Psychology of Personality and Individual Differences: Theory and Applications
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Week 7
Lecture 14: Humanistic psychology, Maslow and Personality

I welcome you all to Module 7 of this course. In Module 7, we will be talking about the humanistic perspective and how this perspective can contribute to our understanding of human personality. This is the first lecture of Module 7, and overall, it is Lecture Number 14. So, today's lecture is titled 'Humanistic Psychology Maslow and Personality.'

More specifically, we will be focusing on one of the humanistic psychologists, his name is Maslow, and how he proposed his theory and how it contributes to our understanding of human personality. Before we talk about today's lecture, let me give you a brief recap of the last lecture. The last lecture was part of Module 6, which was about the learning perspective, and more specifically, we discussed Skinner's operant conditioning principles and how they are relevant in the context of personality. We discussed various processes associated with operant conditioning, we discussed in detail the concept of reinforcement, punishment, and what the different schedules of reinforcement are and how they shape behavior. We also talked about the concept of shaping, where we try to understand how operant conditioning can explain the learning of complex behavior, including both animals and humans, and at the end, we discussed Skinner's view on personality, how Skinner described the different concepts associated with personality. So, these are some of the things that we discussed in the last lecture.

Today we will be talking more specifically about humanistic psychology in general and Maslow's theory specifically. We will be focusing on Maslow's need hierarchy model, and we will also be talking about how this need hierarchy model gives us insight into human personality and motivation. We will be talking about the concept of meta-needs or B-values of self-actualization or actualized people. We will also talk about various characteristics of self-actualizing individuals, and at the end, we will be talking about some criticisms of Maslow's theory.

Let's start today's lecture. Let me give you a brief background of this Humanistic school of thought. Humanistic psychology basically evolved as a response to some other schools of thought, particularly psychoanalysis and behaviorism. So, some psychologists like Carl

Rogers and Abraham Maslow were not very happy with the way human behavior or personality was conceptualized from the perspective of psychoanalysis and behaviorism. So, in response to those traditions or those schools of thought, they developed their own school of thought, which is named humanistic psychology. In the early 20th century American psychology, the two primary influences were psychoanalytic tradition and learning theory. These two were very prominent in the early 20th century; their dominance was very strong. Maslow and Rogers, and some other existential psychologists, initially educated in these traditions, found them unsatisfactory.

They found that these schools of thought had many problems and, consequently, developed alternative approaches inspired by European existential philosophies, particularly the works of Nietzsche, Kierkegaard, and Paul Sartre. So, they were more influenced by some of the existential philosophers and their viewpoints in terms of understanding human behavior. Therefore, humanistic psychology is also called the third force in psychology. It is simply because the first force here is considered psychoanalysis, the second is behaviorism, and because it evolved as a response to these two traditions, it is also called the third force in psychology.

This whole idea or the school of thought was evolved by addressing some of the problems with these two schools of thought: psychoanalysis and behaviorism. Some of the main characteristics of humanistic psychology will be discussed in this lecture or the main principles on which humanistic psychology is based on will be discussed.

One principle is that it emphasizes personal growth. Humanistic psychology is very positive in terms of its approach to understanding and addressing a lot of positive human dimensions of behavior. If you look at other schools of thought like psychoanalysis, which was mostly focused on dark unconscious forces that influence human behavior, focusing more on negative aspects of human behavior, unconscious forces, aggression, sexual impulses, and so on. Behaviorism, on the other hand, was mostly focusing on a very neutral approach. They were not taking any perspective on human behavior. They are saying that human behavior is just a product of environmental influences.

However, humanistic psychology states that all the previous approaches were not focused on many positive aspects and dimensions of human behavior. These include that human beings are naturally drawn towards or motivated towards growth and self-actualization. One of the main emphases of humanistic psychology is that, they emphasize a lot on

personal growth. Human beings are motivated by the need to grow and develop positively. All human beings have a tendency to grow in their life.

Whether that growth happens or not is a different story. But everyone has this basic motivation to grow. This is one of the basic principles of humanistic psychology. So inherently, all human beings are positive if everything goes well. This contrasts with Freud's views, where he proposed that human beings are governed by unconscious dark forces. Freud said that by nature, by general tendency, human beings will be influenced by the unconscious forces. So, that is more conceptualized in terms of negativity. However, Humanistic psychology said that in that perspective, Freud's view is not looking at many positive dimensions of the growth orientation of human beings. So, the Humanistic school of thought emphasized personal growth. So, personal growth is one important aspect of humanistic psychology.

The second aspect is that humanistic psychology focuses on the here and now. So, individuals are encouraged to focus on the present rather than the past. While the past shapes a person, individuals are viewed as capable of changing. People are encouraged to savor the moment without excessive concern for the past and future.

According to humanistic psychology, focus should be given to the present situation or the present moment because that is the only reality. The past is gone. The past has its influences, but those influences can always change. The future is still not present; it is still an imagination. So, the only reality that we all have is this present moment.

So, the focus should be on this moment in terms of what is needed at this moment. So, it is more productive to focus one's energy on the present moment.

The next characteristic of humanistic psychology is that it emphasizes personal responsibility. Human beings have free will and choices and are responsible for those choices. So, when we say we have free will, by definition, you are also responsible for those choices.

If human beings do not have free will, then there is no responsibility because if you are forced to do something, that means you are not responsible. So, the concept of free will is always associated with the concept of responsibility because the moment you choose to do something or take some actions out of your free will, all the consequences of the actions will be your responsibility because you consciously chose to perform those actions. So, humanistic psychology focuses on the fact that human beings have free will to choose their

actions and shape their destiny. But at the same time, they also say that you are also responsible for whatever happens in your life, particularly the way you design your life and the way you react to your life situations. You are responsible for those things.

The next important characteristic is the emphasis on phenomenology, which comes from a philosophical thought that focuses on understanding an individual's experience and consciousness. So, phenomenology focuses on the subjective experiences of the human being, how an individual experiences life in terms of their consciousness. The focus is more on subjective experiences. How an individual views the world is the focus of phenomenology. It stresses the uniqueness of each individual and their experiences. When we talk about phenomenology, we are more interested in how each individual experiences their life, so the focus is very individualistic and case-study oriented. So, individuals are considered experts on themselves because they are the ones who are experiencing their life. So, they are the best judges in understanding and explaining their life experiences.

Humanistic therapists help clients understand their problems rather than providing solutions.

Another important characteristic of humanistic psychology is that many therapies that evolved out of humanistic psychology focus more on understanding the problems rather than directing people towards solutions. This is because if a client or a patient understands what the source of their problem is, many solutions could emerge automatically. Humanistic theorists provide an atmosphere of understanding so that the client can understand what their problem is, and they just support the clients in finding solutions. We will be focusing more on therapies when we discuss Rogers' theory in the next lecture.

So, these are some of the characteristics of humanistic psychology. As we can understand from those characteristics, humanistic psychology has a very positive orientation towards human nature and behavior. They focus on the positive dimensions of human behavior, which is a reality that human beings are not just about all the negative aspects. There are positive dimensions to it, and no other theories have really focused on that. So, humanistic psychology is looking into those positive dimensions. How can you understand them? How can you facilitate those positive dimensions?

So, among humanistic psychologists, two main proponents or theorists who are very celebrated names among humanistic psychologists are Abraham Maslow and Carl Rogers. We will be focusing basically on their theories. In today's lecture, we will be focusing on Maslow's theory, and the next lecture will be on Carl Rogers' theory.

Let us see Maslow's views on understanding human behavior and, more specifically, focusing on human motivation and how human beings' behavior is guided by the different needs that they have.

Maslow focused a lot on human motivation, and he had some assumptions about human motivation. These are some of the assumptions that he had about human motivation.

Number one is that Maslow had a holistic approach to motivation; that is, the whole person and not just a part of the person is motivated. When Maslow talks about motivation, he is talking about a whole person being motivated. Not partially one aspect of a person being motivated, while another aspect is not motivated. So, Maslow's approach is very holistic in terms of motivation, where it focuses on motivation in a holistic sense.

The second characteristic of motivation that Maslow talks about is that motivation is a very complex phenomenon, especially when we talk about the motivation of human beings. Because behavior may arise from several separate motives.

Sometimes, when a person performs a behavior, there can be several motivations that are working towards shaping that particular behavior. The motivation for sexual union may arise from several other motives like the need for dominance, love, self-esteem, companionship, etc. So, one act can have many motivations behind it, which could shape that act and what the motives behind it are. So, all these factors could play an important role in a particular action. So, in that sense, motivation can sometimes be very complex.

The third characteristic is that people are continually motivated by different needs, which change as each need is satisfied. People are motivated by diverse needs. So, we are not motivated by one thing all the time. Sometimes we are motivated by one particular need, and another time we are motivated by another need. So, we are motivated by diverse needs, different needs, and these needs keep changing. As we satisfy one need, it is no longer a motivator, and then we shift to other needs.

For instance, once hunger is elevated or hunger is gone, individuals perceive other needs like safety, friendship, and so on. So, once one need is satisfied, people jump to other needs.

The fourth characteristic of motivation, according to Maslow, is that these needs can be arranged in a hierarchy, with each level needing to be satisfied before higher needs become prominent. Maslow is known for proposing a hierarchy of needs. He said all the needs are not of the same level.

There are different hierarchies: one is at the base, another is at the top of it, and there is a topmost need. So, there is a hierarchy of needs by which we all are motivated or which we try to fulfill. So, his theory is the theory of need hierarchy. What are those need hierarchies?

Maslow proposed a triangular or pyramidal structure of human needs. He said that there are five innate needs that direct human behavior. So, these are the needs that we all have within us. These are like universal needs and these needs direct our behavior, and they are arranged in a hierarchy, meaning there is a foundational need at the bottom, and the subsequent needs build upon each other. So, the needs are arranged in a hierarchy in a kind of pyramidal or triangular structure, with the idea that the basic base level need is more fundamental and important and involves the highest number of people. As we go to the top, fewer and fewer numbers are involved in the subsequent needs. So, the needs are arranged in a triangular or hierarchical structure.

What are these five needs?

The base level involves physiological needs. We will be discussing each of these needs one by one. Physiological needs are those needs that are associated with bodily needs like food, hunger, thirst, etc.

Then come safety needs, which are about the safety concerns that we all have. The need to make our life safe and secure.

Then come love and belongingness needs. The need to be loved and belong to a community or make friends, family etc.

Then, esteem needs. The need to feel oneself worthy. Self-esteem is also a very important need that guides a lot of human behavior.

At the top is self-actualization, which is about the self. When we work towards personal growth and we want to actualize all our hidden potentials, then we are at the level of self-actualization.

We will be talking about each of these needs in more detail, but these are the five needs that, according to Maslow, are innate needs which are arranged in a hierarchical structure in the sense that we first try to fulfill the basic needs which are at the bottom level, then we progress to the upper level needs.

Maslow proposed this hierarchy of five needs, which directs human behavior. These needs are very instinctual kinds of needs as all human beings have these needs, and they also have

a hereditary basis but are satisfied through learned behaviors. So, there is a hereditary basis to these needs, but we learn how to satisfy those needs through the learning process in society. This hierarchy is structured with the strongest need at the bottom and the weakest at the top. So, physiological needs will be the strongest need, the most potent need, and which is why everybody will try to fulfill that.

This is why physiological needs are at the bottom level of needs and have a higher surface area. Every human being will have to fulfill this physiological need as these are basic needs. Other needs are less important in terms of survival, but they are important in other dimensions.

We will first talk about some of the characteristics of the overall need, then we will be talking about specific needs.

So, this lower need must be first partially satisfied, at least to some extent. These needs should be fulfilled before higher needs are addressed. According to Maslow, first, we try to fulfill lower needs. Once lower needs are fulfilled, then we move to the higher ones. At least lower needs should be partially satisfied, if not fully satisfied. In fact, some needs cannot be fully satisfied; we can only partially satisfy them.

Typically, only one need dominates at a time, depending on which other needs have been satisfied. So, human beings have one dominant need, and then once it is fulfilled, we go to the other needs, depending on which other needs are fulfilled. One need will be dominant at a particular time, and that will determine and motivate our behavior.

Successful individuals, whose lower needs are met, are often motivated by esteem or self-actualization. So, people whose lower needs are met are the ones who are more likely to pursue higher needs like self-esteem needs or self-actualization needs. However, this hierarchy can sometimes shift.

For example, during an economic recession, basic needs like paying the mortgage may become more urgent than social or esteem needs. Now, these needs sometimes can also regress, break in a sense, during certain times. For example, suppose your life was comfortable and you had everything in place, but let us say an economic recession sets in, and your job is in danger, then your needs may shift from higher needs towards more safety needs. So, it is possible that sometimes this hierarchy can shift in the life of a person.

Some of the other characteristics of these needs are their strength and priority. Lower needs in Maslow's hierarchy are stronger, as we already discussed. Lower needs are stronger and

more potent. They have higher priority than higher needs as lower needs are more related to survival.

There is also a developmental emergence. Higher needs emerge later in life. Physiological and safety needs are present even in infancy. Belongingness and esteem needs arise in adolescence. The need for self-actualization typically emerges in midlife. So, these needs are not present simultaneously in every stage of life. They start with physiological needs in infancy. Then, in adolescence, love and belongingness esteem needs become more prominent. Self-actualization becomes more prominent for most people in midlife. Exceptions could be there in every case. But in general, this is how the needs develop. So, they do not emerge at the same time in all stages of life.

The third is survival and crisis. Higher needs are less critical for survival and can be postponed without causing a crisis. Higher needs are not immediately needed for survival; they can be postponed, but failure to meet lower needs results in deficits and can produce a crisis. If you are not able to fulfill your lower needs, like physiological needs and safety needs, then you might have a crisis in your life, which can endanger your survival. Therefore, Maslow termed these lower needs as deficit or deficiency needs. These lower needs are also called deficit needs because if they are not fulfilled, you will feel a sense of deficit within your life. So, they are also called as deficit needs.

Personal Growth: Despite being less essential for survival, higher needs contribute significantly to personal growth. Personal growth is connected to higher needs, particularly self-actualization needs, and they are important for enhancing health, happiness, contentment, fulfillment, and longevity. These are referred to as growth or being needs by Maslow. Higher needs, particularly self-actualization needs, are also called growth needs or being needs because they are not deficit needs. It is a need of the inner human being that wants to expand, grow, and contribute towards a meaningful life. These needs comes from within the person, therefore, these kinds of needs are called being needs. We will be focusing more on each of these. They are also called growth needs. On the other hand, lower needs are deficit needs because if they are not fulfilled, there will be a crisis in your life, and you will try to fill the deficit in your life. In the case of growth needs, if you do not fulfill them, there is no deficit. But it is a natural tendency of human beings to grow and self-actualize.

External conditions: Gratifying higher needs require better social, economic, and political conditions compared to lower needs. So, for higher needs, one needs to at least have a

stable environment in one's life. People who are in a country where there are better socio-economic and political conditions, they can think about higher aspects of their life, like self-actualization and self-esteem, because their lower needs are fulfilled. This is because things like self-actualization demand greater freedom of expression and opportunity than fulfilling safety needs or physiological needs. So, for these higher needs to express within a human being, a stable environment, which could be family environment, personal environment, or the country-level environment, should support those conditions.

Sequential satisfaction is another important characteristic. A need does not have to be completely satisfied before the higher needs become important. So, at least partial fulfillment of basic lower needs is required to move to higher needs. Maslow suggested a declining percentage of satisfaction for each need. He provided a hypothetical example, not an exact representation of real life percentages. According to Maslow's hypothetical example, an individual should satisfy, about 85 percent of physiological needs, 70 percent of safety needs, 50 percent of belongingness and love needs, 40 percent of esteem needs, and 10 percent of self-actualization needs. So, some partial fulfillment of these needs is required. If you see the example, the lower-level needs require higher percentages of fulfillment as compared to higher needs.

This is the model. We will look at each of these needs more deeply.

So, if you see the need hierarchy, the needs from physiological needs to esteem needs are deficit needs. The need for Self-actualization is the being need. The being need does not arise from outside; it arises from within the person. It is a natural tendency to grow in one's life. The other needs(deficit needs) emerges from outside sources. However, the need for Self-esteem has some aspects of being need; we will be talking about that later.

Let us discuss each needs individually.

The first is physiological needs, which is the most basic need of any person and at the foundation of Maslow's need hierarchy. In the need pyramid, the base consists of the physiological need, the most fundamental need. The most basic needs of any person are physiological needs, which include food, water, oxygen, maintenance of body temperature, sleep, etc.

These are required fundamental survival needs. Without this, we cannot survive. These needs are the most potent and take precedence over all others. All other needs come later. We have to fulfill these physiological needs first.

So, perpetually hungry people are motivated solely to eat rather than to make friends or gain self-esteem. If someone is not able to fulfill their hunger, then that person will be motivated only by fulfilling those physiological needs. So, if one is not able to get two times of bread and butter in their life, then they will only focus on how to get the next meal. So, their whole motivation will be only to feed their hunger.

They will not be focused on making friends or thinking about self-esteem because their fundamental needs are not fulfilled. Their primary focus remains on obtaining food as long as these needs are unsatisfied. So, that is about basic or physiological needs. Mostly in affluent societies where basic needs are generally taken care of, most people satisfy their hunger needs routinely.

When they claim to be hungry, they often refer to appetites rather than true hunger. So, in affluent societies where people are generally wealthy, this need is generally taken care of. When someone says, 'I am hungry,' they are often referring to appetites, not true hunger where we talk about somebody not getting food. So, in affluent societies, this is generally taken care of for most of the people.

Truly hungry individuals are not particularly concerned about the taste, smell, temperature, or texture of the food. If someone is truly hungry, they will not be focused on all the details or delicacies of the food. As Maslow stated, it is quite true that man lives by bread alone when there is no bread. When someone is hungry, not getting the resources to feed oneself or his or her family, then man actually lives only by bread, meaning his whole and sole focus is only on earning bread.

Unsatisfied physiological needs dominate a person's motivation, making them preoccupied with food and willing to do nearly anything to obtain it. This shows it is a very strong motivation because it is directly related to survival; without that, we cannot survive.

Physiological needs are different from all the other needs in two ways. One is that they are the only needs that can be completely or overly satisfied. Physiological needs are the only needs that can be completely satisfied by a person.

Let us say if you are hungry, you can completely quench your hunger, or you can satisfy your hunger. Once people have enough to eat, food loses its motivational power, and the thought of more can even be nauseating. So, one can fully satisfy this need for hunger, but it is a temporary fulfillment, and after some time, the need for hunger can arise again. But

one can fully satisfy this need if somebody has enough to eat, and then food will lose its motivational power.

However, these physiological needs are recurring. They will come again and again. You can fulfill it again and again, but it will come back again. After eating, people will eventually become hungry again and need to replenish their food and water supply continuously. In contrast, needs at other levels, such as love and esteem, do not constantly reoccur.

Once partially satisfied, individuals remain confident that they can continue to satisfy their needs, like love and esteem needs. Other needs may not recur like physiological needs, and we may not be even completely satisfied like physiological needs when we talk about other needs.

According to Maslow, when individuals partially meet their physiological needs, then they focus on their safety needs. So, safety is the next level of need after physiological needs. Maslow's idea is that at least partially physiological needs should be fulfilled to consider safety needs. Safety needs consist of things like physical security, stability in life, dependency, protection in life, freedom from threats like war, terrorism, illness, fear, anxiety, danger, chaos, and natural disasters. All these things can come under safety needs. So whatever we do to protect our life and family will come under safety needs. It may include things like life insurance or term insurance that people do. These are all related to safety needs.

Safety needs also include the need for law, order, and structure in one's life. We all try to make our lives more structured and orderly, which is an indication of safety needs. Safety needs can be expressed from the very basics of making a house for your protection to making law, order, and structure. All these things come under safety needs.

Unlike physiological needs, safety needs cannot be fully satisfied. You can never be 100% sure that your life is fully safe because the very nature of human life is like this. One can become insecure at any moment in one's life. You cannot have complete protection of your life from various threats like fires, floods, or harmful actions by others. You cannot fully protect yourself.

One's life may be more secure as compared to others, but one cannot have a fully secured life because the very design of life is very uncertain. In non-war societies, healthy adults typically satisfy their safety needs to some extent, rendering these needs less significant.

So, if in a society or in a country where there is stability, there is good law and order, people partially satisfy these safety needs. Children are more motivated by safety needs due to threats such as darkness, animals, strangers, and parental punishment.

Children are very strongly motivated by safety needs because they are afraid of a lot of things that adults are not afraid of. Some adults also feel unsafe because of irrational fears from childhood, behaving as if they fear parental punishment. These individuals expend more energy trying to fulfill safety needs and, if unsuccessful, experience what Maslow terms as basic anxiety. So, adults can also sometimes have many irrational fears about many aspects of life, which could also make those people more vulnerable and seek safety needs more as compared to other people.

The next need is called love and belongingness needs. So once somebody partially fulfills physiological and safety needs, then the third level needs emerge. Individuals become more motivated by love and belongingness needs. Now these needs include the desire for friendship, a mate, children, and the need to belong to a group such as family, clubs, neighborhoods, nations, etc. Love and belongingness also encompass aspects of sexuality, human contact, and the need to give and receive love.

As human beings, we call ourselves social animals. We are also constantly motivated by seeking the company of other people. We want to belong to a group of individuals. We want to belong to a family.

We want to belong to a community. We all want to belong to a nation. So we have this basic need, a very strong need, which propels us to form friendships and companionships with other people. So, this is the basic motivation behind social bonding. The social life that we see in humans is because of the expression of this need. So, once physiological and safety needs are taken care of to some extent, people become more motivated by this need.

According to Maslow, there can be three categories in these groups or three types of people in this case of love and belongingness needs.

The first category includes people who have had their love and belongingness needs adequately satisfied. So, in the case of people who have this need generally strongly satisfied from early on, they do not panic when denied love. So, if this need is sufficiently satisfied, in their early life, then generally these people do not panic when somebody denies them love. They are confident in their acceptance by those important to them, and rejection by others does not devastate them. They have a very secure sense of relationship with other

people as this need is satisfied to a large extent from their early childhood. So, they do not get devastated by rejection from somebody, they are more confident in their acceptance by those important people around them because of their early life experiences. So, they are healthier in terms of relationships.

The second group includes those who never experienced love and belongingness because of certain reasons in their childhood, rendering them incapable of giving love. So, because they have not received love, such people generally are not able to give love because they have not experienced that sense of receiving love. These individuals, having seldom or never experienced affection, often learn to devalue love and accept its absence. They may not be able to form healthy relationships with other people because of their personal experiences of not getting love from childhood. The need for love and belongingness was not at all satisfied. Certain children are completely neglected; they do not get parental love, and for this reason, such people generally find it difficult to form healthy relationships in their adulthood. To give love, one must also receive love in terms of understanding its importance.

The third category consists of people who have received love and belongingness only in small amounts, not adequately. Having only had a taste of love and belongingness, these individuals are strongly motivated to seek it. So, because they received little love, not a complete absence, but they also did not have a sufficient fulfillment of this need. Such individuals very actively seek love and belongingness.

Essentially, those who have received only a little love have stronger needs for affection and acceptance compared to those who have received either a healthy amount or no love. So, in terms of seeking, these people will be much more actively seeking love and belongingness because they have received a little bit of it, not an adequate amount. As they receive a little bit of it, so they will seek more and more in terms of their behavior.

So, there can be different types of people in terms of to what extent this need for love and belongingness is fulfilled. Children require love for psychological growth, and their attempts to satisfy these needs are usually straightforward. So in the case of children, it is very straightforward. They seek love from their parents and the people around them. Very straightforward when they need it, they need it. They will just express that they want to get support or a kiss from their parents. So, it is a very straightforward expression.

Adults also need love, but their ways of obtaining it can become more complex and more symbolic, sometimes self-defeating also. Some adults may pretend to be aloof or adopt a

cynical, cold demeanor, giving the impression of self-sufficiency. So, they may express as if they do not need somebody's love. Some adults may be like this while having a very strong need for acceptance and love. They have a very strong need for love and acceptance, but they may sometimes behave very opposite to that, as if they are fully self-sufficient. Others who have largely unsatisfied love needs might openly seek love but undermine their success by trying too hard. Some people may, because of their unsatisfied need for love, try too hard, which sometimes leaves others feeling suspicious and unfriendly, and that can also invite negative reactions from other people. So, in adults, this expression could be very complex. In children, it is very straightforward.

Maslow is concerned about the high number of individuals living alone in Western cultures. Now, that is happening in almost every culture nowadays, particularly in big cities where people are mostly living alone, and this sense of social belongingness, the sense of belonging to a group, is decreasing. So, this particular need could be curtailed in many ways, as he could see it in Western culture many decades back. Now, this is almost prevalent in every culture where people are experiencing loneliness due to unmet belongingness and love needs. So, this need is not very strongly fulfilled in many people in today's world.

Maslow also identified two distinct types of love in terms of expression: one is D-love, and another is B-love. So, let us see what these two forms of love are.

D-love is deficiency love, according to Maslow. It arises from a need to fill an internal void. You feel a sense of void within yourself, and you want to fulfill that void. So, it is a deficiency that arises within you, and you try to fulfill it by seeking it from outside, from another person. This love is relatively selfish as it seeks to satisfy the individual's need for affection, tenderness, feelings of relation, and sexuality. It can lead to manipulative behaviors to gain the attention of the desired person and is often observed in young children competing for parents' attention. Deficiency love could be expressed in many humans when you feel a void and try to fulfill it by seeking someone's attention and love. This can be seen even in children when they do many activities to catch the attention of parents so that they get more love from their parents. This happens in sibling rivalry cases also when there are two or more children. So, D-love arises from some kind of deficiency.

In contrast to being love or B-love is completely different from this D-love. It emerges once D-love needs are met.

When this deficiency love is generally fulfilled, then there is a possibility for the emergence of B-love. So, B-love is non-possessive, unconditional and involves loving others for who they are. It includes respecting another person's individuality, occasionally putting their needs before one's own, and valuing them intrinsically. B-love is considered a growth need and signifies emotional maturity. It becomes possible when basic needs are sufficiently gratified.

So, B-love is more like an expression of overflowing love. It does not arise because of some deficiency. After the deficiency is already fulfilled, the person expresses it as a kind of non-possessive, unconditional love. A sense of love in which a person values another person intrinsically; there is a sense of respect for other person, from that sense, such kind of love arises, which is called being love.

The next need in the need hierarchy is esteem needs. As people fulfill their love and belongingness needs to some extent, they become free to pursue esteem needs, which encompass how worthy you feel yourself, what is your perception of yourself in terms of worthiness. It encompasses things like self-respect, confidence, competence, and recognition from others that they are held in high esteem. So, self-esteem is the need for self-respect. Basically, how much value you give to yourself, how worthy you feel as a person, and how much self-respect you have. How much respect you get from other individuals also influences your self-esteem. So, self-esteem reflects a desire for strength, for achievement, for adequacy, for mastery and competence, or confidence in the face of the world, and independence and freedom. So, self-esteem is about the extent to which you experience a sense of self-worthiness.

There can be two levels of esteem needs-

One is from external self-esteem, which is also called reputation. Reputation refers to the prestige, recognition, or fame a person receives from others. So, when a lot of people start respecting you, giving you name, fame, and prestige, then your sense of self-esteem increases. But this self-esteem is external. It is coming from other people.

The second form of self-esteem is true self-esteem or internal self-esteem. It involves one's own feeling of worth and confidence, which are based on more than just reputation or prestige. It is how you perceive yourself. It may not depend on how others are looking at you, but you may have your own self-respect, sense of self-esteem, and it may not be just based on how other people look at you. Your own sense of self-esteem is true self-esteem, which is called Internal self-esteem.

Individuals have a need for respect and admiration from others, but emphasized that the respect must be deserved. Many times we may get respect from other individuals, but if fell that you do not deserve that respect, for example by some hook or crook, you did something and you went to a certain position, but you feel that you do not deserve that, then your true self-esteem will be hampered. You will get external self-esteem fulfilled, but your true self-esteem or internal self-esteem you will always know that you do not deserve that. In that case, your real self-esteem needs will not be fulfilled. You know what you deserve, maybe by certain means or by hook or crook methods, you achieve something, you may get external self-esteem for that achievement, but internal self-esteem, which is true self-esteem, may not be fully met.

The self-esteem is grounded in real competence rather than merely others' opinions. So, if you have real competence and you achieve something, then true self-esteem is obtained. Once individuals meet their esteem needs, they are on the verge of self-actualization.

The last need is called the need for self-actualization, which is the highest need in the Maslow hierarchy. What is self-actualization?

This is the highest need in the hierarchy of needs. According to Maslow, this is the most refined need of a human being. Only when all the other needs are partially fulfilled is one likely to fulfill this need. When these lower-level needs are satisfied, people typically move to the next level. However, once self-esteem needs are met, they may not always directly move into self-actualization. So, once your self-esteem needs are met, you will not automatically go to self-actualization. What Maslow observed is that it does not happen automatically for all individuals, but the possibility increases.

Only after fulfilling all other needs can one work towards self-actualization. At the very peak of Maslow's hierarchy are the self-actualization needs. Although self-actualization is most often linked with Maslow, the term was first coined by Kurt Goldstein. He used this term first, but Maslow made it more popular.

Self-actualization needs are met when an individual engages in self-development and personal growth. The moment we work towards our self-development and personal growth, we are in the process of self-actualization. This is a being need, as we said, because every human being wants to expand in their life, wants to grow in their life, and wants to make the best of existence, whatever they are given. That is the need for self-actualization. So, an individual may achieve financial success and possess enough power to satisfy all their lower needs, yet they may feel unhappy and discontent.

We might have seen many people who have fulfilled all the basic needs, have all the financial success and possessions, but still, some of these people may not be content, fulfilled, and happy. According to Maslow, this restlessness may stem from the unmet need of self-actualization because they are not moving towards self-actualization, which could be the reason that they are still not finding happiness and fulfillment. Self-actualization requires individuals to develop themselves fully, maximize their talents, find meaning in life, and lead to inner peace. So, this self-growth gives life meaning. It helps them to develop and actualize their potential.

They feel their whole purpose of taking birth is fulfilled. So, in that direction, if one moves, then self-actualization is happening. Maslow emphasizes that this process varies for each person based on their unique talents and interests. So, this self-actualization journey will be very different for each individual because every individual's potentials are different, in different directions, their interests are different, and their talents are different.

So, based on that, the journey of self-actualization is also very different for each individual. Self-actualization is a growth need that emerges only after basic needs are fulfilled. Maslow notes that self-actualization typically becomes prominent in older individuals. This is mostly because a lot of our time is spent fulfilling many of our needs, therefore, this need becomes more prominent in the later part of our life, maybe somewhere around midlife, when we become a little older.

Maslow made some statements about self-actualization. He said, 'What a man can be, he must be.' That means what you can be, you must be in order to experience self-actualization. He also says it may be loosely described as the full use and exploitation of talents, capabilities, potentialities, etc. Such people seem to be fulfilled in themselves and to be doing the best that they are capable of doing. So, it is the fullest exploitation of one's capabilities, talents, and potential. This is what growth and self-actualization is all about.

Self-actualization is not static. You cannot say, 'Now I have fully self-actualized.' Self-actualization is an ongoing process. People can refine it more and more. Maslow also said, 'A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself.' So, if somebody is a musician, that is his or her inner potential, then he must work in that direction. Similarly, an artist must paint. A poet must write in order to be at peace with oneself. It doesn't mean that that person will not be able to do other things. They can do any number of things, but if their inner potential or inner

expression is towards these dimensions, they should follow that in order to feel peace with themselves. What a man can be, he must be. This need is called self-actualization.

This tendency might be phrased as the desire to become more and more of what one is or to become everything that one is capable of becoming. This is the gist of self-actualization. According to Maslow, self-actualization is a growth or being need because it emerges from within a person. It is not a deficit need that one needs to fulfill from outside, and one feels that there is a lack that is fulfilled.

It is an expression from inside out. All the other needs are deficit needs. All the lower needs arise from the lack or deficit and are fulfilled from the environment, but self-actualization need is very different. People with self-actualization needs are more concerned with their growth and less concerned with the opinions of others.

For example, in our society, people guide others on what they should do. But a self-actualized individual is generally guided by his or her inner tendencies.

Initially, Maslow believed that self-actualization needs become more potent whenever esteem needs are fulfilled. So, initially, he believed that once esteem need is fulfilled, then people will automatically move into self-actualization. But he observed in the 1960s that many students on many campuses fulfilled all their basic needs, including self-esteem needs, but they did not move to self-actualization needs. They did not work towards self-actualization automatically.

He found that only those people who embrace something called B values moved from self-esteem to self-actualization. The B values are also called meta values or meta needs. Individuals who highly respect values such as truth, beauty, and justice (the B values) become self-actualized after their esteem needs are met.

If they do not embrace these values, they will be stuck in esteem needs. They will not move towards self-actualization needs. Conversely, people who do not embrace these values are frustrated in their self-actualization needs despite having satisfied all the other basic needs. Maslow clarified that not all individuals achieve self-actualization though many people strive towards it. Self-actualized individuals are very rare people. Very few people are actually self-actualized or working towards self-actualization.

He suggests that the typical model of motivation does not apply to these people as their needs are very different from other people. So he called it the meta needs or B needs that we discussed now.

These meta needs focus on higher aesthetic and moral values such as beauty, truth, justice, and ethics. So, these are some of the higher needs or meta needs. So, this is an example of meta needs where you can see B values or meta needs. It includes things like truth, goodness, beauty, wholeness, aliveness. Many of these are interconnected. All these higher needs typically motivate people who are self-actualized.

This meta-motivation is characterized by expressive behavior rather than coping behavior and is associated with B values. So, these are associated with B values. What we discussed distinguishes self-actualized individuals from those who are not. So, self-actualized individuals will be motivated by these needs. It serves as Maslow's tentative explanation for why some people, despite fulfilling all the lower needs, fail to achieve self-actualization because they do not embrace these meta-needs. These people lack meaning and B values and therefore, they are not able to pursue self-actualization.

Only those who have the B values are self-actualized and capable of metamotivation. Maslow identified somewhere about 14 B values that we just showed in the diagram, but the exact number is not important because all these kinds of values converge together. If you follow some of these, automatically others will follow. Values like truth, beauty, are connected to each other. People who follow some of these values will automatically follow others B-values.

These values differentiate self-actualized individuals from, as we say, other people who are stuck with other needs. Maslow hypothesized that when people's metaneeds are not met, they experience existential illnesses. All individuals have an innate tendency to move towards completeness or totality. When this movement is obstructed, they suffer feelings of inadequacy, disintegration, and unfulfillment.

So, these needs are very important in the higher context. For example, the absence of these values can lead to certain pathologies, such as denial of truth resulting in paranoia, residing in unattractive surroundings leading to physical illnesses, and the absence of justice and order inducing fear and anxiety. A lack of playfulness and humor results in a state of staleness, rigidity, and somberness. So, deprivation of any of these B values leads to metapathology, characterized by the absence of meaningful philosophies in one's life. So, these are very important aspects of self-actualized individuals.

Now, Maslow also did some research on the characteristics of self-actualized individuals, and his approach was more of his own understanding. He took interviews of some individuals whom he considered self-actualized, and he read the biographies of many

individuals who died at that time and whom he considered highly self-actualized. He then tried to understand what the common characteristics among these individuals were.

Maslow proposed that, to be self-actualizing, these two characteristics are very important. One is that individuals must regularly have their other needs satisfied. Second is that they must embrace the B values that we have just discussed.

Using this criterion, he estimated that only the psychologically healthiest 1 percent of the adult population of the US would be self-actualized. So, very few individuals, according to him, will actually be in the category of self-actualized individuals. He considered somewhere around 1 percent of individuals in the US. This is just an assumption; he has not done any empirical research on this. Maslow undertook interviews, as I said, of many individuals whom he perceived as self-actualized and also studied biographies of individuals such as Albert Einstein, Roosevelt, William James, and so on.

All these people, whom he considers highly self-actualized, he tried to understand the common characteristics among them. He found tentatively some 15 characteristics. We'll just summarize some of them.

One important characteristic common among all these individuals is creativity. Now, these healthy individuals studied by Maslow are described as very creative.

Self-actualized individuals approach life in a creative manner. Creativity here does not mean they are creative in task such as in painting or poetry, but they approach their life in a very creative way. They often express creativity in everyday tasks, such as preparing meals in novel and visually appealing ways. They find interest in small everyday things, akin to the joy young children find in small discoveries.

So everyday approach to their life is more creative compared to others. So this is one characteristic he found among them.

Their thinking pattern is also a little different from other people. Self-actualized individuals engage more frequently in what Maslow termed "being cognition" or B-cognition, which is non-judgmental about accepting oneself and the world. So, they do not generally judge people too much. They accept themselves, which gets reflected in the acceptance of other people. So, they are not very judgmental people. The act of frequently judging other people comes from the deficiency of individuals.

So, under being cognition, they will just accept themselves and others as they are. So, they are not too judgmental about why others are saying or what they are doing. In contrast with deficiency cognitions, people with deficiency cognitions lead to a lot of judgmental behavior, always viewing oneself as separate from others. B cognitions, which are characteristics of self-actualized individuals, occur in some moments called peak experiences. So the self-actualized individuals experience something called peak experiences, which are very frequently experienced by these individuals.

So the next characteristic is peak experiences. Here, Maslow found that these are profound moments of intense happiness, fulfillment, and transcendence. Some people completely lose track of time and get absorbed in what they are doing. Profound moments of intense experiences of happiness, fulfillment, and transcendence. So those are called peak experiences.

Such experiences are very frequently experienced by self-actualized individuals. They are characterized by a heightened sense of awareness, a feeling of unity with the universe, and a deep connection with one's inner self. It is more like a mystical experience where you become one with everything and feel a deep fulfillment, or you get completely absorbed in what you are doing. So that is something called a peak experience.

During peak experiences, individuals often feel a sense of awe, wonder, and profound joy. Such moments are more frequent among self-actualized people. These moments are often described as moments of pure bliss and are associated with a sense of self-actualization and personal growth. Maslow believed that self-actualizing individuals experience peak experiences more frequently than others. This is what he found from his studies of biographies.

Some of the other personal characteristics of self-actualized people is self-acceptance. They are very self-accepting of themselves and others. So, they are non-judgmental. They have a more accurate perception of reality. They perceive reality more accurately with fewer distortions.

They see reality as it is without distorting it. When people use too many defense mechanisms, wanting to defend themselves, they distort reality. When one is very open, less distortion takes place, and you are more likely to perceive reality accurately. They also have more ethical and higher moral standards.

Self-actualized individuals also have well-developed ethical and moral standards. They accept responsibility for their actions and have a strong wish to help others and contribute to the communities. So, this is another characteristic. Problem-solving and motivation. They are good at focusing on problems and seeing them through to resolution.

Often motivated by the desire to fulfill their inner potential rather than external rewards, they are more independent and less influenced by cultural norms. This is something also very important. They are more independent in a sense; they are less influenced by others' expectations. That is why they are able to work out their own inner potential. Many people are not able to fulfill their self-actualization tendency simply because they always follow what other people want them to do, and they just forget about their own actualizing tendencies. In personal relationships, self-actualizers tend to have deeper personal relationships, preferring few close friends as compared to wide circles of acquaintances. Such people may prefer very few close friends, but their relationships have deeper connections. They also have more of a philosophical sense of humor. They do not use their sense of humor aggressively or to show hostility towards others. Many people use their sense of humor to bring other people down. That's a hostile kind of sense of humor. But one can have a just general philosophical sense of humor. So, self-actualized people also have this sense of humor which is more philosophical and less hostile.

They also have a realistic perspective in the sense that individuals prefer self-actualized individuals who are not perfect in every sense. They are not perfect individuals. Peak experiences come and go, and at times, they can be annoying and irritating also. They are not perfect individuals.

But, in terms of actualizing tendency, they are on that journey.

Maslow believed that no one is a self-actualizing individual all the time. So, no one can be in a self-actualizing tendency all the time. However, self-actualized individuals are more frequently in touch with that, and some are happier than others.

Shostrom in 1974 also developed a questionnaire called the Personal Orientation Inventory (POI) to measure the values and behaviors of self-actualizing individuals.

To what extent do people have these values? It includes 150 forced choice items. Items included statements like 'I can feel comfortable with less than a perfect performance' versus 'I feel uncomfortable with anything less than a perfect performance.' Out of these two statements, one has to choose one. Like this, many such dual statements were there.

Out of which One is related to self-actualizing tendencies, it measured to what extent people have self-actualization, to what extent they are in the process of self-actualization. So, this is a typical questionnaire that is available and still used to measure self-actualization.

Maslow also talked about some other needs, but it is not like the universal needs, so he did not include them in the pyramid triangular structure. He said people may also have other three categories of needs: one is aesthetic need, cognitive need, and neurotic need.

The satisfaction of aesthetic and cognitive needs aligns with psychological health, whereas deprivation of these needs can result in pathology. So these two are similar to some other needs that we discussed, but they may not be so universal in the sense that he did not include them in that list. But they are also important; if they are fulfilled, they may lead to more psychological health and well-being, and if deprived, may lead to pathology.

Neurotic need, on the other hand, is whether it is fulfilled or whether it is not fulfilled; in any case, this is a problematic need if it is present. Regardless of whether it is satisfied, it leads to pathology.

For some people, aesthetic needs may not be universal. So, it is not a universal thing. At least some people in every culture seem to be motivated by the need for beauty and aesthetically pleasing experiences. Some people are always motivated by beauty, and some people like artistic quality, but this may not be a universal thing. From the days of cave dwellers down to the present time, some people have always produced works of art, and these are the people who are high on the aesthetic needs.

People with strong aesthetic needs desire beautiful and orderly surroundings, and when these needs are not met, they become sick in the same way as they become sick when their other needs are not satisfied. So, this is a need which can be additionally influential for some individuals. So, these people prefer beauty over ugliness, and they may become physically and spiritually ill when they are forced to live in a disorderly environment. So, this is a very specific need.

Cognitive need, on the other hand, is the desire to know, solve mysteries, understand, and to be curious.

So, cognitive needs emerge out of curiosity. Most people have this need, and it is important even in the fulfillment of all the other needs that we talk about. When cognitive needs are blocked, all the other needs of Maslow's hierarchy are threatened. That is, knowledge is

necessary to satisfy all the other needs. If you don't know how to fulfill other needs, you will not be able to fulfill all the other needs like physiological needs, safety needs, and belongingness.

For every need to be satisfied, you need knowledge of how to satisfy them. People can gratify their physiological needs if they know how to secure food. We also need knowledge about them. To satisfy safety needs, we need to know how to build shelter.

So, cognitive need is something very fundamental. Maslow believed that healthy people desire to know more, to theorize or to test hypotheses, to discover mysteries or to find out how something works just for the satisfaction of knowledge. There is a sense of curiosity in a lot of individuals. However, people who have not satisfied their cognitive needs have consistently had their curiosity stifled. Let us say that some people are not given proper freedom in terms of expressing their curiosity, in terms of knowing, and they are lied to, they are not allowed to express their curiosity, then this need will be curtailed and denied, and may impact the person's well-being. It may lead to skepticism, disillusionment, and cynicism.

Neurotic need is not like any other need. Satisfaction of other needs is important for well-being. But in this case, whether the neurotic need is satisfied or not satisfied, in both cases, it is non-productive and problematic.

It perpetuates an unhealthy style of life and has no value in striving for self-actualization. Neurotic need is basically a reactive need that serves as a compensation for unsatisfied basic needs. For example, a person who does not satisfy safety needs may develop a strong desire to hoard money or property. This hoarding drives this neurotic need that leads to pathology. So, this neurotic need is an obsessive need.

It is a reaction to something that is not fulfilled, so you become very obsessed with that. So, whether you fulfill that need or whether you do not fulfill that need, it is an unproductive thing. So, neurotic need itself is an unproductive, problematic thing.

A neurotic person may be able to establish a close relationship with another person, but the relationship may be a neurotic symbiotic one that leads to a pathological relationship rather than genuine love because the need is based on an unfulfilled need. So, the person will not be able to fully show healthy expression in terms of behavior in a relationship. Therefore, neurotic need is unproductive in that sense.

Maslow presented yet another example of neurotic need: a person strongly motivated by power can acquire nearly unlimited power, but that does not make this person less neurotic or less demanding of additional power. He may have unlimited power, but still the person will seek more because he will never stop. So that is the characteristic of a neurotic need. You keep holding onto it more and more; you never stop. Even if to some extent it is fulfilled, it does not satisfy you.

This need emerges from an inherent deficit. So, it makes little difference or is ultimately unhealthy whether a neurotic need is gratified or not. In that sense, it is a very different need.

Now, at the end, we will talk about some of the criticisms of Maslow's theory.

One of the criticisms of Maslow's theory is that there is limited empirical evidence. Most of the concepts that he discussed are based on his observations. Most of his work is based on some of the observations and the readings that he did from his knowledge. Critics argued that Maslow's theory lacks strong empirical evidence to support the hierarchical structure that he talked about, but it has an intuitive sense that it makes sense in many cases. The theory heavily relies on subjective observation and case studies, which also limits its generalization. So, this is one limitation.

The second is Maslow very rigidly talked about this hierarchy, that you must fulfill basic needs first and then you have to go to the next. Once you partially fulfill that need, then you can move to the next need. He was very rigid in that hierarchy. Many critics argue that in real life, this may not be the case. Such a rigid and linear structure may not be followed by a lot of people in the real world. This suggests that individuals all the time need not satisfy lower needs to move to higher needs.

In this direction, another theory was given by Clayton Alderfer. He redeveloped or reorganized Maslow's theory and he called it the ERG model to address this rigidity that is not present in real life; this rigidity may not be visible in all cases. He compiled the five needs into three needs.

So he combined safety needs and physiological needs together to form the existence need. This will come under existence: safety needs and physiological needs. Love and belongingness and esteem needs come under relatedness. Self-actualization comes under growth needs.

So he said that is why it is called the ERG model. ERG: existence, relatedness, and growth. So he made the five levels into three levels. He said that individuals can focus on more than one need at a time. It is not necessary that you have to fulfill one need and then go to the next need.

He said individuals in real life many times focus on more than one need at a time. For instance, a person can work on growth needs even if the existing needs are not fully satisfied. So even if we can see examples in the lives of people where the basic physiological needs or safety needs are not fulfilled, that person is working on self-actualization needs. It is possible. There are many people who are highly self-actualized, working towards being highly self-actualized individuals, but their basic safety needs were not met.

They never had a proper home and did not even know how to fulfill the next meal. So, it is possible in real life that people can work on multiple needs at the same time, and this rigidity may not be followed all the time. The ERG theory also introduced the frustration-regression principle, which suggests that if an individual is frustrated in their attempt to satisfy higher-level growth needs, they may regress back to focusing on lower-level needs. So, if they are not able to fulfill higher needs, they may regress to the lower needs, so regression can also occur. So, this is also another problem that is addressed by this theory: In real life, this strict rigidity may not be followed in all cases, as people can work simultaneously on many needs.

These are some of the criticisms, but if you see in a large population, many of these ideas of Maslow make more intuitive sense, as at least he provided the importance of different needs that guide our behavior. It may be followed in many cases of individuals, but in some cases, it can be more flexible. These are some of the things about Maslow's theories and how he perceived human behavior, motivation, and personality can be shaped by all these needs. So with this, I stop here. In the next lecture, we will be talking about Carl Rogers's theory, which is another theory from the humanistic perspective.

Thank you.