypica	American Presidents
	rather	
	than	The Queen, Elizabeth Alexandra Mary,
	typical	
	in	Was Born

Military History	humar	Royal Wedding
Myths and Legends	motiva	
NASA	3.	Discovery of the North Pole
National Holiday	Such a	Understanding the Iron Curtain:
New York City	theory	Origins and Impact
Nobel Peace Prize	should	History of the American Birthday
North Pole	stress	Celebration
Oklahoma City Bombing	and	The Fall of the Berlin Wall
Oklahoma History	center	The Impeachment Trial of Donald J.
Olympics	itself	Trump
Opinion	upon	One Term Presidents Voted Out
Panama Canal Zone	ultimat	Ruth Bader Ginsburg has Died at Age
pandemic	or	87
Paris	basic	John Miles Lewis Remembered
Political History	goals	Emancipation Proclamation
Presidential history	rather	WWII Songstress Vera Lynn Dies at
Psychology	than	103
Research History	partial	History's Worst Pandemics
Roman Empire	or	
Rome,	superfi	
Royal History	ones,	
	upon	
	ends	
	rather	
	than	
	means	
	to	
	these	
	ends.	
	Such a	
	stress	
	would	
	imply	
	a	
	more	
	central	
	place	
	for	
	uncon:	

Russian History

Science

Sequoyah

Sports

State Flags

This Day in History

Uncategorized

Volcanoes

Weather

World History

World War II

World War I

than
for
consci
motiva

4.
There
are
usually
availab
various
cultural
paths
to the
same
goal.

Theref
consci
specific
local-
cultural
desires
are
not as
fundar
in
motiva
theory
as the
more
basic,
uncons
goals.

5. Any
motiva
behavi
either
prepar
or



consumers must be understood to be a channel through which many basic needs may be simultaneously expressed or satisfied. Typical of an act, it has more than one motivation.

6. Practically all organizations are to be understood as motivated and as motivated.

7.

Human
needs
arrang
themselves
in
hierarc
of pre-
potenc
That is
to say,
the
appear
of one
need
usually
rests
on the
prior
satisfac
of
another
more
pre-
potent
need.
Man is
a
perpet
wantin
animal
Also
no
need
or
drive
can be
treated
as if it

were
isolate
or
discret
every
drive
is
related
to the
state
of
satisfac
or
dissatis
of
other
drives.

8.
Lists
of
drives
will
get us
nowhe
for
various
theore
and
practic
reason
Furthe
any
classifi
of
motiva
[p.
371]
must
deal

with
the
proble
of
levels
of
specific
or
genera
the
motive
to be
classifi

9.
Classifi
of
motiva
must
be
based
upon
goals
rather
than
upon
instiga
drives
or
motiva
behavi

10.
Motiva
theory
should
be
humar
center
rather

than
animal
centered

11.
The
situation
or the
field
in
which
the
organization
reacts
must
be
taken
into
account
but
the
field
alone
can
rarely
serve
as an
exclusive
explanation
for
behavior.
Furthermore,
the
field
itself
must
be
interpreted
in
terms

of the
organism
Field
theory
cannot
be a
substitut
for
motiva
theory

12.
Not
only
the
integrate
of the
organism
must
be
taken
into
account
but
also
the
possibilit
of
isolate
specific
partial
or
segment
reactio
It has
since
become
necess
to add
to

these
another
affirm

13.
Motiva
theory
is not
synony
with
behavi
theory

The
motiva
are
only
one
class
of
determ
of
behavi

While
behavi
is
almost
always
motiva
it is
also
almost
always
biologi
cultural
and
situatic
determ
as
well.

The
presen
paper
is an
attemp
to
formul
a
positiv
theory
of
motiva
which
will
satisfy
these
theore
deman
and at
the
same
time
confor
to the
known
facts,
clinical
and
observ
as well
as
experir
It
derives
most
directly
howev
from
clinical

experie

This

theory

is, I

think,

in the

functio

traditio

of

James

and

Dewey

and is

fused

with

the

holism

of

Werthe

(19),

Goldst

(6),

and

Gestalt

Psych

and

with

the

dynam

of

Freud

(4)

and

Adler

(1).

This

fusion

or

synthe

may
arbitra
be
called
a
'genera
dynam
theory.
It is
far
easier
to
perceiv
and to
criticize
the
aspect
in
motiva
theory
than
to
remed
them.
Mostly
this is
because
of the
very
serious
lack of
sound
data
in this
area. I
conceiv
this
lack of
sound

facts
to be
due
primar
to the
absenc
of a
valid
theory
of
motiva
The
presen
theory
then
must
be
consid
to be
a
sugges
progra
or
framev
for
future
research
and
must
stand
or fall,
not so
much
on
facts
availab
or
eviden
presen

as
upon
research
to be
done,
research
suggests
perhaps
by the
question
raised
in this
paper.
[p.
372]

II. THE BASIC NEEDS

The
'physio
needs.
— The
needs
that
are
usually
taken
as the
starting
point
for
motiva
theory
are
the
so-
called
physio

drives.

Two recent lines of research make it necessary to revise our custom notion about these needs, first, the development of the concept of home and second the finding that appetites (preferences: choice among foods) are a fairly efficient indicator of

actual
needs
or
lacks
in the
body.

Homeo
refers
to the
body's
autom.
efforts
to
mainta
a
consta
norma
state
of the
blood
stream
Cannon
(2) has
describ
this
proces
for (1)
the
water
conten
of the
blood,
(2) salt
conten
(3)
sugar
conten
(4)
proteir

conten

(5) fat

conten

(6)

calciun

conten

(7)

oxyger

conten

(8)

consta

hydrog

ion

level

(acid-

base

balanc

and

(9)

consta

tempei

of the

blood.

Obviou

this

list

can be

extend

to

include

other

minera

the

hormo

vitamir

etc.

Young

in a

recent

article
(21)
has
summa
the
work
on
appetit
in its
relation
to
body
needs.
If the
body
lacks
some
chemic
the
individ
will
tend
to
develo
a
specific
appetit
or
partial
hunger
for
that
food
elemen

Thus it
seems
imposs
as well
as

useless
to
make
any
list of
fundamental
physiological
needs
for
they
can
come
to
almost
any
number
one
might
wish,
depend
on the
degree
of
specific
of
description
We
can
not
identify
all
physiological
needs
as
homeostatic
That
sexual
desire,
sleeping

sheer
activity
and
materi
behavi
in
animal
are
homec
has
not
yet
been
demor
Furthe
this
list
would
not
include
the
various
sensor
pleasu
(tastes
smells,
tickling
strokin
which
are
probat
physio
and
which
may
becom
the
goals
of

motiva
behavi

In a
previou
paper
(13) it
has
been
pointed
out
that
these
physio
drives
or
needs
are to
be
considered
unusual
rather
than
typical
because
they
are
isolable
and
because
they
are
localized
somati
That is
to say,
they
are
relative
indepe

of
each
other,
of
other
motiva
[p.
373]
and of
the
organism
as a
whole,
and
second
in
many
cases,
it is
possible
to
demonstrate
a
localized
underlying
somatic
base
for
the
drive.
This is
true
less
generally
than
has
been
thought
(except

are
fatigue
sleeping
maternal
response
but it
is still
true in
the
classic
instance
of
hunger
sex,
and
thirst.

It
should
be
pointed
out
again
that
any of
the
physiological
needs
and
the
consumption
behaviors
involved
with
them
serve
as
channels
for all
sorts

of
other
needs
as
well.
That is
to say,
the
person
who
thinks
he is
hungry
may
actually
be
seeking
more
for
comfort
or
dependence
than
for
vitamins
or
protein.
Conversely,
it is
possible
to
satisfy
the
hunger
need
in part
by
other
activities.

such
as
drinkin
water
or
smokin
cigaret
In
other
words,
relative
isolabl
as
these
physio
needs
are,
they
are
not
comple
so.

Undou
these
physio
needs
are
the
most
pre-
potent
of all
needs.
What
this
means
specific
is, that
in the

humar
being
who is
missing
everyth
in life
in an
extrem
fashior
it is
most
likely
that
the
major
motiva
would
be the
physio
needs
rather
than
any
others.
A
person
who is
lacking
food,
safety,
love,
and
esteem
would
most
probab
hunger
for
food

more
strongl
than
for
anythir
else.

If all
the
needs
are
unsatis
and
the
organism
is then
domin
by the
physio
needs,
all
other
needs
may
becom
simply
non-
exister
or be
pushe
into
the
backgr
It is
then
fair to
charac
the
whole
organism

by
saying
simply
that it
is
hungry
for
consci
is
almost
comple
preem
by
hunger
All
capacit
are
put
into
the
service
of
hunger
satisfac
and
the
organiz
of
these
capacit
is
almost
entirely
determ
by the
one
purpos
of
satisfyi

hunger

The

recepti

and

effecto

the

intellig

memor

habits,

all

may

now

be

define

simply

as

hunger

gratifyi

tools.

Capaci

that

are

not

useful

for

this

purpos

lie

dorma

or are

pushec

into

the

backgr

The

urge

to

write

poetry,

the
desire
to
acquire
an
autom
the
interes
in
Americ
history
the
desire
for a
new
pair of
shoes
are, in
the
extrem
case,
forgott
or
becom
of sec-
[p.374]
import
For
the
man
who is
extrem
and
danger
hungry
no
other
interes
exist

but
food.
He
dream:
food,
he
remerr
food,
he
thinks
about
food,
he
emote:
only
about
food,
he
perceiv
only
food
and
he
wants
only
food.
The
more
subtle
determ
that
ordina
fuse
with
the
physio
drives
in
organi;

even
feeding
drinkin
or
sexual
behavi
may
now
be so
comple
overwh
as to
allow
us to
speak
at this
time
(but
only
at this
time)
of
pure
hunger
drive
and
behavi
with
the
one
unqual
aim of
relief.

Anothe
peculia
charac
of the
humar
organism

when
it is
dominated
by a
certain
need
is that
the
whole
philosophy
of the
future
tends
also to
change.
For
our
chronic
and
extreme
hungry
man,
Utopia
can be
defined
very
simply
as a
place
where
there
is
plenty
of
food.
He
tends
to
think

that, if
only
he is
guaran
food
for
the
rest of
his
life, he
will be
perfect
happy
and
will
never
want
anythin
more.
Life
itself
tends
to be
defined
in
terms
of
eating.
Anythin
else
will be
defined
as
unimp
Freed
love,
commu
feeling
respec

philosophy
may
all be
waved
aside
as
frivolous
which
are
useless
since
they
fail to
fill the
stomach
Such a
man
may
fairly
be
said to
live by
bread
alone.

It
cannot
possibly
be
denied
that
such
things
are
true
but
their
general
can be
denied

Emergent
conditi
are,
almost
by
definiti
rare in
the
norma
functio
peacef
society
That
this
truism
can be
forgott
is due
mainly
to two
reason
First,
rats
have
few
motiva
other
than
physio
ones,
and
since
so
much
of the
research
upon
motiva
has

been
made
with
these
animal
it is
easy
to
carry
the
rat-
picture
over
to the
humar
being.
Second
it is
too
often
not
realize
that
culture
itself
is an
adaptiv
tool,
one of
whose
main
functio
is to
make
the
physio
emerg
come
less

and
less
often.
In
most
of the
known
societies
chronic
extreme
hunger
of the
emergent
type is
rare,
rather
than
common.
In any
case,
this is
still
true in
the
United
States.
The
average
American
citizen
is
experiencing
appetite
rather
than
hunger
when
he
says "I

am [p.
375]
hungry
He is
apt to
experie
sheer
life-
and-
death
hunger
only
by
acciden
and
then
only a
few
times
throug
his
entire
life.

Obviou
a
good
way to
obscur
the
'higher
motiva
and to
get a
lopside
view
of
humar
capacit
and

humane nature is to make the organism extremely and chronically hungry or thirsty. Anyone who attempts to make an emergency picture into a typical one, and who will measure all of man's goals and desires by his behavior during extreme physiological deprivation is

certain
being
blind
to
many
things.
It is
quite
true
that
man
lives
by
bread
alone
—
when
there
is no
bread.
But
what
happens
to
man's
desires
when
there
is
plenty
of
bread
and
when
his
belly
is
chronic
filled?

At
once
other
(and
'higher
needs
emerg
and
these,
rather
than
physio
hunger
domin
the
organ
And
when
these
in turn
are
satisfie
again
new
(and
still
'higher
needs
emerg
and so
on.
This is
what
we
mean
by
saying
that
the

basic
human
needs
are
organismic
into a
hierarchy
of
relative
prepotency

One
main
implication
of this
phrasing
is that
gratification
becomes
as
important
as
a
concept
as
deprivation
in
motivational
theory,
for it
releases
the
organism
from
the
dominance
of a
relative
more
physiological
need,

permit
thereb
the
emerg
of
other
more
social
goals.
The
physio
needs,
along
with
their
partial
goals,
when
chronic
gratifie
cease
to
exist
as
active
determ
or
organiz
of
behavi
They
now
exist
only in
a
potent
fashior
in the
sense

that
they
may
emerge
again
to
dominate
the
organism
if they
are
thwarted.
But a
want
that is
satisfied
is no
longer
a
want.
The
organism
is
dominated
and its
behavior
organized
only
by
unsatisfied
needs.
If
hunger
is
satisfied
it
becomes
unimportant
in the

current
dynam
of the
individ

This
statem
is
some
qualifi
by a
hypoth
to be
discuss
more
fully
later,
namely
that it
is
precise
those
individ
in
whom
a
certain
need
has
always
been
satisfie
who
are
best
equipp
to
tolerat
depriv
of that

need
in the
future,
and
that
further
those
who
have
been
de-[p.
376]pr
in the
past
will
react
differe
to
curren
satisfac
than
the
one
who
has
never
been
deprive

The
safety
needs.
— If
the
physio
needs
are
relative
well
gratifie

there
then
emerges
a new
set of
needs,
which
we
may
catego-
roughly
as the
safety
needs.
All
that
has
been
said of
the
physio-
needs
is
equally
true,
althou-
in
lesser
degree
of
these
desires.
The
organism
may
equally
well
be
wholly

domin
by
them.
They
may
serve
as the
almost
exclusi
organis
of
behavi
recruit
all the
capacit
of the
organis
in
their
service
and
we
may
then
fairly
describ
the
whole
organis
as a
safety-
seeking
mecha
Again
we
may
say of
the
recept

the
effecto
of the
intellec
and
the
other
capacit
that
they
are
primar
safety-
seeking
tools.

Again,
as in
the
hungry
man,
we
find
that
the
dominant
goal is
a
strong
determin
not
only
of his
current
world-
outlook
and
philosophy
but
also of

his
philosophy
of the
future.
Practically
everything
looks
less
important
than
safety,
(even
sometimes
the
physiological
needs
which
being
satisfied
are
now
underestimated.)
A
man,
in this
state,
if it is
extremely
enough
and
chronic
enough
may
be
characterized
as
living
almost
for

safety
alone.

Althou
in this
paper
we are
interes
primar
in the
needs
of the
adult,
we
can
approa
an
unders
of his
safety
needs
perhap
more
efficier
by
observ
of
infants
and
childre
in
whom
these
needs
are
much
more
simple
and
obviou

One
reason
for
the
clearer
appear
of the
threat
or
danger
reactio
in
infants
is that
they
do not
inhibit
this
reactio
at all,
whereas
adults
in our
society
have
been
taught
to
inhibit
it at all
costs.
Thus
even
when
adults
do
feel
their
safety

to be
threaten
we
may
not be
able
to see
this
on the
surface
Infants
will
react
in a
total
fashion
and as
if they
were
endanger
if they
are
disturbed
or
dropped
sudden
startled
by
loud
noises,
flashing
light,
or
other
unusual
sensor
stimulation
by
rough

handlin
by
genera
loss of
suppor
in the
mothe
arms,
or by
inadeq
suppor
[1][p.
377]

In
infants
we
can
also
see a
much
more
direct
reactio
to
bodily
illnesse
of
various
kinds.
Someti
these
illnesse
seem
to be
immed
and
per se
threate
and

seem
to
make
the
child
feel
unsafe
For
instanc
vomiting
colic
or
other
sharp
pains
seem
to
make
the
child
look
at the
whole
world
in a
different
way.
At
such a
moment
of
pain,
it may
be
postulated
that,
for
the
child,

the
appear
of the
whole
world
sudder
change
from
sunnin
to
darkne
so to
speak,
and
becom
a
place
in
which
anythir
at all
might
happet
in
which
previou
stable
things
have
sudder
becom
unstab
Thus a
child
who
becaus
of
some
bad

food
is
taken
ill
may,
for a
day or
two,
develo
fear,
nightm
and a
need
for
protect
and
reassu
never
seen
in him
before
his
illness.

Anothe
indicat
of the
child's
need
for
safety
is his
prefer
for
some
kind
of
undisr
routine
or

rhythmic
He
seems
to
want a
predictable
orderly
world.
For
instance
injustice
unfair
or
inconsistent
in the
parent
seems
to
make
a child
feel
anxious
and
unsafe
This
attitude
may
be not
so
much
because
of the
injustice
per se
or any
particular
pains
involve
but

rather
because
this
treatm
threat
to
make
the
world
look
unrelia
or
unsafe
or
unprec
Young
childre
seem
to
thrive
better
under
a
system
which
has at
least a
skeleta
outline
of
rigidity
In
which
there
is a
schedu
of a
kind,
some

sort of
routine
someth
that
can be
counte
upon,
not
only
for
the
presen
but
also
far
into
the
future.
Perhap
one
could
expres
this
more
accura
by
saying
that
the
child
needs
an
organi:
world
rather
than
an
unorga
or

unstru
one.

The
central
role of
the
parent
and
the
norma
family
setup
are
indispu
Quarre
physica
assault
separa
divorce
or
death
within
the
family
may
be
particu
terrifyi
Also
parent
outbur
of
rage
or
threats
of
punish
directe
to the

child,
calling
him
names
speaking
to him
harshly
shaking
him,
handling
him
roughly
or
actual
[p.
378]
physical
punish
sometimes
elicit
such
total
panic
and
terror
in the
child
that
we
must
assume
more
is
involved
than
the
physical
pain
alone.

While
it is
true
that in
some
childre
this
terror
may
represent
also a
fear of
loss of
parent
love, it
can
also
occur
in
complete
rejection
childre
who
seem
to
cling
to the
hating
parent
more
for
sheer
safety
and
protection
than
because
of
hope

of
love.

Confrontation
the
average
child
with
new,
unfamiliar
strange
unfamiliar
stimuli
or
situations
will
too
frequently
elicit
the
danger
or
terror
reaction
as for
example
getting
lost or
even
being
separated
from
the
parent
for a
short
time,
being
confronted
with

new
faces,
new
situations
or
new
tasks,
the
sight
of
strange
unfamiliar
or
uncontrollable
objects
illness
or
death.
Particularly
at
such
times,
the
child's
frantic
clinging
to his
parent
is
eloquent
testimony
to
their
role as
protectors
(quite
apart
from
their

roles
as
food-
givers
and
love-
givers).

From
these
and
similar
observ
we
may
genera
and
say
that
the
averag
child
in our
society
genera
prefers
a safe,
orderly
predict
organiz
world,
which
he can
count,
on,
and in
which
unexp
unmar
or

other
danger
things
do not
happen
and in
which,
in any
case,
he has
all-
powerful
parent
who
protects
and
shield
him
from
harm.

That
these
reactions
may
so
easily
be
observed
in
children
is in a
way a
proof
of the
fact
that
children
in our
society

feel
too
unsafe
(or, in
a
word,
are
badly
brought
up).
Children
who
are
reared
in an
unloving
family
do not
ordinarily
react
as we
have
described
above
(17).
In
such
children
the
dangerous
reactions
are
apt to
come
mostly
to
objects
or

situatio
that
adults
too
would
consid
danger
[2]

The
healthy
norma
fortun
adult
in our
culture
is
largely
satisfie
in his
safety
needs.

The
peacef
smootl
[p.
379]

runnin
'good'
society
ordina
makes
its
memb
feel
safe
enough
from
wild
animal

extrem
of
temper
criminal
assault
and
murde
tyranny
etc.

Therefor
in a
very
real
sense,
he no
longer
has
any
safety
needs
as
active
motiva
Just as
a
sated
man
no
longer
feels
hungry
a safe
man
no
longer
feels
endang
If we
wish

to see
these
needs
directly
and
clearly
we
must
turn
to
neurot
or
near-
neurot
individ
and to
the
econor
and
social
underc
In
between
these
extrem
we
can
perceiv
the
expres
of
safety
needs
only in
such
phenoi
as, for
instanc
the

comm
prefer
for a
job
with
tenure
and
protect
the
desire
for a
savings
accour
and
for
insuranc
of
various
kinds
(medic
dental,
unemp
disabili
old
age).

Other
broade
aspect
of the
attemp
to
seek
safety
and
stabilit
in the
world
are
seen

in the
very
commo
prefer
for
familia
rather
than
unfam
things,
or for
the
known
rather
than
the
unkno
The
tender
to
have
some
religior
or
world-
philosc
that
organiz
the
univers
and
the
men
in it
into
some
sort of
satisfac
cohere

meanin
whole
is also
in part
motiva
by
safety-
seeking
Here
too
we
may
list
science
and
philosc
in
genera
as
partiall
motiva
by the
safety
needs
(we
shall
see
later
that
there
are
also
other
motiva
to
scientifi
philosc
or

religiou
endeav

Other
the
need
for
safety
is
seen
as an
active
and
domin
mobiliz
of the
organis
resour
only in
emerg
e. g.,
war,
disease
natura
catastr
crime
waves,
societa
disorga
neuros
brain
injury,
chronic
bad
situatio

Some
neurot
adults
in our

society
are, in
many
ways,
like
the
unsafe
child
in
their
desire
for
safety,
althoug
in the
former
it
takes
on a
somen
special
appear
Their
reactio
is
often
to
unknow
psychic
danger
in a
world
that is
perceiv
to be
hostile
overwhe
and
threaten

Such a person behave as if a great catastrophe were almost always impending i.e., he is usually responsive as if to an emergency. His safety needs often find specific [p. 380] expression in a search for a protector or a stronger person on whom he may depend or

perhaps
a
Fuehre

The
neurot
individ
may
be
describ
in a
slightly
differe
way
with
some
usefulr
as a
grown-
up
person
who
retains
his
childish
attitud
toward
the
world.
That is
to say,
a
neurot
adult
may
be
said to
behave
'as if'
he

were
actually
afraid
of a
spanking
or of
his
mother
disapproving
or of
being
abandoned
by his
parent
or
having
his
food
taken
away
from
him. It
is as if
his
childish
attitude
of fear
and
threat
reaction
to a
dangerous
world
had
gone
underground
and
untouched
by the

growin
up
and
learnin
proces
were
now
ready
to be
called
out by
any
stimul
that
would
make
a child
feel
endang
and
threat
[3]

The
neuros
in
which
the
search
for
safety
takes
its
deares
form
is in
the
compu
obsess
neuros

Computers
obsess
try
frantic
to
order
and
stabilize
the
world
so
that
no
unmarried
unexpected
or
unfamiliar
danger
will
ever
appear
(14);
They
hedge
themselves
about
with
all
sorts
of
ceremonies
rules
and
formulas
so
that
every
possible
contingency

may
be
provided
for
and so
that
no
new
conting
may
appear
They
are
much
like
the
brain
injurec
cases,
describ
by
Goldst
(6),
who
manag
to
mainta
their
equilib
by
avoidir
everyth
unfam
and
strang
and
by
orderir
their

restrict
world
in
such a
neat,
discipli
orderly
fashior
that
everyth
in the
world
can be
counte
upon.
They
try to
arrang
the
world
so
that
anythir
unexpe
(dange
cannot
possibl
occur.
If,
throug
no
fault
of
their
own,
sometl
unexpe
does
occur,

they
go
into a
panic
reactio
as if
this
unexpe
occur
constit
a
grave
danger
What
we
can
see
only
as a
none-
too-
strong
prefer
in the
healthy
person
e. g.,
prefer
for
the
familia
becom
a life-
and-
death.
necess
in
abnorr
cases.

The
love
needs.
— If
both
the
physio
and
the
safety
needs
are
fairly
well
gratified
then
there
will
emerge
the
love
and
affection
and
belonging
needs,
and
the
whole
cycle
[p.
381]
already
described
will
repeat
itself
with
this

new
center.
Now
the
person
will
feel
keenly,
as
never
before
the
absenc
of
friends
or a
sweet
or a
wife,
or
childre
He will
hunger
for
affectio
relatio
with
people
in
genera
namely
for a
place
in his
group,
and
he will
strive
with

great
intensi
to
achieve
this
goal.
He will
want
to
attain
such a
place
more
than
anything
else in
the
world
and
may
even
forget
that
once,
when
he
was
hungry
he
sneered
at
love.

In our
society
the
thwart
of
these
needs

is the
most
commo
found
core
in
cases
of
maladj
and
more
severe
psychc
Love
and
affectio
as well
as
their
possibl
expres
in
sexuali
are
genera
looked
upon
with
ambiva
and
are
custom
hedged
about
with
many
restrict
and
inhibiti

Practic
all
theoris
of
psychc
have
stresse
thwart
of the
love
needs
as
basic
in the
picture
of
maladj
Many
clinical
studies
have
therefo
been
made
of this
need
and
we
know
more
about
it
perhap
than
any of
the
other
needs
except

the
physio
ones
(14).

One
thing
that
must
be
stresse
at this
point
is that
love is
not
synony
with
sex.
Sex
may
be
studied
as a
purely
physio
need.
Ordina
sexual
behavi
is
multi-
determ
that is
to say,
determ
not
only
by
sexual

but
also
by
other
needs,
chief
among
which
are
the
love
and
affective
needs.

Also
not to
be
overlooked
is the
fact
that
the
love
needs
involve
both
giving
and
receiving
love.
[4]

The
esteem
needs.
— All
people
in our
society
(with a

few
pathological
except
have a
need
or
desire
for a
stable,
firmly
based,
(usually
high
evaluation
of
themselves
for
self-
respect
or
self-
esteem
and
for
the
esteem
of
others.
By
firmly
based
self-
esteem
we
mean
that
which
is
soundl

based
upon
real
capacit
achieve
and
respec
from
others.
These
needs
may
be
classifi
into
two
subsid
sets.
These
are,
first,
the
desire
for
strengt
for
achieve
for
adequa
for
confide
in the
face of
the
world,
and
for
indepe
and

frees

[5]

Second

we

have

what

[p.

382]

we

may

call

the

desire

for

reputa

or

prestig

(definir

it as

respec

or

esteem

from

other

people

recogn

attenti

import

or

apprec

[6]

These

needs

have

been

relative

stresse

by

Alfred

Adler
and
his
followers
and
have
been
relatively
neglected
by
Freud
and
the
psychoanalysts.
More
and
more
today,
however,
there
is
appreciation
widespread
appreciation
of
their
central
importance

Satisfaction
of the
self-
esteem
need
leads
to
feeling
of
self-
confidence

worth,
strengt
capabi
and
adequa
of
being
useful
and
necess
in the
world.
But
thwart
of
these
needs
produc
feeling
of
inferior
of
weakn
and of
helples
These
feeling
in turn
give
rise to
either
basic
discou
or else
compe
or
neurot
trends.
An

apprec
of the
necess
of
basic
self-
confide
and
an
unders
of
how
helples
people
are
withou
it, can
be
easily
gained
from a
study
of
severe
trauma
neuros
(8).[7]

The
need
for
self-
actuali.
—
Even if
all
these
needs
are
satisfie

we
may
still
often
(if not
always
expect
that a
new
discovery
and
restless
will
soon
develop
unless
the
individual
is
doing
what
he is
fitted
for. A
musician
must
make
music,
an
artist
must
paint,
a poet
must
write,
if he is
to be
ultimately
happy.

What
a man
can
be, he
must
be.

This
need
we
may
call
self-
actuali.

This
term,
first
coined
by
Kurt
Goldst
is
being
used
in this
paper
in a
much
more
specific
and
limited
fashior
It
refers
to the
desire
for
self-
fulfillm

namely
to the
tender
for
him to
becom
actuali
in
what
he is
potent
This
tender
might
be
phrase
as the
desire
to
becom
more
and
more
what
one is,
to
becom
everyth
that
one is
capabl
of
becom
[p.
383]

The
specifi
form
that

these
needs
will
take
will of
course
vary
greatly
from
person
to
person
In one
individ
it may
take
the
form
of the
desire
to be
an
ideal
mothe
in
anothe
it may
be
expres
athletic
and in
still
anothe
it may
be
expres
in
paintin
picture

or in
inven
It is
not
necess
a
creativ
urge
althou
in
people
who
have
any
capacit
for
creatio
it will
take
this
form.

The
clear
emerg
of
these
needs
rests
upon
prior
satisfac
of the
physio
safety,
love
and
esteem
needs.
We

shall
call
people
who
are
satisfie
in
these
needs,
basical
satisfie
people
and it
is
from
these
that
we
may
expect
the
fullest
(and
healthi
creativ
[8]
Since,
in our
society
basical
satisfie
people
are
the
except
we do
not
know
much

about
self-
actuali
either
experir
or
clinical
It
remain
a
challer
proble
for
research

The
precon
for
the
basic
need
satisfac

—

There
are
certain
conditi
which
are
immed
prereq
for
the
basic
need
satisfac
Dange
to
these
is

reacted
to
almost
as if it
were a
direct
danger
to the
basic
needs
themselves.
Such
conditions
as
freedom
to
speak,
freedom
to do
what
one
wishes
so
long
as no
harm
is
done
to
others,
freedom
to
express
one's
self,
freedom
to
investigate
and

seek
for
inform
freedom
to
defend
one's
self,
justice,
fairness
honest
orderly
in the
group
are
examples
of
such
preconceptions
for
basic
needs
satisfaction
Thwarting
in
these
freedom
will be
reacted
to
with a
threat
or
emergency
response
These
conditions
are
not

ends
in
themselves
but
they
are
almost
so
since
they
are so
closely
related
to the
basic
needs,
which
are
apparently
the
only
ends
in
themselves
These
conditions
are
defended
because
without
them
the
basic
satisfactions
are
quite
impossible
or at
least,

very
severe
endang
[p.
384]

If we
remem
that
the
cogniti
capacit
(percep
intellec
learnin
are a
set of
adjusti
tools,
which
have,
among
other
functio
that of
satisfac
of our
basic
needs,
then it
is
clear
that
any
danger
to
them,
any
depriv
or

blockir
of
their
free
use,
must
also
be
indirec
threate
to the
basic
needs
themse
Such a
statem
is a
partial
solutio
of the
genera
proble
of
curiosi
the
search
for
knowle
truth
and
wisdor
and
the
ever-
persist
urge
to
solve
the

cosmic
myster

We
must
therefo
introdu
anothe
hypoth
and
speak
of
degree
of
closen
to the
basic
needs,
for we
have
already
pointe
out
that
any
conscie
desires
(partial
goals)
are
more
or less
import
as
they
are
more
or less
close
to the

basic
needs.
The
same
statem
may
be
made
for
various
behavi
acts.
An act
is
psychc
import
if it
contri
directly
to
satisfac
of
basic
needs.
The
less
directly
it so
contri
or the
weaker
this
contri
is, the
less
import
this
act
must

be
conceiv
to be
from
the
point
of
view
of
dynam
psychc
A
similar
statem
may
be
made
for
the
various
defens
or
coping
mecha
Some
are
very
directly
related
to the
protect
or
attainn
of the
basic
needs,
others
are
only

weakly
and
distant
related
Indeed
if we
wished
we
could
speak
of
more
basic
and
less
basic
defens
mecha
and
then
affirm
that
danger
to the
more
basic
defens
is
more
threat
than
danger
to less
basic
defens
(always
remem
that
this is

so
only
because
of
their
relation
to the
basic
needs)

The
desires
to
know
and to
unders
— So

far,
we
have
mentic
the
cogniti
needs
only in
passing
Acquiri
knowle
and
system
the
univers
have
been
consid
as, in
part,
technic
for
the

achievement
of
basic
safety
in the
world,
or, for
the
intelligent
man,
expression
of
self-
actualization.
Also
freedom
of
inquiry
and
expression
have
been
discussed
as
preconditions
of
satisfaction
of the
basic
needs.
True
though
these
formulations
may
be,
they
do not
constitute

definitive
answer
to the
question
as to
the
motivational
role of
curiosity
in learning
philosophical
experience
etc.
They
are, at
best,
no
more
than
partial
answers
[p.
385]

This
question
is
especially
difficult
because
we
know
so
little
about
the
facts.
Curiosity
explains
desire

for
the
facts,
desire
to
know
may
certain
be
observ
easily
enough
The
fact
that
they
often
are
pursue
even
at
great
cost to
the
individ
safety
is an
earnest
of the
partial
charac
of our
previou
discuss
In
additio
the
writer
must

admit
that,
though
he has
sufficie
clinical
eviden
to
postula
the
desire
to
know
as a
very
strong
drive
in
intellig
people
no
data
are
availab
for
unintel
people
It may
then
be
largely
a
functio
of
relative
high
intellig
Rather
tentati

then,
and
largely
in the
hope
of
stimula
discuss
and
research
we
shall
postula
a
basic
desire
to
know,
to be
aware
of
reality,
to get
the
facts,
to
satisfy
curiosi
or as
Werthe
phrase
it, to
see
rather
than
to be
blind.

This
postula

however
is not
enough
Even
after
we
know,
we are
impelled
to
know
more
and
more
minute
and
microscopic
on the
one
hand,
and
on the
other,
more
and
more
extended
in the
direction
of a
world
philosophy
religion
etc.
The
facts
that
we
acquire

if they
are
isolate
or
atomis
inevita
get
theoriz
about,
and
either
analyz
or
organiz
or
both.
This
proces
has
been
phrase
by
some
as the
search
for
'meani
We
shall
then
postul
a
desire
to
unders
to
system
to
organiz

to
analyze
to
look
for
relation
and
meanin

Once
these
desires
are
accept
for
discuss
we
see
that
they
too
form
themse
into a
small
hierarc
in
which
the
desire
to
know
is
prepot
over
the
desire
to
unders
All the

character of a hierarchy of prepotency that we have described above, seem to hold for this one as well.

We must guard ourselves against the too easy tendency to separate these desires from the basic needs we have discussed above, i.e., to

make
a
sharp
dichotomy
between
'cognitive'
and
'conative'
needs.

The
desire
to
know
and to
understand
are
themselves
conative
i.e.,
have a
striving
character
and
are as
much
person
needs
as the
'basic
needs'

we
have
already
discussed
(19).

[p.
386]

III.
FURTHER

CHARA
OF
THE
BASIC
NEEDS

The
degree
of
fixity
of the
hierarc
of
basic
needs.

— We
have
spoker
so far
as if
this
hierarc
were a
fixed
order
but
actual
it is
not
nearly
as
rigid
as we
may
have
implied
It is
true
that
most

of the
people
with
whom
we
have
worked
have
seemed
to
have
these
basic
needs
in
about
the
order
that
has
been
indicat
Howev
there
have
been
a
numbe
of
except

(1)
There
are
some
people
in
whom,
for
instanc

self-
esteem
seems
to be
more
import
than
love.
This
most
commo
reversa
in the
hierarc
is
usually
due to
the
develo
of the
notion
that
the
person
who is
most
likely
to be
loved
is a
strong
or
powerf
person
one
who
inspire
respec
or

fear,
and
who is
self
confide
or
aggres
Theref
such
people
who
lack
love
and
seek
it, may
try
hard
to put
on a
front
of
aggres
confide
behavi
But
essent
they
seek
high
self-
esteem
and its
behavi
expres
more
as a
means
to-an-

end
than
for its
own
sake;
they
seek
self-
asserti
for
the
sake
of love
rather
than
for
self-
esteem
itself.

(2)
There
are
other,
appare
innatel
creativ
people
in
whom
the
drive
to
creativ
seems
to be
more
import
than
any

other
counte
determ
Their
creativ
might
appear
not as
self-
actuali
release
by
basic
satisfac
but in
spite
of lack
of
basic
satisfac

(3) In
certain
people
the
level
of
aspirat
may
be
perma
deader
or
lowere
That is
to say,
the
less
pre-
potent

goals
may
simply
be
lost,
and
may
disapp
forever
so
that
the
person
who
has
experie
life at
a very
low
level,
i. e.,
chronic
unemp
may
contin
to be
satisfie
for
the
rest of
his life
if only
he can
get
enough
food.

(4)

The
so-

called
'psychic'
person
is
another
example
of
perman
loss of
the
love
needs.
These
are
people
who,
according
to the
best
data
available
(9),
have
been
starved
for
love in
the
earliest
months
of
their
lives
and
have
simply
lost
forever
the

desire
and
the
ability
to give
and to
receive
affectio
(as
animal
lose
sucking
or
pecking
reflexe
that
are
not
exercis
soon
enough
after
birth).
[p.
387]

(5)
Another
cause
of
reversal
of the
hierarc
is that
when
a
need
has
been
satisfie

for a
long
time,
this
need
may
be
underestimated.
People
who
have
never
experienced
chronic
hunger
are
apt to
underestimate
its
effects
and to
look
upon
food
as a
rather
unimportant
thing.
If they
are
dominated
by a
higher
need,
this
higher
need
will
seem

to be
the
most
import
of all.
It then
becom
possibl
and
indeed
does
actual
happ
that
they
may,
for
the
sake
of this
higher
need,
put
themse
into
the
positio
of
being
depriv
in a
more
basic
need.
We
may
expect
that
after a

long-
time
depriva
of the
more
basic
need
there
will be
a
tender
to
reevalu
both
needs
so
that
the
more
pre-
potent
need
will
actually
becom
conscie
prepot
for
the
individ
who
may
have
given
it up
very
lightly.
Thus,
a man

who
has
given
up his
job
rather
than
lose
his
self-
respec
and
who
then
starves
for six
month
or so,
may
be
willing
to
take
his job
back
even
at the
price
of
losing
his a
self-
respec

(6)
Another
partial
explan
of
appare

reversal
is
seen
in the
fact
that
we
have
been
talking
about
the
hierarchy
of
prepotency
in
terms
of
consciousness
felt
wants
or
desires
rather
than
of
behavior
Looking
at
behavior
itself
may
give
us the
wrong
impression
What
we
have

claimed
is that
the
person
will
want
the
more
basic
of two
needs
when
deprived
in
both.
There
is no
necess
implica
here
that
he will
act
upon
his
desires
Let us
say
again
that
there
are
many
determinants
of
behavior
other
than
the

needs
and
desires

(7)
Perhaps
more
important
than
all
these
except
are
the
ones
that
involve
ideals,
high
social
standards
high
values
and
the
like.

With
such
values
people
become
martyrs
they
give
up
everything
for
the
sake
of a

particu
ideal,
or
value.
These
people
may
be
unders
at
least
in
part,
by
referer
to one
basic
concep
(or
hypoth
which
may
be
called
'increa:
frustra
tolerar
throug
early
gratific
People
who
have
been
satisfie
in
their
basic
needs

through
their
lives,
particu
in
their
earlier
years,
seem
to
develo
except
power
to
withsta
presen
or
future
thwart
of
these
needs
simply
becaus
they
have
strong,
[p.
388]
healthy
charac
structu
as a
result
of
basic
satisfac
They
are

the
'strong
people
who
can
easily
weather
disagreements
or
oppositions
who
can
swim
against
the
stream
of
public
opinion
and
who
can
stand
up for
the
truth
at
great
personal
cost. It
is just
the
ones
who
have
loved
and
been
well

loved,
and
who
have
had
many
deep
friends
who
can
hold
out
against
hatred
rejection
or
persecution

I say
all this
in
spite
of the
fact
that
there
is a
certain
amount
of
sheer
habitual
which
is also
involved
in any
full
discussion
of
frustration

tolerar
For
instanc
it is
likely
that
those
person
who
have
been
accusto
to
relative
starvat
for a
long
time,
are
partiall
enable
thereb
to
withsta
food
depriva
What
sort of
balanc
must
be
made
betwee
these
two
tender
of
habitua
on the

one
hand,
and of
past
satisfac
breedin
presen
frustra
tolerar
on the
other
hand,
remain
to be
workec
out by
further
research
Meanw
we
may
assum
that
they
are
both
operat
side
by
side,
since
they
do not
contrai
each
other,
In
respec
to this

phenomenon
of
increased
frustration
tolerance
it
seems
probable
that
the
most
important
gratification
comes
in the
first
two
years
of life.
That is
to say,
people
who
have
been
made
secure
and
strong
in the
earliest
years,
tend
to
remain
secure
and
strong
thereafter.

in the
face of
whatever
threats

Degree
of
relative
satisfac

— So

far,
our
theore
discuss

may
have
given
the
impres

that
these
five

sets of
needs
are

someh
in a
step-

wise,
all-or-
none

relatio
to
each
other.

We
have
spoken
in
such

terms
as the
followi
"If one
need
is
satisfie
then
anothe
emerg
This
statem
might
give
the
false
impres
that a
need
must
be
satisfie
100
per
cent
before
the
next
need
emerg
In
actual
fact,
most
memb
of our
society
who
are

norma
are
partiall
satisfie
in all
their
basic
needs
and
partiall
unsatis
in all
their
basic
needs
at the
same
time.
A
more
realisti
descrip
of the
hierarc
would
be in
terms
of
decrea
percen
of
satisfac
as we
go up
the
hierarc
of
prepot
For

instanc
if I
may
assign
arbitra
figures
for
the
sake
of
illustra
it is as
if the
averag
citizen
[p.
389] is
satisfie
perhap
85 per
cent
in his
physio
needs,
70 per
cent
in his
safety
needs,
50 per
cent
in his
love
needs,
40 per
cent
in his
self-
esteem

needs,
and
10 per
cent
in his
self-
actuali
needs.

As for
the
concep
of
emerg
of a
new
need
after
satisfac
of the
prepot
need,
this
emerg
is not
a
sudden
saltato
phenom
but
rather
a
gradua
emerg
by
slow
degree
from
nothin
For

instanc

if

prepot

need

A is

satisfie

only

10 per

cent:

then

need

B may

not be

visible

at all.

Howev

as this

need

A

becom

satisfie

25 per

cent,

need

B may

emergi

5 per

cent,

as

need

A

becom

satisfie

75 per

cent

need

B may

emergi

go per

cent,
and so
on.

Uncon:
charac
of
needs.

—

These
needs
are
neither
necess
consci
nor
uncon:

On
the
whole,
howev
in the
averag
person
they
are
more
often
uncon:
rather
than
consci

It is
not
necess
at this
point
to
overha
the

tremer
mass
of
eviden
which
indicat
the
crucial
import
of
uncons
motiva
It
would
by
now
be
expect
on a
piori
grounc
alone,
that
uncons
motiva
would
on the
whole
be
rather
more
import
than
the
conscie
motiva
What
we
have

called
the
basic
needs
are
very
often
largely
unconscious
although
they
may,
with
suitable
techniques
and
with
sophisticated
people
become
conscious

Culturally
specific
and
general
of
needs.

—

This
classification
of
basic
needs
makes
some
attempts
to
take
account

of the
relative
unity
behind
the
superfi
differe
in
specific
desires
from
one
culture
to
anothe
Certain
in any
particu
culture
an
individ
conscie
motiva
conten
will
usually
be
extrem
differe
from
the
conscie
motiva
conten
of an
individ
in
anothe
society

Howev
it is
the
commo
experie
of
anthro
that
people
even
in
differe
societi
are
much
more
alike
than
we
would
think
from
our
first
 Contac
with
them,
and
that
as we
know
them
better
we
seem
to find
more
and
more

of this
commo
We
then
recogn
the
most
startlin
differe
to be
superfi
rather
than
basic,
e. g.,
differe
in
style
of
hair-
dress,
clothes
tastes
in
food,
etc.
Our
classifi
of
basic
[p.
390]
needs
is in
part
an
attemp
to
accour

for
this
unity
behind
the
appare
diversi
from
culture
to
culture
No
claim
is
made
that it
is
ultimat
or
univers
for all
culture
The
claim
is
made
only
that it
is
relative
more
ultimat
more
univers
more
basic,
than
the
superfi

conscious
desires
from
culture
to
culture
and
makes
a
somew
closer
approa
to
commo
humar
charac
Basic
needs
are
more
commo
humar
than
superfi
desires
or
behavi

Multipl
motiva
of
behavi
—

These
needs
must
be
unders
not to
be

exclusi
or
single
deterrr
of
certain
kinds
of
behavi
An
examp
may
be
found
in any
behavi
that
seems
to be
physio
motiva
such
as
eating,
or
sexual
play
or the
like.
The
clinical
psychc
have
long
since
found
that
any
behavi

may
be a
channel
through
which
flow
various
determinants.
Or to
say it
in
another
way,
most
behavior
is
multi-
motivated.
Within
the
sphere
of
motivational
determinants,
any
behavior
tends
to be
determined
by
several
or all
of the
basic
needs
simultaneously,
rather
than
by

only
one of
them.
The
latter
would
be
more
an
except
than
the
former
Eating
may
be
partiall
for
the
sake
of
filling
the
stomach
and
partiall
for
the
sake
of
comfort
and
amelio
of
other
needs.
One
may
make

love
not
only
for
pure
sexual
release
but
also to
convince
one's
self of
one's
masculine
or to
make
a
conquest
to feel
powerful
or to
win
more
basic
affective
As an
illustration
I may
point
out
that it
would
be
possible
(theoretically)
if not
practically
to
analyze

a
single
act of
an
individ
and
see in
it the
expres
of his
physio
needs,
his
safety
needs,
his
love
needs,
his
esteem
needs
and
self-
actuali.
This
contra:
sharply
with
the
more
naive
brand
of trait
psychc
in
which
one
trait
or one

motive
accour
for a
certain
kind
of act,
i. e.,
an
aggres
act is
traced
solely
to a
trait of
aggres

Multipl
determ
of
behavi
— Not
all
behavi
is
determ
by the
basic
needs.

We
might
even
say
that
not all
behavi
is
motiva
There
are
many

determinants
of
behavior
other
than
motive
[9] For
instance
one
other
im-
[p.
391]po
class
of
determinants
is the
so-
called
'field'
determinants
Theore
at
least,
behavior
may
be
determined
complexly
by the
field,
or
even
by
specific
isolated
external
stimuli
as in
association

of
ideas,
or
certain
conditi
reflexe
If in
respon
to the
stimulu
word
'table'
I
immed
perceiv
a
memori
image
of a
table,
this
respon
certain
has
nothin
to do
with
my
basic
needs.

Second
we
may
call
attenti
again
to the
concep
of

'degree
of
closeness
to the
basic
needs'
or
'degree
of
motiva
Some
behavi
is
highly
motiva
other
behavi
is only
weakly
motiva
Some
is not
motiva
at all
(but
all
behavi
is
determ

Anothe
import
point
[10] is
that
there
is a
basic
differe
betwee

expres
behavi
and
coping
behavi
(functio
striving
purpos
goal
seeking
An
expres
behavi
does
not try
to do
anythin
it is
simply
a
reflecti
of the
person
A
stupid
man
behaves
stupidl
not
becaus
he
wants
to, or
tries
to, or
is
motiva
to, but
simply

because
he is
what
he is.
The
same
is true
when I
speak
in a
bass
voice
rather
than
tenor
or
soprano
The
random
movement
of a
healthy
child,
the
smile
on the
face of
a
happy
man
even
when
he is
alone,
the
springing
of the
healthy
man's

walk,
and
the
erectio
of his
carriag
are
other
examp
of
expres
non-
functio
behavi
Also
the
style
in
which
a man
carries
out
almost
all his
behavi
motiva
as well
as
unmot
is
often
expres

We
may
then
ask, is
all
behavi
expres

or
reflecti
of the
charac
structu
The
answer
is 'No.'
Rote,
habitu
autom
or
conver
behavi
may
or
may
not be
expres
The
same
is true
for
most
'stimul
bound'
behavi
It is
finally
necess
to
stress
that
expres
of
behavi
and
goal-
directe

of
behavi
are
not
mutua
exclusi
catego
Averag
behavi
is
usually
both.

Goals
as
centeri
princip
in
motiva
theory
— It
will be
observ
that
the
basic
princip
in our
classifi
has [p.
392]
been
neither
the
instiga
nor
the
motiva
behavi
but

rather
the
function
effects
purpose
or
goals
of the
behavior
It has
been
proven
sufficient
by
various
people
that
this is
the
most
suitable
point
for
centering
in any
motivational
theory.
[11]

Animal
and
human
centered
—
This
theory
starts
with
the
human

being
rather
than
any
lower
and
presun
'simple
animal
Too
many
of the
finding
that
have
been
made
in
animal
have
been
prover
to be
true
for
animal
but
not
for
the
humar
being.
There
is no
reason
whatsc
why
we
should

start
with
animal
in
order
to
study
humar
motiva
The
logic
or
rather
illogic
behind
this
genera
fallacy
of
'pseud
simplic
has
been
expose
often
enough
by
philosc
and
logician
as well
as by
scientis
in
each
of the
various
fields.
It is no

more
necess
to
study
animal
before
one
can
study
man
than it
is to
study
mathe
before
one
can
study
geolog
or
psychc
or
biology

We
may
also
reject
the
old,
naive,
behavi
which
assum
that it
was
someh
necess
or at
least

more
'scienti
to
judge
humar
beings
by
animal
standa
One
consec
of this
belief
was
that
the
whole
notion
of
purpos
and
goal
was
exclud
from
motiva
psychc
simply
becaus
one
could
not
ask a
white
rat
about
his
purpos
Tolmar

(18)
has
long
since
proven
in
animal
studies
themselves
that
this
exclusively
was
not
necessarily

Motivation
and
the
theory
of
psychology
— The
conscious
motivation
content
of
everyday
life
has,
according
to the
foregoing
been
conceived
to be
relative
importance
or
unimportance

accord
as it is
more
or less
closely
related
to the
basic
goals.

A
desire
for an
ice
cream
cone
might
actually
be an
indirect
expression
of a
desire
for
love. If
it is,
then
this
desire
for
the ice
cream
cone
becomes
extremely
important
motivation.
If
however,
the ice

cream
is
simply
someth
to
cool
the
mouth
with,
or a
casual
appetit
reactio
then
the
desire
is
relative
unimpo
Everyd
conscie
desires
are to
be
regard
as
sympto
as [p.
393]
surface
indicat
of
more
basic
needs.
If we
were
to
take

these
superfi
desires
at
their
face
value
me
would
find
ourse
in a
state
of
comple
confus
which
could
never
be
resolve
since
we
would
be
dealing
serious
with
sympto
rather
than
with
what
lay
behind
the
sympto

Thwart
of

unimp
desires
produc
no
psych
results
thwart
of a
basical
import
need
does
produc
such
results
Any
theory
of
psych
must
then
be
based
on a
sound
theory
of
motiva
A
conflic
or a
frustra
is not
necess
pathog
It
becom
so
only

when
it
threatens
or
thwarts
the
basic
needs,
or
partial
needs
that
are
closely
related
to the
basic
needs
(10).

The
role of
gratification
needs.

— It
has
been
pointed
out
above
several
times
that
our
needs
usually
emerge
only
when
more

prepot
needs
have
been
gratified
Thus
gratification
has an
important
role in
motivational
theory.
Apart
from
this,
however,
needs
cease
to
play
an
active
determining
or
organizing
role as
soon
as
they
are
gratified.

What
this
means
is that,
e. g., a
basic
satisfied
person

no
longer
has
the
needs
for
esteem
love,
safety,
etc.
The
only
sense
in
which
he
might
be
said to
have
them
is in
the
almost
metaphysical
sense
that a
sated
man
has
hunger
or a
filled
bottle
has
emptiness
If we
are
interested

in
what
actually
motiva
us,
and
not in
what
has,
will, or
might
motiva
us,
then a
satisfie
need
is not
a
motiva
It
must
be
consider
for all
practic
purpos
simply
not to
exist,
to
have
disapp
This
point
should
be
empha
becaus
it has

been
either
overlooked
or
contradicted
in
every
theory
of
motivation
I
know.

[12]

The
perfect
healthy
normal
fortunate
man
has no
sex
needs
or
hunger
needs,
or
needs
for
safety,
or for
love,
or for
prestige
or
self-
esteem
except
in
stray

moment
of
quickly
passing
threat.
If we
were
to say
otherwise
we
should
also
have
to
admit
that
every
man
had all
the
pathological
reflexes
e. g.,
Babinski
etc.,
because
if his
nervous
system
were
damaged
these
would
appear.
It is
such
considerations
as
these

that
sugges
the
bold
[p.
394]
postula
that a
man
who is
thwart
in any
of his
basic
needs
may
fairly
be
envisa
simply
as a
sick
man.
This is
a fair
paralle
to our
design.
as
'sick'
of the
man
who
lacks
vitamir
or
minera
Who is
to say

that a
lack of
love is
less
import
than a
lack of
vitamin
Since
we
know
the
pathog
effects
of love
starvation
who is
to say
that
we are
invoking
value-
question
in an
unscientific
or
illegitimate
way,
any
more
than
the
physician
does
who
diagnoses
and
treats
pellagra

or
scurvy.
If I
were
permit
this
usage,
I
should
then
say
simply
that a
healthy
man is
primar
motiva
by his
needs
to
develo
and
actuali
his
fullest
potent
and
capacit
If a
man
has
any
other
basic
needs
in any
active,
chronic
sense,

then
he is
simply
an
unheal
man.
He is
as
surely
sick as
if he
had
sudder
develo
a
strong
salt-
hunger
or
calciun
hunger
[13]

If this
statem
seems
unusu
or
paradc
the
reader
may
be
assure
that
this is
only
one
among
many

such
parad
that
will
appear
as we
revise
our
ways
of
looking
at
man's
deeper
motiva
When
we
ask
what
man
wants
of life,
we
deal
with
his
very
essenc

IV.
SUMM.

(1)
There
are at
least
five
sets of
goals,
which

we
may
call
basic
needs.
These
are
briefly
physio
safety,
love,
'esteem
and
self-
actuali.
In
additio
we are
motiva
by the
desire
to
achieve
or
mainta
the
various
conditi
upon
which
these
basic
satisfac
rest
and
by
certain
more

intellectual
desires

(2)

These
basic
goals
are
related
to
each
other,
being
arranged
in a
hierarchy
of
prepotency.
This
means
that
the
most
prepotent
goal
will
monopolize
consciousness
and
will
tend
of
itself
to
organize
the
recruitment
of the
various
capacities.

of the
organism.
The
less
prepotent
needs
are [p.
395]
minimize
even
forgotten
or
denied.
But
when
a
need
is
fairly
well
satisfied
the
next
prepotent
(‘higher’
need
emerges
in turn
to
dominate
the
conscious
life
and to
serve
as the
center
of
organism.

of
behavi
since
gratifie
needs
are
not
active
motiva

Thus
man is
a
perpet
wantin
animal
Ordina
the
satisfac
of
these
wants
is not
altoget
mutua
exclusi
but
only
tends
to be.
The
averag
memb
of our
society
is
most
often
partiall
satisfie

and
partiall
unsatis
in all
of his
wants.
The
hierarc
princip
is
usually
empiri
observ
in
terms
of
increas
percen
of
non-
satisfac
as we
go up
the
hierarc
Revers
of the
averag
order
of the
hierarc
are
someti
observ
Also it
has
been
observ
that

an
individ
may
perma
lose
the
higher
wants
in the
hierarc
under
special
conditi
There
are
not
only
ordina
multipl
motiva
for
usual
behavi
but in
additio
many
determ
other
than
motive

(3)
Any
thwart
or
possibi
of
thwart
of
these

basic
humar
goals,
or
danger
to the
defens
which
protect
them,
or to
the
conditi
upon
which
they
rest, is
conside
to be
a
psychc
threat.
With a
few
except
all
psychc
may
be
partiall
traced
to
such
threats
A
basical
thwart
man
may

actually
be
defined
as a
'sick'
man,
if we
wish.

(4) It is
such
basic
threats
which
bring
about
the
genera
emerg
reactio

(5)
Certain
other
basic
proble
have
not
been
dealt
with
because
of
limitati
of
space.
Among
these
are (a)
the

problem
of
values
in any
definitive
motivational
theory,
(b) the
relationship
between
appetitive
desires
needs
and
what
is
'good'
for
the
organism
(c) the
etiology
of the
basic
needs
and
their
possible
derivation
in
early
childhood
(d)
redefinition
of
motivational
concepts
i. e.,
drive,

desire,
wish,
need,
goal,
(e)
implica
of our
theory
for
hedoni
theory,
(f) the
nature
of the
uncom
act, of
succes
and
failure,
and of
aspirat
level,
(g) the
role of
associa
habit
and
conditi
(h)
relatio
to the
[p.
396]
theory
of
inter-
person
relatio
(i)

implica
for
psychc
(j)
implica
for
theory
of
society
(k) the
theory
of
selfishi
(l) the
relation
between
needs
and
cultural
patterr
(m)
the
relation
between
this
theory
and
Alport's
theory
of
functio
autonc
These
as well
as
certain
other
less
import

questio
must
be
consid
as
motiva
theory
attemp
to
becom
definiti

Notes

[1] As
the
child
grows
up,
sheer
knowle
and
familia
as well
as
better
motor
develo
make
these
'dange
less
and
less
danger
and
more
and
more

manag
Throug
life it
may
be
said
that
one of
the
main
conativ
functio
of
educat
is this
neutra
of
appare
danger
throug
knowle
e. g., I
am
not
afraid
of
thunde
becaus
I know
sometl
about
it.

[2] A
'test
battery
for
safety
might
be

confronted
the
child
with a
small
explosion
firecracker
or
with a
bewhiskered
face;
having
the
mother
leave
the
room,
putting
him
upon
a high
ladder,
a
hypodermic
injection
having
a
mouse
crawl
up to
him,
etc. Of
course
I
cannot
serious
recommend
the
deliberate

use of
such
'tests'
for
they
might
very
well
harm
the
child
being
tested.
But
these
and
similar
situations
come
up by
the
score
in the
child's
ordinary
day-
to-day
living
and
may
be
observed
There
is no
reason
why
those
stimuli
should

not be
used
with,
far
examp
young
chimpæ

[3]
Not all
neurot
individ
feel
unsafe
Neuro:
may
have
at its
core a
thwart
of the
affectio
and
esteem
needs
in a
person
who is
genera
safe.

[4] For
further
details
see
(12)
and
(16,
Chap.
5).

[5]

Whether
or not
this
particular
desire
is
universal
we do
not
know.

The
crucial
question
especially
important
today,
is "Will
men
who
are
enslaved
and
dominated
inevitably
feel
dissatisfied
and
rebel?"
We
may
assume
on the
basis
of
common
known
clinical
data

that a
man
who
has
known
true
freedom
(not
paid
for by
giving
up
safety
and
security
but
rather
built
on the
basis
of
adequate
safety
and
security
will
not
willingly
or
easily
allow
his
freedom
to be
taken
away
from
him.
But

we do
not
know
that
this is
true
for
the
person
born
into
slavery
The
events
of the
next
decade
should
give
us our
answer
See
discuss
of this
problem
in (5).

[6]
Perhaps
the
desire
for
prestige
and
respect
from
others
is
subsidized
to the

desire
for
self-
esteem
or
confidence
in
oneself
Observ
of
children
seems
to
indicate
that
this is
so,
but
clinical
data
give
no
clear
support
for
such a
conclu:

[7] For
more
extens
discuss
of
norma
self-
esteem
as well
as for
reports
of

various
research
see
(11).

[8]
Clearly
creativ
behavi
like
paintin
is like
any
other
behavi
in
having
multipl
determ
It may
be
seen
in
'innate
creativ
people
whethe
they
are
satisfie
or not,
happy
or
unhapp
hungry
or
sated.
Also it
is
clear

that
creativ
activity
may
be
compe
amelio
or
purely
econor
It is
my
impres
(as yet
unconf
that it
is
possibl
to
disting
the
artistic
and
intellec
produc
of
basical
satisfie
people
from
those
of
basical
unsatis
people
by
inspect
alone.
In any

case,
here
too
we
must
disting
in a
dynam
fashior
the
overt
behavi
itself
from
its
various
motiva
or
purpos

[9] I
am
aware
that
many
psychc
md
psychc
use
the
term
'motiva
and
'determ
synony
e. g.,
Freud.
But I
consid
this an

obfusc
usage.
Sharp
distinct
are
necess
for
clarity
of
though
and
precisi
in
experir

[10]
To be
discuss
fully in
a
subsec
publica

[11]
The
interes
reader
is
referre
to the
very
excelle
discuss
of this
point
in
Murray
Explora
in

Person

(15).

[12]

Note

that

accept

of this

theory

necess

basic

revisio

of the

Freudia

theory.

[13] If

we

were

to use

the

word

'sick'

in this

way,

we

should

then

also

have

to

face

square

the

relation

of

man

to his

society

One

clear
implica
of our
definiti
would
be
that
(1)
since
a man
is to
be
called
sick
who is
basical
thwart
and
(2)
since
such
basic
thwart
is
made
possibl
ultimat
only
by
forces
outside
the
individ
then
(3)
sicknes
in the
individ
must

come
ultimat
from
sicknes
in the
society
The
'good'
or
healthy
society
would
then
be
define
as one
that
permit
man's
highes
purpos
to
emerg
by
satisfyi
all his
prepot
basic
needs.

Refere

1.
ADLER,
A.
Social
interes
Londor
Faber

&

Faber,
1938.

2.

CANNON

W. B.

Wisdor
of the
body.

New

York:

Norton
1932.

3.

FREUD

A. The

ego

and

the

mecha

of

defens

London

Hogart

1937.

4.

FREUD

S.

New

introdu

lecture

on

psychic

New

York:

Norton

1933.

5.

FROMM

E.

Escape

from

frees

New

York:

Farrar

and

Rineha

1941.

6.

GOLDS

K. The

organism

New

York:

American

Book

Co.,

1939.

7.

HORNE

K. The

neurotic

person

of our

time.

New

York:

Norton

1937.

8.

KARDIN

A. The

traumatic

neurosis

of
war.
New
York:
Hoebe
1941.

9.
LEVY,
D. M.
Primar
affect
hunger
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