

**THE HIERARCHY OF THE HUMAN NEEDS THROUGH
THE MAIN CHARACTER IN THE DRAMA
“INVENTING ANNA” (2022): PSYCHOLOGICAL
STUDIES**

REFERENCES

Submitted to The School of Foreign Language – JIA as a partial fulfillment of requirements for the undergraduate degree in English Literature Programme



**SAFIRA DYAH HIDAYANI
43131510190052**

**ENGLISH LITERATURE PROGRAMME SCHOOL OF
FOREIGN LANGUAGES – JIA BEKASI
2023**

(Mallmann, as cited in Forti & Bisogno et al., 1981).

RESEARCH AND HUMAN NEEDS

edited by

Augusto Forti and Paolo Bisogno



PERGAMON PRESS

OXFORD · NEW YORK · TORONTO · SYDNEY · PARIS · FRANKFURT

Scientific Research, Human Needs and the New Economic Order 5

On the other hand, if basic knowledge is adequate, investment in basic research will tend to decrease as a proportion of total research investment.

In this schematic model, we have also introduced, in the technical solution loop, the social delay required by a given population to get used to new technologies (e.g. contraceptives and birth control).

In the case of developing countries, applied technology has unfortunately been introduced often as an exogenous element.

Needs, Pseudo-needs and Rights

In recent years, many attempts have been made to check-list human needs. One should be fully aware, in this type of exercise, of Maslow's¹ warning that "all attempts to make atomistic lists of drives, motivations or needs are foolish, for always behind the one drive there is another to be found". Maslow's hierarchy to start with runs as follows:

Physiological needs

Safety needs

Belongingness and love needs

Esteem needs

Needs for self-actualization

Desire to know and to understand aesthetic needs

Others prefer to distinguish between individual needs (food, clothing, sleep, knowledge, freedom, health, etc.) and social needs (defence, tolerance, solidarity, love, etc.) or among needs of the physical area "having in order to survive", like food, housing, sex, health, etc., and of the psycho-social area "having in order to be", like education, stability, needs for communication and for love, etc.²

In connection with Unesco's programme on Research and Human Needs, Carlos Mallmann³ has given the following definition of needs: "We call needs the common characteristics of those elements—satisfiers—without which human beings are in one way or another impaired or become ill; e.g. their functioning falls below potentially attainable levels in relation to optimum

Humanistic Psychology (Maslow, as cited in Wiyatmi et al., 2011).

Wiyatmi

Psikologi Sastra Teori dan Aplikasinya



Kanwa publisher, 2011

1

tuanya, tetapi setelah *superego* terbentuk, maka kontrol dari *superego*nya sendiri (Walgito, 2004:77).

Menurut Freud (Walgito, 2004:78) insting dibedakan menjadi dua kategori, yaitu insting untuk hidup dan insting untuk mati. Insting untuk hidup mencakup lapar, haus, dan seks. Insting ini merupakan kekuatan yang kreatif dan bermanifestasi yang disebut libido. Sebaliknya, insting untuk mati merupakan kekuatan destruktif, yang dapat ditujukan pada diri sendiri, seperti menyakiti diri, bunuh diri, atau ditujukan ke luar sebagai bentuk agresi.

Mengenai kecemasan (*anxiety*), Freud (Walgito, 2004:78) mengemukakan adanya tiga macam kecemasan, yaitu kecemasan objektif, neuretik, dan moral. Kecemasan objektif timbul dari ketakutan terhadap bahaya yang nyata. Kecemasan neuretik merupakan ketakutan akan mendapat hukuman untuk ekspresi keinginan yang impulsif. Kecemasan moral timbul ketika seseorang melanggar norma-norma moral yang ada.

Psikologi humanistik muncul untuk menentang psikologi behavioristik dan psikoanalisis. Psikologi behavioristik dikembangkan oleh Abraham Maslow (1908-1970) dan memfokuskan pada manusia dengan ciri-ciri eksistensinya (Walgito, 2004:78). Menurut psikologi humanistik, psikologi behaviorisme telah mendehumanisasi manusia karena gagal memberikan sumbangan dan pemahaman manusia dan kondisi eksistensinya.

Psikologi humanistik mengemukakan bahwa manusia adalah makhluk yang kreatif, yang dikendalikan bukan oleh kekuatan-kekuatan ketidaksadaran melainkan oleh nilai-nilai dan pilihan-pilihannya sendiri. Melalui *Motivation and Personality*, Maslow (via Walgito, 2004:79)

12

Relationship between literary works and psychology, (Wiyatmi, 2011, p. 19)

Kebencian terhadap ibunya dan kepergian Nayla dari rumahnya dapat dijelaskan dengan menggunakan nalar psikologi, misalnya dengan menggunakan teori stimulus dan respon dalam psikologi behaviorisme.

Analisis psikologi terhadap karya sastra, terutama fiksi dan drama tampaknya memang tidak terlalu berlebihan karena baik sastra maupun psikologi sama-sama membicarakan manusia. Bedanya, sastra membicarakan manusia yang diciptakan (manusia imajiner) oleh pengarang, sedangkan psikologi membicarakan manusia yang diciptakan Tuhan yang secara riil hidup di alam nyata. Meskipun sifat-sifat manusia dalam karya sastra bersifat imajiner, tetapi di dalam menggambarkan karakter dan jiwanya pengarang menjadikan manusia yang hidup di alam nyata sebagai model di dalam penciptaannya. Lebih-lebih salah satu tuntutan karakter tokoh adalah adanya dimensi psikologis tokoh, di samping dimensi sosial dan fisik. Dengan demikian, dalam menganalisis tokoh dalam karya sastra dan perwatakannya seorang pengkaji sastra juga harus mendasarkan pada teori dan hukum-hukum psikologi yang menjelaskan perilaku dan karakter manusia.

Yang perlu diperhatikan dalam penerapan pendekatan psikologi sastra menurut Wellek dan Warren adalah bahwa seandainya pun seorang pengarang berhasil membuat tokoh-tokohnya berlaku sesuai dengan "kebenaran psikologis" perlu dipertanyakan apakah kebenaran semacam itu bernilai artistik. Sebab banyak karya besar yang menyimpang dari standar psikologi sezaman atau sesudahnya. Karya sastra kadang menyajikan situasi-situasi yang terkadang tidak masuk akal dan motif-motif yang fantastis, dan bahkan upaya

The topographic model states that the act of relegating material to the unconscious (repression) originates from the preconscious or conscious, and should therefore be accessible to awareness. Yet Freud found that his patients often engaged in repression without having any conscious knowledge that they were doing so. He was therefore forced to conclude that "all that is repressed is unconscious, but not all that is unconscious is repressed" (1923/1962, p. 8; see also Freud, 1915/1963f, pp. 104–115; 1916–1917/1966, p. 294ff).

To overcome such difficulties, Freud developed a revised theory (the *structural model*) that describes personality in terms of three constructs: the **id**, the **ego**, and the **superego** (Freud, 1923/1962). These concepts, and their relationship to the topographic model, are illustrated in Figure 2.1. ("Pcpt.-cs." refers to the "perceptual-conscious," which is the outermost layer of consciousness.) Freud emphasizes that the id, ego, and superego are not separate compartments within the mind. They blend together, like sections of a telescope or colors in a painting. For purposes of discussion, however, it is necessary to treat these interrelated constructs one at a time.

The Id

The **id** (*das Es*; literally, the "it") is the only component of personality that is present at birth. It therefore includes all of the instincts, and the total supply of psychic energy. The id is entirely unconscious and represents "the dark, inaccessible part of our personality... a chaos, a cauldron full of seething excitations" (Freud, 1933/1965b, p. 73).

The id transforms biological needs into psychological tension (drives). Its only goal is to gain pleasure by reducing these drives (the aforementioned **pleasure principle**). The id is totally illogical and amoral, however, and has no conception of reality or self-preservation. Its only resource is to form mental images of what it wants, a process called **wish-fulfillment**. The id is like an impulsive child that wants pleasure right away, so it demands an immediate

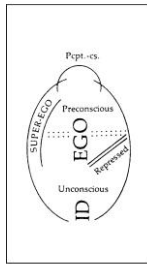


FIG. 2.1. Freud's structural model of personality. "The space occupied by the unconscious id ought to have been incomparably greater than that of the ego or the preconscious. I must ask you to correct it in your thoughts." (Freud, 1933/1965b, pp. 78–79.)

substitute if its initial choice is frustrated. For example, an infant deprived of the bottle may cathex its thumb and discharge tension by sucking.

The id's irrational, impulsive, and image-producing mode of thought is known as the **primary process** (Freud, 1911/1963c). The primary process permits opposites to coexist side by side, represents ideas by parts that stand for the whole, and condenses related concepts into a single entity. It has no sense of time and is not affected by experience, so childhood instinctual impulses and repressions exist in the adult id as strongly as though they had just occurred. The primary process plays a prominent role in parapraxes, such as the word "insert" produced by condensation or the association of opposites by the chairman who began a meeting by declaring it "closed." (See Freud, 1933/1965b, pp. 15–16; 1940/1969a, p. 29.)

The Ego

Starting at about age 6 to 8 months, the **ego** (*das Ich*; literally, the "I") begins to develop out of the id. The formation of the ego is aided by experiences that help the infant to differentiate between self and not-self, notably those concerning its own body. When the infant touches itself, it also experiences the sensation of being touched, which does not happen with other objects. And the infant's body is a source of pleasure (and pain) that cannot be taken away, unlike the bottle at feeding time.

The images produced by the id cannot reduce drives or satisfy biological needs, since these images are only mental pictures of what the infant wants. However, the maturing child makes an important discovery: the environment contains objects that can satisfy the demands of the id. Mental representations of these objects are incorporated in the ego, and the growth of the ego increases the child's capacity to deal with reality.

The ego is "a kind of facade of the id ... like an external, cortical, layer of it" (Freud, 1926/1969b, pp. 18–19). Unlike the id, however, the ego spans the conscious, preconscious, and unconscious. The ego is the only component of personality that can interact with the environment. It is logical and rational, and forms realistic plans of action designed to satisfy the needs of the id. Although the ego is also interested in pleasure, it suspends the pleasure principle in favor of the **reality principle** and delays the discharge of tension until a suitable object can be found. This makes it possible to avoid errors, such as drinking from a bottle of bleach when you are thirsty; to avoid punishment, like a parental slap for trying to eat a forbidden object; and to increase pleasure, as by rejecting an edible but unappetizing object and waiting for a tastier one. The rational, pleasure-delaying, problem-solving, and self-preservative mode of thought representative of the ego is known as the **secondary process** (Freud, 1911/1963c; see also Freud, 1940/1969a, p. 55).

The relationship between the ego and the id is intimate and complex. The ego may be servile and try at all costs to remain on good terms with the id. Or the ego's concern with self-preservation may cause it to contest the impulsive id:

... in its relation to the id [the ego] is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, that the rider tries to do so with his own strength while the ego uses borrowed forces. The analogy may be carried a little further. Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go; so in the same way the ego is in the habit of transforming the id's will into action as if it were its own. (Freud, 1923/1962, p. 15. See also Freud, 1923/1962, p. 46; 1933/1965b, p. 77)

Freud regards decisions about when to bridle the id's passions and bow before reality, and when to side with them and take arms against the external world, as "the ego's highest function... such decisions make up the whole essence of worldly wisdom" (1926/1969b, p. 27).

Maslow in Thesis (by Zikrun)

<p style="text-align: center;">5</p> <p>tingkah laku sangat menentukan kecenderungan manusia agar mencapai kehidupan yang memuaskan. Tingkah laku dalam hal ini berkaitan dengan psikologis dimana merupakan cerminan kepribadian yang dapat dilihat dalam realitas kehidupan seseorang dalam pemenuhan kebutuhan.</p> <p>Menurut Maslow tingkah laku manusia ditentukan oleh kecenderungan individu untuk mencapai tujuan agar kehidupan individu lebih bahagia dan sekaligus memuaskan. Berdasarkan pada keyakinan tersebut, Maslow membangun sebuah teori tentang kebutuhan yang kemudian dikenal dengan teori "Hierarki Kebutuhan" (<i>Hierarchy of Need</i>). Dalam teori hirarki kebutuhan ini, Maslow menyebutkan lima kebutuhan manusia yang tersusun secara hirarki. Disebut hirarki, karena pemenuhan kelima kebutuhan tersebut didasarkan atas prioritas utama.⁷</p> <p>Dalam teori ini kebutuhan spiritual tidak mendapatkan perhatian. Padahal sejatinya manusia adalah makhluk yang memiliki dua unsur, yaitu unsur jasmani dan rohani. Keduanya tidak dapat berjalan sendiri-sendiri, melainkan harus berjalan secara seimbang. Jika manusia hanya mengedepankan aspek lahiriah saja, maka ia tidak berbeda dengan binatang. Hubungan antara keduanya harus seimbang, sehingga dapat tercipta relasi yang harmonis.⁸ Keduanya tidak bisa berjalan sendiri-sendiri karena akan menimbulkan kegagalan dalam mencapai</p> <hr/> <p><small>⁷ Nurhikmah, "Aspek Psikologis Tokoh Utama dalam Novel Sepatu Dahlan Karya Khrista Pubichara (Unguan Psikologi Humanistik Abraham Maslow)", dalam <i>Jurnal Humanika</i>, volume 3 nomor 15, 2015 (ISSN 1979-8296).</small></p> <p><small>⁸ Ismail Raji Al-Faruqi, <i>Tahfid</i>, (Bandung: Pustaka, 1983), hlm. 165.</small></p>		<p style="text-align: center;">6</p> <p>kehidupan yang diharapkan. Sehingga rohani atau jiwa menjadi aspek yang penting dalam kehidupan manusia.</p> <p>Maslow dalam teorinya menjelaskan bahwa setiap jenjang kebutuhan manusia dapat dipenuhi apabila jenjang sebelumnya telah terpenuhi. Hal ini kontra dengan sifat manusia yang tersebut didalam Al-Qur'an. Allah berfirman dalam surat <i>al-Muddatsir</i>: 15:</p> <p style="text-align: center;">لَمْ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾</p> <p>Artinya: "Kemudian dia ingin sekali supaya Aku menambahnya." (QS. al-Muddatsir: 15)⁹</p> <p>Dalam ayat diatas dijelaskan bahwa manusia tidak merasa puas dengan apa yang diberikan kepadanya, tidak mau bersyukur, dan tidak merasa cukup.¹⁰ Ini menunjukkan bahwa manusia itu adalah makhluk yang memiliki sifat egois dan serakah. Jika melihat kedua sifat ini maka setiap kebutuhan manusia seperti yang disebutkan Maslow tidak akan pernah terpenuhi dan manusia akan selalu berada pada jenjang yang sama dan itu artinya tingkatan kebahagiaan tidak akan pernah tercapai.</p> <p>Berdasarkan latar belakang tersebut, peneliti tertarik untuk melakukan suatu penelitian dengan judul "Teori Humanistik Abraham Maslow dalam Perspektif Islam"</p> <hr/> <p><small>⁹ Departemen Agama Republik Indonesia, <i>Al-Qur'an dan Terjemahannya</i>, (Semarang: CV. Alfabah, 1989), hlm. 292.</small></p> <p><small>¹⁰ Syaid Quthb, <i>Tafsir Fi Zilalil Qur'an Jilid 12</i>, Terjemahan As'ad Yasin, dkk, (Jakarta: Gema Insani, 2001), hlm. 92.</small></p>
---	--	---

Website maslow hierarchy needs

The screenshot shows a web browser window with the URL <https://www.verywellmind.com/what-is-maslows-hierarchy-of-needs-4136760>. The page features a navigation bar with links for "Conditions A-Z", "Therapy", "Living Well", "Relationships", "Psychology", "Trending", and "About Us". A sidebar on the left contains a "Table of Contents" with links to "Hierarchy of Needs", "How It Works", "Different Types of Needs", "Criticisms", "Impact", "The Expanded Hierarchy of Needs", and "Frequently Asked Questions". The main content area includes an introductory paragraph about Maslow's theory, a section titled "Maslow's Hierarchy of Needs Theory" which explains the concept and its origin, and a concluding paragraph about Maslow's humanist beliefs.

Abraham Maslow's hierarchy of needs is one of the best-known [theories of motivation](#). Maslow's theory states that our actions are motivated by certain physiological and psychological needs that progress from basic to complex.

Maslow's Hierarchy of Needs Theory

[Abraham Maslow](#) first introduced the concept of a hierarchy of needs in his 1943 paper, titled "A Theory of Human Motivation," and again in his subsequent book, "Motivation and Personality." This hierarchy suggests that people are motivated to fulfill basic needs before moving on to other, more advanced needs.

While some of the existing schools of thought at the time—such as [psychoanalysis](#) and [behaviorism](#)—tended to focus on problematic behaviors, Maslow was more interested in learning about what makes people happy and what they do to achieve that aim.

As a [humanist](#), Maslow believed that people have an inborn desire to be self-actualized, that is, to be all they can be. To achieve this ultimate

Psychology » Motivation

Maslow's Hierarchy Of Needs

By Saul Mcleod, PhD | Updated on July 26, 2023

Reviewed by Olivia Guy Evans

Maslow's hierarchy of needs is a motivational theory in psychology comprising a five-tier model of human needs, often depicted as hierarchical levels within a pyramid.

From the bottom of the hierarchy upwards, the needs are physiological (food and clothing), safety (job security), love and belonging needs (friendship), esteem, and self-actualization.

In Schultz book p.305

PART SIX

The Humanistic Approach

Humanism is a system of thought in which human interests and values are of primary importance. The humanistic approach to personality is part of the humanistic movement in psychology that flourished in the 1960s and 1970s and continues to influence psychology today. The goal of the proponents of this movement was to alter psychology's methods and subject matter. Humanistic psychologists objected to psychoanalysis and to behaviorism, then the two major forces in American psychology, arguing that these systems presented too limited and demeaning an image of human nature.

Humanistic psychologists criticized Freud and others following the psychoanalytic tradition for studying only the emotionally disturbed side of human nature. They questioned how we could hope to learn about positive human characteristics and qualities if we focused on neuroses and psychoses. Instead, humanistic psychologists studied our strengths and virtues and explored human behavior at its best, not worst.

The humanistic psychologists thought that the behavioral psychologists were narrow and sterile in their outlook because they disavowed conscious and unconscious forces to focus exclusively on the objective observation of overt behavior. But a psychology based on conditioned responses to stimuli depicts human beings as little more than mechanized robots, reacting to events in

predetermined ways. The humanistic psychologists objected to this view, arguing that people are not big white rats or slow computers. Human behavior is too complex to be explained by the behaviorists' methods.

The term *humanistic psychology* was first used by Gordon Allport in 1930. Allport and Henry Murray are considered forerunners of the humanistic approach to personality, represented in this section by the works of Abraham Maslow and Carl Rogers. Their theories emphasize human strengths and aspirations, conscious free will, and the fulfillment of our potential. They present a flattering and optimistic image of human nature and describe people as active, creative beings concerned with growth and self-actualization.

Maslow 1970 (p.180)

180 *Motivation and Personality*

ones, not only in degree but in kind as well, that they generate two very different kinds of psychology. It becomes more and more clear that the study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology and a cripple philosophy. The study of self-actualizing people must be the basis for a more universal science of psychology.

Scientific Research and Human Needs

PAOLO BISOGNO

I Human Needs

The difference of views concerning the concept of need, the wear and tear the term has suffered in the past few years, the host of synonyms that has recently sprung up round it, the misuse that has been made of it and, above all, the methodological necessity for clarification of the subject induce us to reflect on the meaning that the term *need* is here to assume.

Broadly speaking, the term *need* means a state of dissatisfaction provoked by the lack of something felt as being necessary. Furthermore, it can be said that a need becomes a *necessity* when its satisfaction is absolutely indispensable to a given state of affairs. This can be seen in the fairly interchangeable use of the two terms *need* and *necessity* to be found in many languages both among specialists and in every day parlance—the direct result of a certain overlapping of semantic fields. From this first outline of a definition we may move on to more detailed aspects, pointing out that both in the individual and in the social sphere a need may be born at an instinctive level, almost beyond the control of consciousness. This may be the case with needs from want as with needs from excess. In the first case the need will become evident as the subject tries to procure himself what is felt to be wanting, whereas in the second, as he tries to free himself from what is excessive. (The example of feeding and evacuating, to be found in all animal and vegetable spheres, may seem banal; but is anything banal in nature?) The mechanism by means of which needs become evident can be studied with the help of the methods used in psychology and economics.



THE BLOG [HEALTHY LIVING](#)
[ABRAHAM MASLOW](#) [SELF HELP](#)

Maslow: The 12 Characteristics of a Self-Actualized Person

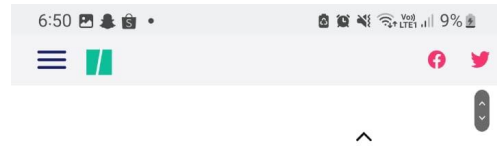
Maslow: The 12 Characteristics of a Self-Actualized Person

By **David Sze, Contributor**

Research Editor at The Huffington Post

Jul 21, 2015, 06:48 PM EDT | **Updated** Dec 6, 2017

This post was published on the now-closed HuffPost Contributor platform. Contributors control their own work and posted freely to our site. If you need to flag this entry as abusive, [send us an email](#).



Self-Actualization

Maslow describes [the good life](#) as one directed towards self-actualization, the pinnacle need. Self-actualization occurs when you maximize your potential, doing the best that you are capable of doing. Maslow studied individuals whom he believed to be self-actualized, including Abraham Lincoln, Thomas Jefferson, and Albert Einstein, to derive the common characteristics of the self-actualized person. Here are a selection of the most important characteristics, from his book *Motivation and Personality*:

ADVERTISEMENT



6:48 [icons] 8%

Types of Therapy 6 Jul 2023 11

Carl Rogers's Actualizing Tendency: Your Ultimate Guide

30 Dec 2019 by Kori D. Miller
 Scientifically reviewed by Jo Nash, Ph.D.



Psychotherapist and humanistic psychologist Carl Rogers began his career working with children.

BMI certified

34% 34% 68%

JUST \$1 A MONTH GIVES LIBRARY ACCESS TO A STUDENT FOR AN ENTIRE YEAR

DONATE



6:49 [icons] 8%

Unmet Human Needs

By Sandra Marker

August 2003

What Human Needs Are

Humans need a number of essentials to survive. According to the renowned psychologist Abraham Maslow and the conflict scholar John Burton, these essentials go beyond just food, water, and shelter. They include both physical and non-physical elements needed for human growth

"[H]uman needs are a powerful source of explanation of human behavior and social interaction. All individuals have needs that they strive to satisfy, either by using the system[,] 'acting on the fringes[,] or acting as a reformist or revolutionary. Given this condition, social systems must be responsive to individual needs, or be subject to instability and forced change (possibly through violence or conflict)." -- Coate and Rosati, "Preface," in *The Power of Human Needs in*



6:51 [icons] ratunisaindriasari.blogspot.com

Jendela Ilmu Anak Indonesia

Blog ini berisi tentang bidang keilmuan psikologi dan menu masakan hasil kreasi.

[Beranda](#) [Privacy Policy](#) [Contact Us](#) [About Me](#) [Amazon Mini Store](#)

Minggu, 26 Juni 2011

Macam-macam Pendekatan dalam Psikologi

Dalam ilmu psikologi, terdapat berbagai macam pendekatan yang mencoba menjelaskan tentang berbagai perilaku yang terjadi pada manusia, adapun beberapa pendekatan tersebut antara lain:

1. Neurobiologis

Prilaku manusia di sini dihubungkan dengan berbagai hal yang berkaitan dengan:

 - Biologis
 - Sistem syaraf (neuron)
 - Otak (
 - Reaksi biologis: stimulus
 - Implus elektrik (sinyal)
 - Sensori motorik
 - Informasi genetik (bawaan)
2. Prilaku
 - Tokoh: Jb. Watson
 - Menurut pendekatan ini, dengan mempelajari apa yang dilakukan manusia (yaitu perilakunya), memungkinkan psikologi menjadi ilmu yang objektif
 - Prilaku manusia menurut pendekatan ini merupakan hasil dari stimulus dan respon (S -R)
 - Prilaku manusia berdasarkan pada kausalitas atau hukum sebab akibat
 - Segala sesuatu itu harus dapat diamati (aktivitas yang dapat diamati)
 - Tingkah laku yang bersifat begitu saja (refleks- refleks instigtik)
 - Untuk mengamati tingkah laku harus dengan cara intrefeksi formal (observasi murni)
 - Prilaku itu sangat tergantung dengan lingkungan
3. Psikoanalisis
 - Menurut teori ini yang tampak pada kesadaran kita itu hanya sedikit, sedangkan yang tidak tampak itu banyak. Sehingga untuk dapat

Translate

Select Language

Label

Amazon Product

pengantar psikologi (12)

Perencanaan Studi Psikologi (3)

Psikologi Abnormal (2)

Psikologi Industri dan Organisasi (34)

Psikologi Klinis (4)

Psikologi Pendidikan (2)

psikologi perkembangan (6)

Psikologi Umum (1)

Resep Masakan (11)

Resep Masakan MPASI (1)

Pengikut

Langganan

Postingan

Komentar

Arsip Blog

2014 (1)

2013 (7)

2012 (24)

2011 (48)

Desember (1)

Juni (12)

Juni (14)

Tipe Perseb - Sambil Makan

Aliran

Psikoanalisis - Sigmund Freud

Macam-macam Pendekatan dalam Psikologi

Dasi Rantai Lemut - Rantai Rantai

Faktor-faktor Utama Penyebab Gangguan Jero

Pengertian Psikologi Abnormal: Psikiatriologi

Program Persewaan Koponitulasi

6:50 [icons] 9%

Advertising Disclosure

SELF

Carl Rogers and Self-Actualization: Living "The Good Life"

FRIDAY, SEPTEMBER 20, 2019

NICK WILLIAMS

SHARE: [Twitter] [Facebook] [LinkedIn] [Email]

"It has been my experience that persons have a basically positive direction. Life, at its best, is a flowing, changing process in which nothing is fixed. In my clients and in myself I find that when life is richest and most rewarding it is a flowing process"

Psychology » Motivation

Maslow's Hierarchy Of Needs

By Saul Mcleod, PhD | Updated on July 26, 2023

Reviewed by Olivia Guy Evans

Maslow's hierarchy of needs is a motivational theory in psychology comprising a five-tier model of human needs, often depicted as hierarchical levels within a pyramid.

From the bottom of the hierarchy upwards, the needs are physiological (food and clothing), safety (job security), love and belonging needs (friendship), esteem, and self-actualization.

Needs lower down in the hierarchy must be satisfied before individuals can pursue higher needs.

Shopee Promo Brand Premium di Shopee Beli Sekarang

A THEORY OF HUMAN MOTIVATION

INTRODUCTION

This chapter is an attempt to formulate a positive theory of motivation that will satisfy the theoretical demands listed in the previous chapter and at the same time conform to the known facts, clinical and observational as well as experimental. It derives most directly, however, from clinical experience. This theory is, I think, in the functionalist tradition of James and Dewey, and is fused with the holism of Wertheimer, Goldstein, and Gestalt psychology, and with the dynamicism of Freud, Fromm, Horney, Reich, Jung, and Adler. This integration or synthesis may be called a holistic-dynamic theory.

THE BASIC NEEDS

THE PHYSIOLOGICAL NEEDS

The needs that are usually taken as the starting point for motivation theory are the so-called physiological drives. Two recent lines of research make it necessary to revise our customary notions about these needs: first, the development of the concept of homeostasis, and second, the finding that appetites (preferential choices among foods) are a fairly efficient indication of actual needs or lacks in the body.

Homeostasis refers to the body's automatic efforts to maintain a con-

stant, normal state of the blood stream. Cannon (78) has described this process for (1) the water content of the blood, (2) salt content, (3) sugar content, (4) protein content, (5) fat content, (6) calcium content, (7) oxygen content, (8) constant hydrogen-ion level (acid-base balance), and (9) constant temperature of the blood. Obviously this list could be extended to include other minerals, the hormones, vitamins, etc.

Young (491, 492) has summarized the work on appetite in its relation to body needs. If the body is deficient in a particular element, the individual will tend (in an imperfect way) to develop a specific appetite or partial hunger for that missing food element.

Thus it seems impossible as well as useless to make any list of fundamental physiological needs, for they can come to almost any number one

THE SAFETY NEEDS

If the physiological needs are relatively well gratified, there then emerges a new set of needs, which we may categorize roughly as the safety needs (security; stability; dependency; protection; freedom from fear, from anxiety and chaos; need for structure, order, law, limits; strength in the protector; and so on). All that has been said to the physiological needs is equally true, although in less degree, of these desires. The organism may equally well be wholly dominated by them. They may serve as the almost exclusive organizers of behavior, recruiting all the capacities of the organism in their service, and we may then fairly describe the whole organism as a safety-seeking mechanism. Again we may say of the receptors, the effectors, of the intellect, and of the other capacities that they are primarily safety-seeking tools. Again, as in the hungry man, we find that the dominating goal is a strong determinant not only of his current world outlook and philosophy but also of his philosophy of the future and of values. Practically everything looks less important than safety and protection (even sometimes the physiological needs, which, being satisfied, are now underestimated). A man in this state, if it is extreme enough and chronic enough, may be characterized as living almost for safety alone.

Although in this chapter we are interested primarily in the needs of the adult, we can approach an understanding of his safety needs perhaps more efficiently by observation of infants and children, in whom these needs are much more simple and obvious. One reason for the clearer appearance of the threat or danger reaction in infants is that they do not inhibit this reaction 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 threatened, we may not be able to see this on the surface. Infants will react in a total fashion and as if they were endangered, if they are disturbed or dropped suddenly, startled by loud noises, flashing light, or other unusual sensory stimulation, by rough handling, by general loss of support in the mother's arms, or by inadequate support.¹

In infants we can also see a much more direct reaction to bodily illnesses of various kinds. Sometimes these illnesses seem to be immediately and *per se* threatening, and seem to make the child feel unsafe. For

¹As the child grows up, sheer knowledge and familiarity as well as better motor development make these dangers less and less dangerous and more and more manageable. Throughout life it may be said that one of the main conative functions of education is this neutralizing of apparent dangers through knowledge, e.g., I am not afraid of thunder because I know something about it.

instance, 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 crisis, it may be postulated that, for the child, the whole world suddenly changes from sunniness to darkness, so to speak, and become a place in which anything at all might happen, in which previously stable things have suddenly become unstable. Thus a child who because of some bad food is taken ill may for a day or two develop fear, nightmares, and a need for protection and reassurance before him before his illness. The recent work on the psychology of surgery on children demonstrates this richly (270).

Another indication of the child's need for safety is his preference for some kind of undisturbed routine or rhythm. He seems to want a predictable, lawful, orderly world. For instance, injustice, unfairness, or in-

counted on. They try to arrange the world so that anything unexpected (dangers) cannot possibly occur. If, through no fault of their own, something unexpected does occur, they go into a panic reaction as if this unexpected occurrence constituted a grave danger. What we can see only as a none-too-strong preference in the healthy person, e.g., preference for the familiar, becomes a life-and-death necessity in abnormal cases. The healthy taste for the novel and unknown is missing or at a minimum in the average neurotic.

The safety needs can become very urgent on the social scene whenever there are real threats to law, to order, to the authority of society. The threat of chaos or of nihilism can be expected in most human beings to produce a regression from any higher needs to the more prepotent safety needs. A common, almost an expectable reaction, is the easier acceptance of dictatorship or of military rule. This tends to be true for all human beings, including healthy ones, since they too will tend to respond to danger with realistic regression to the safety need level, and will prepare to defend themselves. But it seems to be most true of people who are living near the safety line. They are particularly disturbed by threats to authority, to legality, and to the representatives of the law.

THE BELONGINGNESS AND LOVE NEEDS

If both the physiological and the safety needs are fairly well gratified, there will emerge the love and affection and belongingness needs, and the whole cycle already described will repeat itself with this new center. Now the person will feel keenly, as never before, the absence of friends, or a sweetheart, or a wife, or children. He will hunger for affectionate relations with people in general, namely, for a place in his group or family, and he will strive with great intensity 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 as unreal or unnecessary or unimportant. Now he will feel sharply the pangs of loneliness, of ostracism, of rejection, of friendlessness, of rootlessness.

We have very little scientific information about the belongingness need, although this is a common theme in novels, autobiographies, poems, and plays and also in the newer sociological literature. From the knowledge in a general way the destructive effects on children of moving often; of disorientation; of the general over-mobility that is forced by industrialization; of being without roots, or of despising one's roots, one's origins, one's group; of being torn from one's home and family, and friends and neighbors; of being a transient or a newcomer rather than a native. We still underplay the deep importance of the neighborhood, of

not only by sexual but also by other needs, chief among which are the love and affection needs. Also not to be overlooked is the fact that the love needs involve both giving and receiving love.

THE ESTEEM NEEDS

All people in our society (with a few pathological exceptions) 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. These needs may therefore be classified into two subsidiary sets. These are, first, the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and freedom.⁴ Second, we have what we may call the desire for reputation or prestige (defining it as respect or esteem from other people), status, fame and glory, dominance, recognition, attention, importance, dignity, or appreciation. These needs have been relatively stressed by Alfred Adler and his followers, and have been relatively neglected by Freud. More and more today, however, there is appearing widespread appreciation of their central importance, among psychoanalysts as well as among clinical psychologists.

Satisfaction of the self-esteem need leads to feelings of self-confidence, worth, strength, capability, and adequacy, of being useful and necessary in the world. But thwarting of these needs produces feelings of inferiority, of weakness, and of helplessness. These feelings in turn give rise to either basic discouragement or else compensatory or neurotic trends. An appreciation of the necessity of basic self-confidence and an understanding of how helpless people are without it can be easily gained from a study of severe traumatic neurosis (222).⁵

From the theologians' discussion of pride and *hubris*, from the Frommian theories about the self-perception of untruth to one's own

⁴ 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 rebellious? We may assume on the basis of commonly 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 for sure that this is true for the person born into slavery. See discussion of this problem in Ref. 145.

⁵ For more extensive discussion of normal self-esteem, as well as for reports of various researches, see the bibliography on page 61. Also see the work of McClelland and his co-workers (326, 327, 329). Also (473).

nature, from the Rogerian work with self, from essayists like Ayn Rand (388), and from other sources as well, we have been learning more and more of the dangers of basing self-esteem on the opinions of others rather than on real capacity, competence, and adequacy to the task. The most stable and therefore most healthy self-esteem is based on *deserved* respect from others rather than on external fame or celebrity and unwarranted adulation. Even here it is helpful to distinguish the actual competence and achievement that is based on sheer will power, determination and responsibility, from that which comes naturally and easily out of one's own true inner nature, one's constitution, one's biological fate or destiny, or as Horney puts it, out of one's Real Self rather than out of the idealized pseudo-self (199).

THE NEED FOR SELF-ACTUALIZATION

Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what *he*, individually, is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man *can* be, he *must* be. He must be true to his own nature. This need we may call self-actualization. See Chapter 11 for fuller description.

This term, first coined by Kurt Goldstein (160), is being used in this book in a much more specific and limited fashion. It refers to man's desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one idiosyncratically is, to become everything that one is capable of becoming.

The specific form that these needs will take will of course vary greatly from person to person. In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions.⁶ At this level, individual differences are greatest.

⁶ Clearly creative behavior, like painting, is like any other behavior in having multiple determinants. It may be seen in innately creative people whether they are satisfied or not, happy or unhappy, hungry or sated. Also it is clear that creative activity may be compensatory, ameliorative, or purely economic. It is my impression (from informal experiments) that it is possible to distinguish the artistic and intellectual products of basically satisfied people from those of basically unsatisfied people by inspection alone. In any case, here too we must distinguish, in a dynamic fashion, the overt behavior itself from its various motivations or purposes.

nature, from the Rogerian work with self, from essayists like Ayn Rand (388), and from other sources as well, we have been learning more and more of the dangers of basing self-esteem on the opinions of others rather than on real capacity, competence, and adequacy to the task. The most stable and therefore most healthy self-esteem is based on *deserved* respect from others rather than on external fame or celebrity and unwarranted adulation. Even here it is helpful to distinguish the actual competence and achievement that is based on sheer will power, determination and responsibility, from that which comes naturally and easily out of one's own true inner nature, one's constitution, one's biological fate or destiny, or as Horney puts it, out of one's Real Self rather than out of the idealized pseudo-self (199).

The clear emergence of these needs usually rests upon some prior satisfaction of the physiological, safety, love, and esteem needs.

THE PRECONDITIONS FOR THE BASIC NEED SATISFACTIONS

There are certain conditions that are immediate prerequisites for the basic need satisfactions. Dangerous to as if it were 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 oneself, freedom to investigate and seek for information, freedom to defend oneself, justice, fairness, honesty, order-

PART SIX

The Humanistic Approach

Humanism is a system of thought in which human interests and values are of primary importance. The humanistic approach to personality is part of the humanistic movement in psychology that flourished in the 1960s and 1970s and continues to influence psychology today. The goal of the proponents of this movement was to alter psychology's methods and subject matter. Humanistic psychologists objected to psychoanalysis and to behaviorism, then the two major forces in American psychology, arguing that these systems presented too limited and demeaning an image of human nature.

Humanistic psychologists criticized Freud and others following the psychoanalytic tradition for studying only the emotionally disturbed side of human nature. They questioned how we could hope to learn about positive human characteristics and qualities if we focused on neuroses and psychoses. Instead, humanistic psychologists studied our strengths and virtues and explored human behavior at its best, not worst.

The humanistic psychologists thought that the behavioral psychologists were narrow and sterile in their outlook because they disavowed conscious and unconscious forces to focus exclusively on the objective observation of overt behavior. But a psychology based on conditioned responses to stimuli depicts human beings as little more than mechanized robots, reacting to events in

305

predetermined ways. The humanistic psychologists objected to this view, arguing that people are not big white rats or slow computers. Human behavior is too complex to be explained by the behaviorists' methods.

The term *humanistic psychology* was first used by Gordon Allport in 1930. Allport and Henry Murray are considered forerunners of the humanistic approach to personality, represented in this chapter by the works of Abraham Maslow and Carl Rogers. Their theories emphasize human strengths, free will, aspirations, conscious free will, and the fulfillment of our potential. They present a flattering and optimistic image of human nature and describe people as active, creative beings concerned with growth and self-actualization.

CHAPTER 11

Abraham Maslow



What humans can be, they must be. They must be true to their own nature.
—ABRAHAM MASLOW

The Life of Maslow (1908–1970)

Inferiority Feelings and Compensation
From Monkeys to Self-Actualization

Personality Development: The Hierarchy of Needs

Characteristics of Needs
Physiological Needs
Safety Needs
Belongingness and Love Needs
Esteem Needs
The Self-Actualization Need
Cognitive Needs

The Study of Self-Actualizers

Metamotivation
Characteristics of Self-Actualizers
Failure to Become Self-Actualizing

Questions About Human Nature

Assessment in Maslow's Theory
The Personal Orientation Inventory

Research in Maslow's Theory

Correlational Studies with the Personal Orientation Inventory

The Hierarchy of Needs
The Belongingness Need
Self-Esteem

Self-Determination Theory**Reflections on Maslow's Theory****Chapter Summary****Review Questions****Suggested Readings**

308 PART SIX The Humanistic Approach

Abraham Maslow is considered the founder and spiritual leader of the humanistic psychology movement. He was strongly critical of behaviorism and of psychoanalysis, particularly Sigmund Freud's approach to personality. According to Maslow, when psychologists study only abnormal, emotionally disturbed examples of humanity, they ignore positive human qualities such as happiness, contentment, and peace of mind. A frequently quoted statement sums up Maslow's position: "The study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology" (Maslow, 1970b, p. 180).

We underestimate human nature, Maslow charged, when we fail to study the best examples of humanity, society's most creative, healthy, and mature. Thus, Maslow determined that his approach to personality would assess representatives of the human species. When you want to determine how fast you can run, you study not the average runner but the fastest runner you can find. The same way is it possible to determine the full range of human potential.

Maslow's personality theory does not derive from case histories of clinical patients but from research on creative, independent, self-sufficient, fulfilled adults. Maslow concluded that each person is born with the same instinctive needs that enable us to grow, develop, and fulfill our potentials.

The Life of Maslow (1908–1970)**Inferiority Feelings and Compensation**

The oldest of 325 of 550 Maslow was born in 1908 in Brooklyn, New York. His parents were immigrants with little education and few prospects for rising above their marginal economic circumstances. At the age of 14, Maslow's father had walked and hitchhiked from Russia across western Europe, so great was his ambition to reach the United States. The elder Maslow instilled in his son this intense drive to succeed.

metaneeds

States of growth or being toward which self-actualizers evolve.

metapathology

A thwarting of self-development related to failure to satisfy the metaneeds.

ing," spontaneously, naturally, and joyfully expressing their full humanity.

Having explained that self-actualizers are thus, in a sense, unmotivated, Maslow proposed a list of **metaneeds** toward which self-actualizers evolve (see Table 11.1). Metaneeds are states of being—such as goodness, uniqueness, and perfection—rather than specific goal objects. Failure to satisfy metaneeds is harmful and produces a kind of **metapathology**, which thwarts the full development of the personality. Metapathology prevents self-actualizers from expressing, using, and fulfilling their potential. They may come to feel helpless and depressed, unable to pinpoint a source for these feelings or identify a goal that might alleviate the distress.

Characteristics of Self-Actualizers

Maslow's research on emotionally healthy people formed the basis of his personality theory (Maslow, 1970b, 1971). He did not find many examples of self-actualizers; he estimated that they constitute 1 percent or less of the population. However, he concluded that they share certain characteristics (see Table 11.2).

An efficient perception of reality. Self-actualizers perceive their world, including other people, clearly and objectively, unbiased by prejudgments or preconceptions.

An acceptance of themselves, others, and nature. Self-actualizers accept their strengths and weaknesses. They do not try to distort or falsify their self-image and they do not feel guilty about their failings. They also accept the weaknesses of other people and of society in general.

A spontaneity, simplicity, and naturalness. The behavior of self-actualizers is open, direct, and natural. They rarely hide their feelings or emotions or play a role to satisfy society, although they may do so to avoid hurting other people. Self-actualizers are individualistic in their ideas and ideals but not necessarily unconventional in their behavior. They feel secure enough to be themselves without being overly assertive.

Table 11.1 Maslow's metaneeds and metapathologies

Metaneeds	Metapathologies
Truth	Mistrust, cynicism, skepticism
Goodness	Hatred, repulsion, disgust, reliance only upon self and for self
Beauty	Vulgarity, restlessness, loss of taste, bleakness
Unity, wholeness	Disintegration
Dichotomy-transcendence	Black/white thinking, either/or thinking, simplistic view of life
Aliveness, process	Deadness, robotizing, feeling oneself to be totally determined, loss of emotion and zest in life, experiential emptiness
Uniqueness	Loss of feeling of self and individuality, feeling oneself to be interchangeable or anonymous
Perfection	Hopelessness, nothing to work for
Necessity	Chaos, unpredictability
Completion, finality	Incompleteness, hopelessness, cessation of striving and coping
Justice	Anger, cynicism, mistrust, lawlessness, total selfishness
Order	Insecurity, wariness, loss of safety and predictability, necessity for being on guard
Simplicity	Overcomplexity, confusion, bewilderment, loss of orientation
Richness, totality, comprehensiveness	Depression, uneasiness, loss of interest in the world
Effortlessness	Fatigue, strain, clumsiness, awkwardness, stiffness
Playfulness	Grimness, depression, paranoid humorlessness, loss of zest in life, cheerlessness
Self-sufficiency	Responsibility given to others
Meaningfulness	Meaninglessness, despair, senselessness of life

SOURCE: Adapted from *The Farther Reaches of Human Nature*, by A. H. Maslow. Copyright © 1971 by Bertha G. Maslow.

Table 11.2 Characteristics of self-actualizing people

- Clear perception of reality
- Acceptance of self, others, and nature
- Spontaneity, simplicity, and naturalness
- Dedication to a cause
- Independence and need for privacy
- Freshness of appreciation
- Peak experiences
- Social interest
- Deep interpersonal relationships
- Tolerance and acceptance of others
- Creativeness and originality
- Resistance to social pressures



instinctoid needs
Maslow's term for the innate needs in his needs-hierarchy theory.

Maslow described these needs as **instinctoid**, by which he meant that they have a hereditary component. However, these needs can be affected or overridden by learning, social expectations, and fear of disapproval. Although we come equipped with these needs at birth, the behaviors we use to satisfy them are learned and therefore subject to variation from one person to another. The needs are arranged in order from strongest to weakest. Lower needs must be at least partially satisfied before higher needs become influential. For example, hungry people feel no urge to satisfy the higher need for esteem. They are preoccupied with satisfying the physiological need for food, not with obtaining approval and esteem from other people. It is only

Figure 11.1
Maslow's hierarchy of needs



when people have adequate food and shelter, and when the rest of the lower needs are satisfied, that they are motivated by needs that rank higher in the hierarchy.

Thus, we are not driven by all the needs at the same time. In general, only one need will dominate our personality. Which one it will depend on which of the others have been satisfied. People who are successful in their careers are no longer driven by, or even aware of, their physiological and safety needs. These needs have been amply taken care of. Successful people are more likely to be motivated by the needs for esteem or self-actualization. However, Maslow suggested that the order of the needs can be changed. If an economic recession causes some people to lose their jobs, the safety and physiological needs may reassume priority. Being able to pay the mortgage becomes more prized than popularity with colleagues or an award from a civic organization.

Characteristics of Needs

Maslow described several characteristics of needs.

- The lower the need is in the hierarchy, the greater are its strength, potency, and priority. The higher needs are weaker needs.
- Higher needs appear later in life. Physiological and safety needs arise in infancy. Belongingness and esteem needs arise in adolescence. The need for self-actualization does not arise until midlife.
- Because higher needs are less necessary for actual survival, their gratification can be postponed. Failure to satisfy a higher need does not produce a crisis. Failure to satisfy a lower need does produce a crisis. For this reason, Maslow called lower needs **deficit, or deficiency, needs**; failure to satisfy them produces a deficit or lack in the individual.
- Although higher needs are less necessary for survival, they contribute to survival and growth. Satisfaction of higher needs leads to improved health and longevity. For this reason, Maslow called higher needs **growth, or being, needs**.
- Satisfaction of higher needs is also beneficial psychologically. Satisfaction of higher needs leads to contentment, happiness, and fulfillment.
- Gratification of higher needs requires better external circumstances (social, economic, and political) than does gratification of lower needs. For example, pursuing self-actualization requires greater freedom of expression and opportunity than pursuing safety needs.
- A need does not have to be satisfied fully before the next need in the hierarchy becomes important. Maslow proposed a declining percentage of fulfillment for each need. Offering a hypothetical example, he described a person who had satisfied, in turn, 85 percent of the physiological needs, 70 percent of the safety needs, 50 percent of the belongingness and love needs, 40 percent of the esteem needs, and 10 percent of the self-actualization need.

Physiological Needs

If you have ever been swimming and had to struggle for air while underwater, or if you have gone too long without eating, you may have realized how trivial the need for love or esteem or anything else can be when your body is experiencing a physical

deficit (deficiency) needs

The lower needs; failure to satisfy them produces a deficiency in the body.

growth (being) needs

The higher needs; although growth needs are less necessary than deficit needs for survival, they involve the realization and fulfillment of human potential.



This describes the situation for most people in an affluent, industrialized culture. It is rare for middle-class Americans to be concerned with satisfying their survival needs. Physiological needs have a greater personal impact as motivating forces in cultures where basic survival remains an everyday concern. Because a need that has been gratified no longer serves to motivate behavior, the physiological needs play a minimal role for most of us.

Safety Needs

Maslow believed that the needs for safety and security typically are important drives for infants and neurotic adults. Emotionally healthy adults have usually satisfied their safety needs, a condition that requires stability, security, and freedom from fear and anxiety. For infants and children, the safety needs can be seen clearly in their behavior because youngsters react visibly and immediately to any threat to their security. Adults have learned ways to inhibit their reactions to dangerous situations.

Another visible indication of children's safety needs is their preference for a structure or routine, for an orderly and predictable world. Too much freedom and permissiveness leads to an absence of structure and order. This situation is likely to produce anxiety and insecurity in children because it threatens their security. Some measure of freedom must be granted to children, but only within the limits of their

capacity to cope. This freedom must be offered with guidance because children are not yet capable of directing their own behavior and realizing the consequences.

Neurotic and insecure adults also need structure and order because their safety needs still dominate their personality. Neurotics compulsively avoid new experiences. They arrange their world to make it predictable, budgeting their time and organizing their possessions. Pencils must be kept in a certain drawer, and shirts hung in the closet facing the same direction.

Maslow pointed out that although most normal adults have satisfied the safety needs, those needs may still have an impact on behavior. Many of us choose the predictable over the unknown; we prefer order to chaos. That is why we save for the future, buy insurance, and opt to remain in a secure job rather than risk a new venture. However, the safety needs are not as overwhelming a driving force for normal adults as they are for children or neurotics.

Belongingness and Love Needs

Once our physiological and safety needs have been reasonably well satisfied, we attend to the needs for belongingness and love. These needs can be expressed through a close relationship with a friend, lover, or mate, or through social relationships formed within a group.

The need to belong has grown more difficult to satisfy in our increasingly mobile society. Few of us live in the neighborhood where we grew up and keep friends from our early schooldays. We change schools, jobs, and communities too frequently to put down roots, to develop a secure sense of belonging. Many of us attempt to satisfy the need to belong in other ways, such as joining a church or a club, enrolling in a class, or volunteering for a service organization.

The need to give and receive love can be satisfied in an intimate relationship with another person. Maslow did not equate love with sex, which is a physiological need, but he recognized that sex is one way of expressing the love need. He suggested that the failure to satisfy the need for love is a fundamental cause of emotional maladjustment.

Esteem Needs

Once we feel loved and have a sense of belonging, we may find ourselves driven by two forms of the need for esteem. We require esteem and respect from ourselves, in the form of feelings of self-worth, and from other people, in the form of status, recognition, or social success. Satisfaction of the need for self-esteem allows us to feel confident of our strength, worth, and adequacy, which will help us become more competent and productive in all aspects of our life. When we lack self-esteem, we feel inferior, helpless, and discouraged with little confidence in our ability to

The Self-Actualization Need

The highest need in Maslow's hierarchy, **self-actualization**, depends on the maximum realization and fulfillment of our potentials, talents, and abilities. If a person may satisfy all the other needs in the hierarchy, if that person is not

self-actualization
The fullest development of the self.



From Monkeys to Self-Actualization

Maslow's desire for learning was matched by a passion for his cousin Bertha. He soon left home, first for Cornell University and then for the University of Wisconsin, where she joined him. He was 20 and she was 19 when they married. The union provided Maslow with a feeling of belonging and a sense of direction. He later said that life had little meaning until he married Bertha and began his studies at Wisconsin. Earlier, at Cornell, he had enrolled in a psychology course and pronounced that he found it "awful and bloodless." It had "nothing to do with people, so I shuddered and turned away from it" (quoted in Hoffman, 1988, p. 26). At Wisconsin, however, he found the behavioristic psychology of John B. Watson, leader of the revolution to make psychology a science of behavior. Like many people in the early 1930s, Maslow became enraptured, believing that behaviorism could solve all the world's problems. His training in experimental psychology included work on dominance and

sexual behavior in primates. So obviously it was a giant step from this type of research in the behavioristic framework to the ideas of humanistic psychology—from monkeys to self-actualization.

Several influences brought about this profound shift in his thinking. He read the works of Freud, the Gestalt psychologists, and the philosophers Alfred North Whitehead and Henri Bergson. He was deeply affected by the onset of World War II and by the birth of his first child. About the baby he said, "I was stunned by the mystery and by the sense of not really being in control. I felt small and weak and feeble before all this. I'd say anyone who had a baby couldn't be a behaviorist" (quoted in Hall, 1988, p. 56).

Maslow received his Ph.D. from the University of Wisconsin in 1934 and returned to New York, first for a postdoctoral fellowship under E. L. Thorndike at Columbia University, and later to teach at Brooklyn College, where he remained until 1951. Maslow took several intelligence and scholastic aptitude tests, scoring an IQ of 195, which Thorndike described as within the genius range. At first Maslow was surprised, but soon he accepted the revelation and thereafter considered it a triumph and frequently managed to work the information into social conversations.

Teaching in New York in the late 1930s and early 1940s, Maslow had the opportunity to meet the wave of emigrant intellectuals fleeing Nazi Germany, including Erich Fromm, Karen Horney, and Alfred Adler. Maslow "talked about Adler all the time and was tremendously excited by his theories" recalled Bertha Maslow (quoted in Hoffman, 1988, p. 304). He also met the Gestalt psychologist Max Wertheimer and the American anthropologist Ruth Benedict. His admiration for Wertheimer and Benedict kindled his ideas about self-actualization.

In 1941, Maslow witnessed a parade shortly after Japan's surprise attack on the American naval base at Pearl Harbor in Hawaii, precipitating the onset of U.S. involvement in World War II. The experience changed his life. He resolved to devote himself to developing a psychology that would deal with the highest human ideals. He would work to improve the human personality and to demonstrate that people are capable of displaying better behaviors than prejudice, hatred, and aggression.

From 1951 to 1969, Maslow taught at Brandeis University in Massachusetts. A foundation grant enabled him to move to California to work on his philosophy of politics, economics, and ethics based on a humanistic psychology. He became an immensely popular figure in psychology and among the general public. He received many awards and honors and was elected president of the American Psychological Association in 1967.

At the peak of his fame, Maslow developed a variety of ailments including stomach disorders, insomnia, depression, and heart disease. In the face of these growing physical limitations, he pushed himself to work even harder to accomplish his goal of humanizing psychology. "I find myself getting narrow," he said in a 1968 interview. "I've given up plays and poetry and making new friends. . . . I love my work so much, and am so absorbed with it, that everything else starts to look smaller and smaller" (quoted in Frick, 2000, p. 135).

Maslow died in 1970 of a massive heart attack, which he suffered while jogging around his swimming pool, an exercise that had been recommended by his cardiologist.



<http://www.ship.edu/~cgboeree/maslow.html>

An overview of Maslow's life and theory, including an evaluation of Maslow's research techniques.

<http://www.psy.pdx.edu/PsiCafe/KeyTheorists/Maslow.htm>

Links to almost everything you might ever want to know about Maslow and his work. Includes his original (1943) article on motivation and personality, and dis-

The Self and the Tendency Toward Actualization

During his trip to China, Rogers came to recognize the importance of an autonomous self as a factor in his own development. His early research reinforced the importance of the self in the formation of the personality. In the 1930s, he developed a method for determining whether a child's behavior was healthy and constructive or unhealthy and destructive. He investigated the child's background and had the child rated on factors he believed would influence behavior. These factors included the family environment, health, intellectual development, economic circumstances, cultural influences, social interactions, and level of education. All of these factors are external, that is, part of the child's environment. Rogers also investigated a potential internal influence, the child's self-understanding or self-insight. Rogers described self-insight as an acceptance of self and reality, and a sense of responsibility for the self.

Approximately a decade later, William Kell, one of Rogers's students, adopted this evaluative approach in an attempt to predict the behavior of delinquent children. Rogers suggested that the factors of family environment and social interactions would correlate most strongly with delinquent behavior, but he was wrong. The factor that most accurately predicted later behavior was self-insight.

Surprised to learn that family environment did not relate highly to later delinquent behavior, Rogers wrote, "I was simply not prepared to accept this finding, and the study was put on the shelf" (1987, p. 119). As we noted in Chapter 1, scientists sometimes reject data that do not agree with their views and expectations. Two years later, Helen McNeil replicated the study using a different group of research participants. She obtained similar results. One's level of self-insight was the single most important predictor of behavior.

This time, faced with an accumulation of data, Rogers accepted the findings and, on reflection, came to appreciate their significance. If one's attitude toward the self were more important in predicting behavior than the external factors widely thought to be so influential in childhood, then counselors and social workers were emphasizing the wrong things in trying to treat delinquent children and adolescents! Counselors traditionally focus on external factors such as a poor family environment and alter the circumstances by removing children from a threatening home situation and placing them in foster care. Instead, they should be trying to modify the children's self-insight. That realization was important to Rogers personally.

This experience helped me decide to focus my career on the development of a psychotherapy that would bring about greater awareness of self-understanding, self-direction, and personal responsibility, rather than focusing on changes in the social environment. It led me to place greater emphasis on the study of the self and how it changes. (Rogers, 1987, p. 119)

Thus, the self became the core of Rogers's theory of personality, as it had become the core of his own life.

Rogers believed people are motivated by an innate tendency to actualize, maintain, and enhance the self. This drive toward self-actualization is part of a larger **actualization tendency**, which encompasses all physiological and psychological needs. By attending to basic requirements, such as the needs for food, water, and

actualization tendency
The basic human motivation to actualize, maintain, and enhance the self.

safety, the actualization tendency serves to maintain the organism, providing for sustenance and survival.

The actualization tendency begins in the womb, facilitating human growth by providing for the differentiation of the physical organs and the development of physiological functioning. It is responsible for maturation—the genetically programmed development of the body's parts and processes—ranging from the growth of the fetus to the appearance of the secondary sex characteristics at puberty. The processes programmed into our genetic makeup, are all brought to fruition by the actualization tendency.

Even though such changes are genetically determined, progress toward human development is neither automatic nor effortless. To Rogers, the process involved struggle and pain. For example, when children take their first steps they may fall and hurt themselves. Although it would be less painful to remain in the crawling stage, most children persist. They may fall again and cry, but they persevere despite the pain because the tendency to actualize is stronger than the urge to regress simply because the growth process is difficult.

The governing process throughout the life span, as Rogers envisioned it, is the **organismic valuing process**. Through this process we evaluate all life experiences by how well they serve the actualization tendency. Experiences that we perceive as promoting self-actualization are good and desirable; we assign them a positive value. Experiences that hinder actualization are undesirable and thus earn a negative value. These perceptions influence behavior because we prefer to avoid undesirable experiences and repeat desirable experiences.

organismic valuing process
The process by which we judge experiences in terms of their value for fostering or hindering our actualization and growth.

The Experiential World

THE SAFETY NEEDS

If the physiological needs are relatively well gratified, there then emerges a new set of needs, which we may categorize roughly as the safety needs (security; stability; dependency; protection; freedom from fear, from anxiety and chaos; need for structure, order, law, limits; strength in the protector; and so on). All that has been said to the physiological needs is equally true, although in less degree, of these desires. The organism may equally well be wholly dominated by them. They may serve as the almost exclusive organizers of behavior, recruiting all the capacities of the organism in their service, and we may then fairly describe the whole organism as a safety-seeking mechanism. Again we may say of the receptors, the effectors, of the intellect, and of the other capacities that they are primarily safety-seeking tools. Again, as in the hungry man, we find that the dominating goal is a strong determinant not only of his current world outlook and philosophy but also of his philosophy of the future and of values. Practically everything looks less important than safety and protection (even sometimes the physiological needs, which, being satisfied, are now underestimated). A man in this state, if it is extreme enough and chronic enough, may be characterized as living almost for safety alone.

Although in this chapter we are interested primarily in the needs of the adult, we can approach an understanding of his safety needs perhaps more efficiently by observation of infants and children, in whom these needs are much more simple and obvious. One reason for the clearer appearance of the threat or danger reaction in infants is that they do not inhibit this reaction 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 threatened, we may not be able to see this on the surface. Infants will react in a total fashion and as if they were endangered, if they are disturbed or dropped suddenly, startled by loud noises, flashing light, or other unusual sensory stimulation, by rough handling, by general loss of support in the mother's arms, or by inadequate support.¹

In infants we can also see a much more direct reaction to bodily illnesses of various kinds. Sometimes these illnesses seem to be immediately and *per se* threatening, and seem to make the child feel unsafe. For

¹As the child grows up, sheer knowledge and familiarity as well as better motor development make these dangers less and less dangerous and more and more manageable. Throughout life it may be said that one of the main conative functions of education is this neutralizing of apparent dangers through knowledge, e.g., I am not afraid of thunder because I know something about it.

40 Motivation and Personality

instance, 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 whole world suddenly changes from sunniness to darkness, so to speak, and become a place in which anything at all might happen, in which previously stable things have suddenly become unstable. Thus a child who because of some bad food is taken ill may for a day or two develop fear, nightmares, and a need for protection and reassurance never seen in him before his illness. The recent work on the psychology of surgery on children demonstrates this richly (270).

Another indication of the child's need for safety is his preference for some kind of undisturbed routine or rhythm. He seems to want a predictable, lawful, orderly world. For instance, injustice, unfairness, or in-

personality, and he advises psychologists to guard against excessive theoretical optimism by acquiring a thorough knowledge of Freudian psychoanalysis:

[My goal is] to integrate into a single theoretical structure the partial truths I [see] in Freud, Adler, Jung, ... Fromm, Horney, [and others].... Freud is still required reading for the humanistic psychologist ... [yet] it is as if [he] supplied to us the sick half of psychology, and we must now fill it out with the healthy half.... [Thus] it is already possible to reject firmly the despairing belief that human nature is ultimately and basically depraved and evil, ... [and to conclude that the striving toward health] must by now be accepted beyond question as a widespread and perhaps universal human tendency. (Maslow, 1968, p. 5; 1970b, pp. xi-xiii. See also Maslow, 1968, pp. vii, 3-8, 48; 1966/1969; 1970b, pp. ix-xxvii, 117-129; 1971, pp. 4, 32.)

Deficiency and Growth Motives

Maslow espouses a dualistic theory of motivation.

Deficiency Motives. Some of our instinctoid impulses aim toward the reduction of such drives as hunger, thirst, safety, and obtaining love and esteem from others. These **deficiency motives (deficit motives, D-motives)** are possessed by everyone, and involve important lacks within us that must be satisfied by appropriate objects or people.

Growth Motives. In contrast to the deficiency motives, **growth motives (being motives, B-motives)** are relatively independent of the environment and are unique to the individual. These needs include pleasurable drive increases (e.g., curiosity), the unselfish and nonpossessive giving of love to others, and the development of one's healthy potentials:

Growth is, *in itself*, a rewarding and exciting process. [Examples include] the fulfilling of yearnings and ambitions, like that of being a good doctor; the acquisition of admired skills, like playing the violin or being a good carpenter; the steady increase of understanding about people or about the universe, or about oneself; the development of creativeness in whatever field; or, most important, simply the ambition to be a good human being.... It is simply inaccurate to speak in such instances of tension-reduction, implying thereby the getting rid of an annoying state. For these states are not annoying. (Maslow, 1968, pp. 29-31. See also Maslow, 1968, pp. 21-43.)

Although deficiency motives serve such necessary goals as self-preservation, growth motives represent a more pleasurable, higher, and healthier level of functioning. "Satisfying deficiencies avoids illness; growth satisfactions produce positive health ... [like the] difference between fending off threat or attack, and positive triumph and achievement" (Maslow, 1968, p. 32). Maslow argues that Freud emphasized drive reduction because he studied only sick people, who have good reason to fear (and repress) their impulses because they cope with them so poorly. In contrast, healthy individuals welcome drive increases because they signal potential satisfaction. They may well protest that "the trouble with eating is that it kills my appetite" (Maslow, 1968, p. 28).

The Complexity of Human Motives. Maslow prefers not to list specific human needs. Our motives are so complicated and interrelated, and our behavior is so overdetermined, that it is usually impossible to explain personality in terms of separate and distinct drives.

For example, making love may be due to needs for sex, power, and to reaffirm one's masculinity or femininity. A hysterically paralyzed arm may fulfill simultaneous wishes for revenge, pity, and attention. Or eating may satisfy the hunger need and offer solace for an unrequited love. (See Maslow, 1970b, pp. 22-26, 35-58.) Maslow also argues that the various human needs differ considerably in their level of importance, with some remaining

film demonstrates that identity is a fluid category that can be disrupted and emptied of meaning. The impact of two world wars brought in their wake the probing questions and perspectives of existentialism.

*

Film is often considered a director's art-- although a film is always an effort with their collaborators: cinematographers, screenwriters, production designers, actors, costumers, and many others. We begin our section on film directors with Daniel Burns's essay on Charlie Chaplin's *Easy Street*, a social text that Burns argues "articulates the director's bleak vision of a disenchanted human race 'fallen' into instrumental reason." Chaplin, who is chronologically the first of the directors considered here, made thirty-five films for Keystone. These include his pratfalls and slapstick. Yet, in films like *Easy Street*, *Modern Times*, *City Lights*, and others, there is an underlying message that offers significant social commentary. Burns assesses this significance with reference to Charles Taylor's arguments on the nature of human authenticity and "the horizon of significance" that gives persons the will to self-definition and to seek meaning.

Through this lens, we begin to see Chaplin's tramp as both a sad clown and a polemicist, a meaning maker. Charlie Chaplin's *Autobiography* is set in an environment that David Robinson, in *Chaplin: The Mirror of Opinion* (Indiana UP, 1983), calls one of "both Dickensian vitality and Dickensian misery." While this remark situates Chaplin in late nineteenth-century London, it also evokes his rise, like that of Dickens, from obscurity to authorship and recalls the lives of Dickens's child characters who, like Chaplin's tramp, vividly entered in the public imagination. Burns reflects upon Chaplin's use of screen space to delineate the rise of the bureaucratic elements of the welfare state. Clearly, the issue of human integrity and worth is at stake, as Max Weber implied in his study of bureaucracy and with his phrase "the disenchantment of the world."

Sergei Eisenstein is typically associated with montage. Oleg Gelikman's essay broadens the picture of Eisenstein's filmic practice from *The Battleship Potemkin* (1924) to *Que Viva Mexico* (1931). Gelikman argues that Eisenstein's filmmaking "involved specific, well-defined ideological commitments." The essay analyzes *The Old and the New* (1926-28) a film that was interrupted by the making of *October* (1927)

strong connections with the traditional performing arts and its links with fiction's textual features.

4

FILM

At the beginning of the twenty-first century, it is impossible to neglect **film** as a semi-textual genre both influenced by and exerting influence on literature and literary criticism. Film is predetermined by literary techniques; conversely, literary practice developed particular features under the impact of film. Many of the dramatic forms in the twentieth century, for example, have evolved in interaction with film, whose means of photographic depiction far surpass the means of realistic portrayal in the theater. Drama could therefore abandon its claim to realism and develop other, more stylized or abstract forms of presentation. Photography and film have also had a major influence on the fine arts; novel, more abstract approaches to painting have been taken in response to these new media. The same can be said for post-modern fiction, which also derives some of its structural features from film.

Film's idiosyncratic modes of presentation—such as camera angle, editing, montage, slow and fast motion—often parallel features of literary texts or can be explained within a textual framework. Although film has its own specific characteristics and terminology, it is possible to analyze film by drawing on methods of literary criticism, as film criticism is closely related to the traditional approaches of textual studies. The most important of these methodologies coincide with the ones that will be discussed in the next chapter on literary theory. There are, for example, approaches similar to text-oriented literary criticism which deal with material aspects of film, such as film stock, montage, editing, and sound. Methodologies which are informed by *reception aesthetics* focus on the effect on the spectator, and approaches such as psychoanalytical theory or feminist film theory regard film within a larger contextual framework. The major developments of literary theory have therefore also been borrowed or adapted by film studies.

In spite of their differing forms and media, drama and film are often categorized under the heading **performing arts** because they use

actors as their major means of expression. The visualization of the action is not left merely to the imagination of a reader, but rather comes to life in the performance, independent of the audience. In both genres, a performance (in the sense of a visual representation by people) stands at the center of attention. It is misleading, however, to deal with film exclusively in the context of drama, since categorizing it under the performing arts does not do justice to the entire genre, which also includes non-narrative subgenres without performing actors.

The study of film has existed for quite some time now as an independent discipline, especially in the Anglo-American world. Since

4 Setting

By the **setting** of a story, we mean its time and place. The word might remind you of the metal that holds a diamond in a ring, or of a set used in a play—perhaps a bare chair in front of a slab of painted canvas. But often, in an effective short story, setting may figure as more than mere background or underpinning. It can make things happen. It can prompt characters to act, bring them to realizations, or cause them to reveal their inmost natures.

To be sure, the idea of setting includes the physical environment of a story: a house, a street, a city, a landscape, a region. (Where a story takes place is sometimes called its **locale**.) Physical places mattered so greatly to French novelist Honoré de Balzac that sometimes, before writing a story set in a town, he would visit that town, select a few houses, and describe them in detail, down to their very smells. “The place in which an event occurred,” Henry James admiringly said of him, “was in his view of equal moment with the event itself . . . it had a part to play; it needed to be made as definite as anything else.”

But besides place, setting may crucially involve the *time* of the story—hour, year, or century. It might matter greatly that a story takes place at dawn, or on the day of the first moon landing. When we begin to read a historical novel, we are soon made aware that we aren’t reading about life in the 1990s. In *The Scarlet Letter*, nineteenth-century author Nathaniel Hawthorne, by a long introduction and a vivid opening scene at a prison door, prepares us to witness events in the Puritan community of Boston in the earlier seventeenth century. This setting, together with scenes of Puritan times we recall from high school history, helps us understand what happens in the novel. We can appreciate the shocked agitation in town when a woman is accused of adultery: she has given illegitimate birth. Such an event might seem more nearly common today, but in the stern, God-fearing New England Puritan community, it was a flagrant defiance of church and state, which were all-powerful (and were all one). That reader will make no sense of *The Scarlet Letter* who ignores its setting—if to ignore the setting is possible, so much attention does Hawthorne pay to it.

that Chris Watters is a charming but irresponsible barnstormer; Edie never directly criticizes him, but we feel her disillusionment as she waits day after day for a letter that will never come.

Sometimes the method of direct presentation has the advantages of being clear and economical, but good writers use it sparingly. In order to involve the reader in a character, the author must *show* the character in action; the axiom "show, don't tell" is therefore one of the basics of fiction writing. If characters are merely described, then the story will read more like an essay. The direct method usually has little emotional impact unless it is bolstered by the indirect. It will give us only the explanation of a character, not the impression of a living, breathing human being. In almost all good fiction, therefore, the characters are **dramatized**. They are shown speaking and behaving, as in a stage play. If we are really to believe in the selfishness of a character, we must see the character acting selfishly. Instead of telling us that Frank in "Hunters in the Snow" is a selfish, self-deluding man, Wolff gives us dramatic scenes in which Frank exhibits his selfishness and self-delusions through his dialogue and actions. Most literary writers rely on indirect presentation and may even use it exclusively.

Good fiction follows three other principles of characterization. First, the characters are consistent in their behavior: they do not behave one way on one occasion and a different way on another unless there is a clear and sufficient reason for the change. Second, the characters' words and actions spring from **motivations** the reader can understand and believe; if we can't understand why they behave in a certain way immediately, that understanding comes by the end of the story. Finally, the characters must be plausible or lifelike. They cannot be perfectly virtuous or monsters of evil; nor can they have some impossible combination of contradictory traits. In short, the author must convince the reader that the character might well have existed so that, at least while we're reading, we have the illusion that the person is real and forget we are reading fiction at all.

In his book *Aspects of the Novel* (1927), the British novelist E. M. Forster introduced terms that have become standard in discussing types of characters; he wrote that a literary character is either "flat" or "round." **Flat characters** usually have only one or two predominant traits; they can be summed up in a sentence or two. Richard Connell's character Ivan, for instance, is a fearsome thug, and that is all we need to know about him. By contrast, **round characters** are complex and many-sided; they have the three-dimensional quality of real people. Huck Finn, for example, because Mark Twain imagined and dramatized him so successfully as an individual, lives vigorously in the imagination of millions of readers. This is not to say that flat characters cannot be memorable. Even though they are essentially two-dimensional, they too may be made memorable in the hands of an

Characterization

The preceding chapter considered plot apart from characterization, as if the two were separable. Actually, along with the other elements of fiction discussed in later chapters, plot and characterization work together in any good story. In commercial fiction, plot is usually more important than in-depth characterization, whereas literary writers are usually more concerned with complex characters than with the mechanics of plot. Many literary fiction writers, in fact, consider characterization to be the most important element of their art.

Analyzing **characterization** is more difficult than describing plot, for human character is infinitely complex, variable, and ambiguous. Anyone can summarize what a person in a story has done, but a writer needs considerable skill and insight into human beings to describe convincingly *who* a person is. Even the most complicated plot in a detective story puts far less strain on our understanding than does human nature. This is why commercial fiction may feature an elaborate plot but offer characters who are simple and two-dimensional, even stereotypical. In such fiction the characters must be easily identifiable and clearly labeled as good or bad; the commercial author's aim is to create characters who can carry the plot forward, not to explore human psychology and motivation.

The main character in a commercial work must also be someone attractive or sympathetic. If the protagonist is male, he need not be perfect, but usually he must be fundamentally decent—honest, good-hearted, and preferably good-looking. He may also have larger-than-life qualities, showing himself to be daring, dashing, or gallant. He may defy laws made for "ordinary" people, but this makes him even more likable because he breaks the rules for a good reason: to catch a criminal or to prevent a disaster. In commercial fiction, the reader enjoys identifying with such a protagonist, vicariously sharing his adventures, escapes, and triumphs. If the protagonist has vices, they must be the kind a typical reader would not

CHAPTER THREE

Characterization

The preceding chapter considered plot apart from characterization, as if the two were separable. Actually, along with the other elements of fiction discussed in later chapters, plot and characterization work together in any good story. In commercial fiction, plot is usually more important than in-depth characterization, whereas literary writers are usually more concerned with complex characters than with the mechanics of plot. Many literary fiction writers, in fact, consider characterization to be the most important element of their art.

Analyzing **characterization** is more difficult than describing plot, for human character is infinitely complex, variable, and ambiguous. Anyone can summarize what a person in a story has done, but a writer needs considerable skill and insight into human beings to describe convincingly *who* a person is. Even the most complicated plot in a detective story puts far less strain on our understanding than does human nature. This is why commercial fiction may feature an elaborate plot but offer characters who are simple and two-dimensional, even stereotypical. In such fiction the characters must be easily identifiable and clearly labeled as good or bad; the commercial author's aim is to create characters who can carry the plot forward, not to explore human psychology and motivation.

The main character in a commercial work must also be someone attractive or sympathetic. If the protagonist is male, he need not be perfect, but usually he must be fundamentally decent—honest, good-hearted, and preferably good-looking. He may also have larger-than-life qualities, showing himself to be daring, dashing, or gallant. He may defy laws made for “ordinary” people, but this makes him even more likable because he breaks the rules for a good reason: to catch a criminal or to prevent a disaster. In commercial fiction, the reader enjoys identifying with such a protagonist, vicariously sharing his adventures, escapes, and triumphs. If the protagonist has vices, they must be the kind a typical reader would not

mind or would enjoy having. For instance, the main character in successful commercial fiction may be sexually promiscuous—James Bond is a good example—and thus allow readers to indulge imaginatively in pleasures they might not allow themselves in real life.

Literary fiction does not necessarily renounce the attractive character. Jane Eyre, Huckleberry Finn, and Holden Caulfield are literary characters beloved by millions of readers; both the narrator in “A Family Supper” and Edie in “How I Met My Husband” are likable characters as well. But literary protagonists are less easily labeled and pigeonholed than their counterparts in commercial fiction. Sometimes they may be wholly unsympathetic, even despicable. But because human nature is not often entirely bad or perfectly good, literary fiction deals usually with characters who are composed of both good and evil impulses, three-dimensional human beings who live in our memory as “real” people long after we have stopped reading.

Such fiction offers an exciting opportunity to observe human nature in all its complexity and multiplicity. It enables us to know people, to understand them, and to develop compassion for them in a way we might not do without reading serious fiction. In some respects, we can know fictional characters even better than we know real people in our lives. For one thing, we observe fictional people in situations that are always significant and that serve to illuminate their characters in a way that our daily, routine exposure to real people seldom does. We can also view a character's inner life in a way that's impossible in ordinary life. Authors can show us, if they wish, exactly what is happening in a character's mind and emotions. In real life, of course, we can only guess at another person's thoughts and feelings from external behavior, which may be designed to conceal the person's inner life. Because of the opportunity literary fiction affords us of knowing its characters so thoroughly, it also enables us to understand the motives and behavior of people in real life.

Authors present their characters either directly or indirectly. In **direct presentation** they tell us straight out, by exposition or analysis, what the characters are like, or they have another character in the story describe them. (**Exposition** is the presentation of background information that helps place the setting, characters, and plot in context, so that the reader understands the larger dimensions of the story.) In **indirect presentation** the author *shows* us the characters through their actions; we determine what they are like by what they say or do. Graham Greene uses direct presentation when he tells us about Blackie: “He was just, he had no jealousy.” He uses indirect presentation when he shows Blackie allowing the gang to vote on Trevor's project, accepting the end of his leadership fairly calmly, taking orders from Trevor without resentment, burning banknotes with Trevor, and racing him home. In this story, of course, the word “just” has a slight ironic twist—it applies only to behavior within the gang—and Greene presents this indirectly. Alice Munro relies on indirect presentation to show

that Chris Watters is a charming but irresponsible barnstormer, Edie never directly criticizes him, but we feel her disillusionment as she waits day after day for a letter that will never come.

Sometimes the method of direct presentation has the advantages of being clear and economical, but good writers use it sparingly. In order to involve the reader in a character, the author must *show* the character in action; the axiom "show, don't tell" is therefore one of the basics of fiction writing. If characters are merely described, then the story will read more like an essay. The direct method usually has little emotional impact unless it is bolstered by the indirect. It will give us only the explanation of a character, not the impression of a living, breathing human being. In almost all good fiction, therefore, the characters are **dramatized**. They are shown speaking and behaving, as in a stage play. If we are really to believe in the selfishness of a character, we must see the character acting selfishly. Instead of telling us that Frank in "Hunters in the Snow" is a selfish, self-deluding man, Wolff gives us dramatic scenes in which Frank exhibits his selfishness and self-delusions through his dialogue and actions. Most literary writers rely on indirect presentation and may even use it exclusively.

Good fiction follows three other principles of characterization. First, the characters are consistent in their behavior: they do not behave one way on one occasion and a different way on another unless there is a clear and sufficient reason for the change. Second, the characters' words and actions spring from **motivations** the reader can understand and believe; if we can't understand why they behave in a certain way immediately, that understanding comes by the end of the story. Finally, the characters must be plausible or lifelike. They cannot be perfectly virtuous or monsters of evil; nor can they have some impossible combination of contradictory traits. In short, the author must convince the reader that the character might well have existed so that, at least while we're reading, we have the illusion that the person is real and forget we are reading fiction at all.

In his book *Aspects of the Novel* (1927), the British novelist E. M. Forster introduced terms that have become standard in discussing types of characters; he wrote that a literary character is either "flat" or "round." **Flat characters** usually have only one or two predominant traits; they can be summed up in a sentence or two. Richard Connell's character Ivan, for instance, is a fearsome thug, and that is all we need to know about him. By contrast, **round characters** are complex and many-sided; they have the three-dimensional quality of real people. Huck Finn, for example, because Mark Twain imagined and dramatized him so successfully as an individual, lives vigorously in the imagination of millions of readers. This is not to say that flat characters cannot be memorable. Even though they are essentially two-dimensional, they too may be made memorable in the hands of an

expert author who creates some vivid detail of their appearance, gestures, or speech. Ebenezer Scrooge, in Dickens's *A Christmas Carol*, could be defined as a stereotype of the miserly misanthrope; but his "Bah! Humbug!" has helped make him an immortal character.

Whether round or flat, all characters in good fiction are dramatized to whatever extent needed to make them convincing and to fulfill their roles in the story. Most short stories, of course, will have room for only one or two round characters. Minor characters must necessarily remain flat. There are some literary stories, of course, where the exploration of individual character is not the main focus of interest—Shirley Jackson's "The Lottery" (page 264) is an example—and in such stories none of the characters may be developed fully. Such instances, however, are relatively rare.

A special kind of flat character is the **stock character**. These are stereotyped figures who have recurred so often in fiction that we recognize them at once: the strong, silent sheriff; the brilliant detective with eccentric habits; the mad scientist who performs fiendish experiments on living people; the glamorous international spy of mysterious background; the comic Englishman with a monocle; the cruel stepmother; and so forth. Commercial authors often rely on such stock characters precisely because they can be grasped quickly and easily by the reader. Such characters are like interchangeable parts that might be transferred from one story to another. When literary writers employ a conventional type, however, they usually add individualizing touches to help create a fresh and memorable character. A Conan Doyle's Sherlock Holmes follows a stock pattern of the detective, but he remains more memorable than hundreds of other fictional detectives who have come and gone since he was created. Similarly, Wolff's character Tub in "Hunters in the Snow" embodies the stereotypes of the fat, comic buffoon; but certain details about him—his insecurity, his habit of hiding the food he eats so compulsively—help to make him distinctive.

Fictional characters may also be classified as either static or developing. The **static character** remains essentially the same person from the beginning of the story to the end. The **developing** (or **dynamic**) **character**, on the other hand, undergoes some distinct change of character, personality, or outlook. The change may be a large or a small one; it may be positive or negative; but it is something significant and basic, not some minor change of habit or opinion. The Irish writer James Joyce used a term that has become widely adopted today, noting that a character in a story often experiences an **epiphany**, which he termed a moment of spiritual insight into life or into the character's own circumstances. This epiphany, or insight, usually defines the moment of the developing character's change.

Eddie in Munro's "How I Met My Husband" is a dynamic character, for she learns a painful lesson about romance and growing up that alters the

Plot and Structure

Plot is the sequence of incidents or events through which an author constructs a story; skilled authors are careful to present the sequence in a significant order. When described in isolation, the plot bears about the same relationship to a story that a map does to a journey. Just as a map may be drawn on a finer or grosser scale, so may a plot be recounted with lesser or greater detail. A plot summary may include what characters say or think, as well as what they do, but it leaves out description and analysis and concentrates primarily on major events.

Plot should not be confused with the content of the work. The plot is not the action itself; rather, it is the way the author *arranges* the action toward a specific end. In commercial fiction, the plot may include many surprising twists and turns and a culminating, climactic incident; because the main goal is to keep the reader turning the pages, a commercial author is likely to use a tried-and-true, fairly conventional **structure** in arranging the plot elements. The story may follow a standard chronology, for instance, and may employ familiar structural patterns. Connell's "The Most Dangerous Game" has a chronological structure and includes the familiar structural tactic (one as old as the story of Goldilocks and the Three Bears) of using a three-part sequence in narrating Rainsford's attempts to entrap General Zaroff: first he tries the Malay man-catcher, and fails; then he tries the Burmese tiger pit, and fails; but on the third try, with the "native trick" learned in Uganda, he manages to kill Ivan and ultimately outwit Zaroff.

Although Wolff's "Hunters in the Snow" also employs a chronological structure, the plot elements are arranged in a complex way in order to explore the relationships among the three principal characters. Compared with "The Most Dangerous Game," the plot structure in "Hunters in the Snow" is more experimental and unpredictable, taking unexpected excursions into the thought processes of all three characters. For a literary writer, a complex structure is often required to convey complex meanings. In Wolff's story, the

Point of View

Primitive storytellers, unbothered by considerations of form, simply spun their tales. “Once upon a time,” they began, and proceeded to narrate the story to their listeners, describing the characters when necessary, telling what the characters thought and felt as well as what they did, and interjecting comments and ideas of their own. Modern fiction writers are artistically more self-conscious. They realize that there are many ways of telling a story; they decide on a method before they begin, or discover one while in the act of writing, and may even set up rules for themselves. Instead of telling the story themselves, they may let one of the characters tell it; they may tell it by means of letters or diaries; they may confine themselves to recording the thoughts of one of the characters. With the growth of artistic consciousness, the question of **point of view**—of who tells the story, and therefore of how it gets told—has assumed special importance.

To determine the point of view of a story, we ask, “Who tells the story?” and “How much is this person allowed to know?” and especially, “To what extent does the narrator look inside the characters and report their thoughts and feelings?”

Though many variations and combinations are possible, the basic points of view are four, as follows:

- | | |
|-------------------------|--|
| 1. Omniscient | |
| 2. Third-person limited | { (a) Major character
(b) Minor character |
| 3. First person | { (a) Major character
(b) Minor character |
| 4. Objective | |

terhadap totalitas bangun cerita yang dihasilkan. Oleh karena itu, unsur ekstrinsik sebuah novel haruslah tetap dipandang sebagai sesuatu yang penting. Welles & Warren (1956), walau membicarakan unsur ekstrinsik tersebut cukup panjang, tampaknya memandang unsur itu sebagai sesuatu yang agak negatif, kurang penting. Pemahaman unsur ekstrinsik suatu karya, bagaimanapun, akan membantu dalam hal pemahaman makna karya itu mengingat bahwa karya sastra tak muncul dari situasi kekosongan budaya.

Sebagaimana halnya unsur intrinsik, unsur ekstrinsik juga terdiri dari sejumlah unsur. Unsur-unsur yang dimaksud (Welles & Warren, 1956 : 75—135) antara lain adalah keadaan subjektivitas individu pengarang yang memiliki sikap, keyakinan, dan pandangan hidup yang kesemuanya itu akan mempengaruhi karya yang ditulisnya. Pendek kata, unsur biografi pengarang akan turut menentukan corak karya yang dihasilkannya. Unsur ekstrinsik berikutnya adalah psikologi, baik yang berupa psikologi pengarang (yang mencakup proses kreatifnya), psikologi pembaca, maupun penerapan prinsip psikologi dalam karya. Keadaan di lingkungan pengarang seperti ekonomi, politik, dan sosial juga akan berpengaruh terhadap karya sastra, dan hal itu merupakan unsur ekstrinsik pula. Unsur ekstrinsik yang lain misalnya pandangan hidup suatu bangsa, berbagai karya seni yang lain, dan sebagainya.

Pembagian unsur intrinsik struktur karya sastra yang tergolong tradisional, adalah pembagian berdasarkan unsur **bentuk dan isi**—sebuah pembagian dikhotomis yang sebenarnya diterima orang dengan agak keberatan. Pembagian ini tampaknya sederhana, barangkali agak kasar, namun sebenarnya tidak mudah dilakukan. Hal itu disebabkan pada kenyataannya tidak mudah memasukkan unsur-unsur tertentu ke dalam unsur bentuk ataupun isi berhubung keduanya saling berkaitan. Bahkan, tidak mungkin rasanya membicarakan dan atau menganalisis salah satu unsur itu tanpa melibatkan unsur yang lain. Misalnya, unsur peristiwa dan tokoh (dengan segala emosi dan perwatakannya) adalah unsur isi, namun masalah pemplotan (struktur pengurutan peristiwa secara linear dalam karya fiksi) dan penokohan (sementara dibatasi: teknik menampilkan tokoh dalam suatu karya fiksi) tergolong unsur bentuk. Padahal, pembicaraan unsur plot (pemplotan)

dan penokohan tak mungkin dilakukan tanpa melibatkan unsur peristiwa dan tokoh. Oleh karena itu, perbedaan unsur tertentu dalam unsur bentuk atau isi sebenarnya lebih bersifat teoretis di samping terlihat untuk menyederhanakan masalah.

b. Fakta, Tema, Sarana Cerita

Stanton (1965: 11–36) membedakan unsur pembangun sebuah novel ke dalam tiga bagian: fakta, tema, dan sarana pengucapan (sastra). Fakta (*facts*) dalam sebuah cerita meliputi karakter (tokoh cerita), plot, dan setting. Ketiganya merupakan unsur fiksi yang secara faktual dapat dibayangkan peristiwanya, eksistensinya, dalam sebuah novel. Oleh karena itu, ketiganya dapat pula disebut sebagai struktur faktual (*factual structure*) atau derajat faktual (*factual level*) sebuah cerita. Ketiga unsur tersebut harus dipandang sebagai satu kesatuan dalam rangkaian keseluruhan cerita, bukan sebagai sesuatu yang berdiri sendiri dan terpisah satu dengan yang lain. Tema adalah sesuatu yang menjadi dasar cerita. Ia selalu berkaitan dengan berbagai pengalaman kehidupan, seperti masalah cinta, kasih, rindu, takut, maat, religius, dan sebagainya. Dalam hal tertentu, sering, tema dapat disinonimkan dengan ide atau tujuan utama cerita.

Sarana pengucapan sastra, sarana kesastraan (*literary devices*) adalah teknik yang dipergunakan oleh pengarang untuk memilih dan menyusun detail-detail cerita (peristiwa dan kejadian) menjadi pola yang bermakna. Tujuan penggunaan (tepatnya: pemilihan) sarana kesastraan adalah untuk memungkinkan pembaca melihat fakta sebagaimana yang dilihat pengarang, menafsirkan makna fakta sebagaimana yang diartikan pengarang, dan merasakan pengalaman seperti yang dirasakan pengarang. Macam sarana kesastraan yang dimaksud antara lain berupa sudut pandang penceritaan, gaya (bahasa) dan nada, simbolisme, dan ironi.

Setiap novel akan memiliki tiga unsur pokok, sekaligus merupakan unsur terpenting, yaitu **tokoh utama, konflik utama, dan tema utama**. Ketiga unsur utama itu saling berkaitan erat dan membentuk satu kesatuan yang padu, kesatuan organisme cerita. Ketiga



**AN ANALYSIS OF SELF ACTUALIZATION TOWARD REMY
AS THE MAIN CHARACTER IN *RATATOUILLE* (2007)**

FINAL PROJECT

Presented as Partial Fulfillment of the Requirement

To Obtain the Sarjana Sastra Degree

In English Literature



Mauludiya Noor Aini

30801800023

ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF LANGUAGES AND COMMUNICATION SCIENCE
SULTAN AGUNG ISLAMIC UNIVERSITY
SEMARANG
2022



PAGE OF APPROVAL



A *Sarjana Sastra* Final Project entitled

**AN ANALYSIS OF SELF ACTUALIZATION TOWARD
SEBASTIAN AS THE MAIN CHARACTER IN *LA LA LAND***

1 of 65
(2016)



The Selection of a Research Approach

Research approaches are plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation. This plan involves several decisions, and they need not be taken in the order in which they make sense to me and the order of their presentation here. The overall decision involves which approach should be used to study a topic. Informing this decision should be the philosophical assumptions the researcher brings to the study; procedures of inquiry (called **research designs**); and specific **research methods** of data collection, analysis, and interpretation. The selection of a research approach is also based on the nature of the **research problem** or issue being addressed, the researchers' personal experiences, and the audiences for the study. Thus, in this book, **research approaches**, **research designs**, and **research methods** are three key terms that represent a perspective about research that presents information in a successive way from broad constructions of research to the narrow procedures of methods.

THE THREE APPROACHES TO RESEARCH

In this book, three research approaches are advanced: (a) qualitative, (b) quantitative, and (c) mixed methods. Unquestionably, the three approaches are not as discrete as they first appear. Qualitative and quantitative approaches should not be viewed as rigid, distinct categories, polar opposites, or dichotomies. Instead, they represent different ends on a continuum (Newman & Benz, 1998). A study tends to be more qualitative than quantitative or vice versa. **Mixed methods research** resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches.

Often the distinction between **qualitative research** and **quantitative research** is framed in terms of using words (qualitative) rather than numbers (quantitative), or using closed-ended questions (quantitative hypotheses) rather than open-ended questions (qualitative interview questions). A more complete way to view the gradations of differences between them is in the basic philosophical assumptions researchers bring to the study, the types of research strategies used in the research (e.g., quantitative experiments or qualitative **case studies**), and the specific methods employed in conducting these strategies (e.g., collecting data quantitatively on instruments versus collecting qualitative data through observing a setting). Moreover, there is a historical evolution to both approaches—with the quantitative approaches dominating the forms of research in the social sciences from the late 19th century up until the mid-20th century. During the latter half of the 20th century, interest in qualitative research increased and along with it, the development of mixed methods research. With this background, it should prove helpful to view definitions of these three key terms as used in this book:

- **Qualitative research** is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation.
- **Quantitative research** is an approach for testing objective **theories** by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analyzed using statistical procedures. The final written report has a set structure consisting of introduction, literature and theory, methods, results, and discussion. Like qualitative researchers, those who engage in this form of inquiry have assumptions about testing theories deductively, building in protections against bias, controlling for alternative explanations, and being able to generalize and replicate the findings.
- **Mixed methods research** is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks. The core assumption of this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone.

where, how, and under what circumstances they came into being. Of what historical circumstances and movements are they a part? To divorce the act, word, or gesture from its context is, for the qualitative researcher, to lose sight of significance. As one anthropologist described it:

If anthropological interpretation is constructing a reading of what happens, then to divorce it from what happens—from what in this time or that place specific people say, what they do, what is done to them, from the whole vast business of the world—is to divorce it from its application and render it vacant. A good interpretation of anything—a poem, a person, a history, a ritual, an institution, a society—takes us to the heart of that of which it is the interpretation. (Geertz, 1973, p. 18)

Whether they collect data on classroom interaction by videoing class sessions (Florio, 1978; Mehan, 1979), on the experiences of superintendents and teachers through interviewing (Chase, 1995; Weiler, 1988; Middleton, 1993; Casey, 1993), on desegregation (Metz, 1978), literacy (Oyler, 1996), and adolescent identity formation in urban high schools (Eckert, 1989), or life among the Black middle or poor classes (Patillo-McCoy, 1999; Anderson, 1999) by participant observation, qualitative researchers assume that human behavior is significantly influenced by the setting in which it occurs, and whenever possible, they go to that location.

2. Descriptive Data. Qualitative research is descriptive. The data collected take the form of words or pictures rather than numbers. The written results of the research contain quotations from the data to illustrate and substantiate the presentation. The data include interview transcripts, fieldnotes, photographs, videotapes, personal documents, memos, and other official records. In their search for understanding, qualitative researchers do not reduce the pages upon pages of narration and other data to numerical symbols. They try to analyze the data with all of their richness as closely as possible to the form in which they were recorded or transcribed. Qualitative articles and reports often contain quotations and try to describe what a particular situation or view of the world is like in narrative form. The written word is very important in the qualitative approach, both in recording data and disseminating the findings.

In collecting descriptive data, qualitative researchers approach the world in a nit-picking way. Many of us are locked into our "taken for granted" worlds, oblivious to the details of our environment and to the assumptions under which we operate. We fail to notice such things as gestures, jokes, who does the talking in a conversation, the decorations on the walls, and the special words we use and to which those around us respond.

The qualitative research approach demands that the world be examined with the assumption that nothing is trivial, that everything has the potential of being a clue that might unlock a more comprehensive understanding of what is being studied. The researcher continually asks such questions as: Why are these desks arranged the way they are? How do the middle-class white students at this private school understand their privileges (Proweller, 1998)? How do students and teachers understand computers when they are introduced into the high school curriculum (Wedler, 2000)? What topics do students initiate in an early morning discussion group (Bogard, 1998)? Why do similar behaviors on the part of different students elicit such different responses from the teacher? How do teachers push

particular versions of "good mothers" on teenage mothers in high school (Luschen, 1998)? Nothing is taken for granted, and no statement escapes scrutiny. Description succeeds as a method of data gathering when every detail is considered. Descriptive data are particularly important because qualitative methods enable researchers to study what people take for granted. We focus on how people's assumptions about the ways life is organized propel them throughout their daily activities.

3. Concern with Process. Qualitative researchers are concerned with process rather than simply with outcomes or products. How do people negotiate meaning? How do certain terms and labels come to be applied? How do particular notions come to be taken as part of what we know as "common sense"? What is the natural history of the activity or events under study? Rist (1978) explored teachers' expectations toward certain kinds of children and portrayed how these attitudes were translated into daily interactions with them. The treatment then reinforced the taken-for-granted attitudes that the kids were not smart. In interviews with female superintendents, a researcher showed how the administrators developed specific stories about their struggles over the course of their careers (Chase, 1995). A participant observation study in a day care center for high school student-mothers showed how teachers continually worked to shift the students' understanding of mothering (Luschen, 1998). Middleton and Hewitt (2000) explored the transitions of caring when people "with profound learning difficulties" were moved from "long-term care in hospitals to community-based living" (p. 261).

The qualitative emphasis on process has been particularly beneficial in educational research in clarifying the self-fulfilling prophecy, the idea that students' cognitive performance in school is affected by teachers' expectations of them (Rosenthal & Jacobson, 1968). Qualitative techniques have been able to show by means of pre- and post-testing that changes occur. Qualitative strategies have suggested just how the expectations are translated into daily activities, procedures, and interactions. A particularly brilliant rendition of the self-fulfilling prophecy in a kindergarten classroom is represented in a participant observation study of an African American kindergarten class in St. Louis. The children were divided into groups based on social and economic criteria within the first few days of school. The teacher interacted more with her top group, allowed them more privileges, and even permitted them to discipline members of the lower group. The day-to-day process of interaction is richly portrayed (Rist, 1970). This kind of study focuses on how definitions (teachers' definitions of students, students' definitions of each other and themselves) are formed.

4. Inductive. Qualitative researchers tend to analyze their data inductively. They do not search out data or evidence to prove or disprove hypotheses they hold before entering the study; rather, the abstractions are built as the particulars that have been gathered are grouped together.

Theory developed this way emerges from the bottom up (rather than from the top down), from many disparate pieces of collected evidence that are interconnected. The theory is grounded in the data. As a qualitative researcher planning to develop some kind of theory about what you have been studying, the direction you will travel comes after you have been collecting the data, after you have spent time with your subjects. You are not putting together a puzzle whose picture you already know. You are constructing a picture that takes shape as you collect and examine the parts. The process of data analysis is like a

- Comment about sensitive ethical issues that may arise (see Chapter 3). For each issue raised, discuss how the research study will address it. For example, when studying a sensitive topic, it is necessary to mask names of people, places, and activities. In this situation, the process for masking information requires discussion in the proposal.

Data Collection Procedures

Comments about the role of the researcher set the stage for discussion of issues involved in collecting data. The data collection steps include setting the boundaries for the study, collecting information through unstructured or semi structured observations and interviews, documents, and visual materials, as well as establishing the protocol for recording information.

- Identify the *purposefully selected* sites or individuals for the proposed study. The idea behind qualitative research is to **purposefully select** participants or sites (or documents or visual material) that will best help the researcher understand the problem and the research question. This does not necessarily suggest random sampling or selection of a large number of participants and sites, as typically found in quantitative research. A discussion about participants and site might include four aspects identified by Miles and Huberman (1994): (a) the setting (i.e., where the research will take place), (b) the actors (i.e., who will be observed or interviewed), (c) the events (i.e., what the actors will be observed or interviewed doing), and (d) the process (i.e., the evolving nature of events undertaken by the actors within the setting).

- A related topic would be the number of sites and participants to be involved in your study. Aside from the small number that characterizes qualitative research, how many sites and participants should you have? First of all, there is no specific answer to this question; although I have taken the position (Creswell, 2013) that sample size depends on the qualitative design being used (e.g., ethnography, case study). From my review of many qualitative research studies I have found narrative research to include one or two individuals; phenomenology to typically range from three to ten; grounded theory, twenty to thirty; ethnography to examine one single culture-sharing group with numerous artifacts, interviews, and observations; and case studies to include about four to five cases. This is certainly one approach to the sample size issue. Another approach is equally viable. The idea of **saturation** comes from grounded theory. Charmaz (2006) said that you stop collecting data when the categories (or themes) are saturated; when gathering fresh data no longer sparks new insights or reveals new properties.

- Indicate the type or types of data to be collected. In many qualitative studies, inquirers collect multiple forms of data and spend a considerable

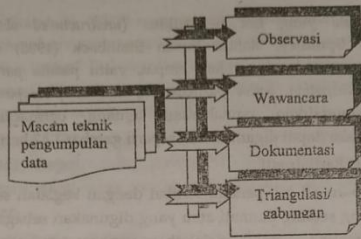
7. Dalam penelitian dengan menggunakan test atau angket yang bersifat kuantitatif yang diutamakan adalah respon yang dapat dikuantifikasi agar dapat diolah secara statistik, sedangkan yang menyimpang dari itu tidak dihiraukan. Dengan manusia sebagai instrumen, respon yang aneh, yang menyimpang justru diberi perhatian. Respon yang lain daripada yang lain, bahkan yang bertentangan dipakai untuk mempertinggi tingkat kepercayaan dan tingkat pemahaman mengenai aspek yang diteliti.

B. Teknik Pengumpulan Data

Teknik pengumpulan data merupakan langkah yang paling utama dalam penelitian, karena tujuan utama dari penelitian adalah mendapatkan data. Tanpa mengetahui teknik pengumpulan data, maka peneliti tidak akan mendapatkan data yang memenuhi standar data yang ditetapkan.

Pengumpulan data dapat dilakukan dalam berbagai *setting*, berbagai *sumber*, dan berbagai *cara*. Bila dilihat dari *setting*-nya, data dapat dikumpulkan pada *setting* alamiah (*natural setting*), pada laboratorium dengan metode eksperimen, di sekolah dengan tenaga pendidikan dan kependidikan, di rumah dengan berbagai responden, pada suatu seminar, diskusi, di jalan dan lain-lain. Bila di lihat dari sumber datanya, maka pengumpulan data dapat menggunakan *sumber primer*, dan *sumber sekunder*. Sumber primer adalah sumber data yang *langsung* memberikan data kepada pengumpul data, dan sumber sekunder merupakan sumber yang *tidak langsung* memberikan data kepada pengumpul data, misalnya lewat orang lain atau lewat dokumen. Selanjutnya bila dilihat dari *segi cara* atau teknik pengumpulan data, maka teknik pengumpulan data dapat dilakukan dengan observasi (pengamatan) interview (wawancara), kuesioner (angket), dokumentasi dan gabungan ke empatnya.

Bermacam-macam teknik pengumpulan data ditunjukkan pada gambar 12.1 berikut. Berdasarkan gambar tersebut terlihat bahwa secara umum terdapat empat macam teknik pengumpulan data, yaitu observasi, wawancara, dokumentasi, dan gabungan/triangulasi.



Gambar 12.1 Macam-macam Teknik Pengumpulan data

Dalam penelitian kualitatif, pengumpulan data dilakukan pada natural setting (kondisi yang alamiah), sumber data primer, dan teknik pengumpulan data lebih banyak pada observasi berpartisipatif (*participant observation*), wawancara mendalam (*in depth interview*) dan dokumentasi. Catherine Marshall, Gretchen B. Rossman, menyatakan bahwa "the fundamental methods relied on by qualitative researchers for gathering information are, participation in the setting, direct observation, in-depth interviewing, document review"

1. Pengumpulan Data dengan Observasi

a. Macam-macam Observasi

Nasution (1988) menyatakan bahwa, observasi adalah dasar semua ilmu pengetahuan. Para ilmuwan hanya dapat bekerja berdasarkan data, yaitu fakta mengenai dunia kenyataan yang diperoleh melalui observasi. Data itu dikumpulkan dan sering dengan bantuan berbagai alat yang sangat canggih, sehingga benda-benda yang sangat kecil (proton dan elektron) maupun yang sangat jauh (benda ruang angkasa) dapat diobservasi dengan jelas.

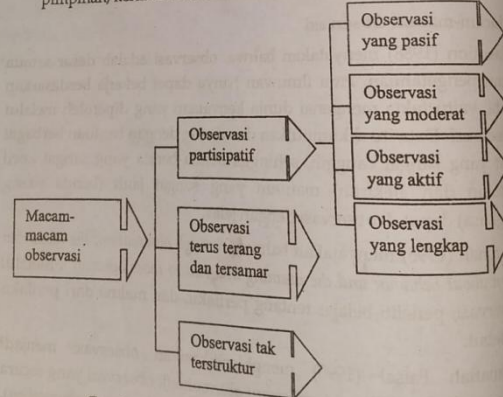
Marshall (1995) menyatakan bahwa "through observation, the researcher learn about behavior and the meaning attached to those behavior". Melalui observasi, peneliti belajar tentang perilaku, dan makna dari perilaku tersebut.

Sanafiah Faisal (1990) mengklasifikasikan observasi menjadi observasi partisipatif (*participant observation*), observasi yang secara terang-terangan dan tersamar (*overt observation dan covert observation*),

dan observasi yang tak berstruktur (*unstructured observation*). Selanjutnya Spradley, dalam Susan Stainback (1988) membagi observasi berpartisipasi menjadi empat, yaitu *passive participation*, *moderate participation*, *active participation*, dan *complete participation*. Untuk memudahkan pemahaman tentang bermacam-macam observasi, maka dapat digambarkan seperti gambar 12.2 berikut.

1) Observasi Partisipatif

Dalam observasi ini, peneliti terlibat dengan kegiatan sehari-hari orang yang sedang diamati atau yang digunakan sebagai sumber data penelitian. Sambil melakukan pengamatan, peneliti ikut melakukan apa yang dikerjakan oleh sumber data, dan ikut merasakan suka dukanya. Dengan observasi partisipan ini, maka data yang diperoleh akan lebih lengkap, tajam, dan sampai mengetahui pada tingkat makna dari setiap perilaku yang nampak. Dalam suatu perusahaan atau lembaga pendidikan misalnya, peneliti dapat berperan sebagai guru, ia dapat mengamati bagaimana perilaku guru dan murid dalam pembelajaran, bagaimana semangat belajar murid, bagaimana hubungan satu guru dengan guru lain, hubungan karyawan dengan pengawas dan pimpinan, keluhan dalam melaksanakan pekerjaan dan lain-lain.



Gambar 12.2 Macam-macam Teknik Observasi

Susan Stainback (1988) menyatakan "In participant observation, the researcher observes what people do, listen to what they say, and participates in their activities" Dalam observasi partisipatif, peneliti mengamati apa yang dikerjakan orang, mendengarkan apa yang mereka ucapkan, dan berpartisipasi dalam aktivitas mereka.

Seperti telah dikemukakan bahwa observasi ini dapat digolongkan menjadi empat, yaitu partisipasi pasif, partisipasi moderat, observasi yang terus terang dan tersamar, dan observasi yang lengkap.

- a) Partisipasi pasif (*passive participation*): means the research is present at the scene of action but does not interact or participate. Jadi dalam hal ini peneliti datang di tempat kegiatan orang yang diamati, tetapi tidak ikut terlibat dalam kegiatan tersebut.
- b) Partisipasi moderat (*moderate participation*): means that the researcher maintains a balance between being insider and being outsider. Dalam observasi ini terdapat keseimbangan antara peneliti menjadi orang dalam dengan orang luar. Peneliti dalam mengumpulkan data ikut observasi partisipatif dalam beberapa kegiatan, tetapi tidak semuanya.
- c) Partisipasi aktif (*Active Participation*): means that the researcher generally does what others in the setting do. Dalam observasi ini peneliti ikut melakukan apa yang dilakukan oleh nara sumber, tetapi belum sepenuhnya lengkap.
- d) Partisipasi lengkap (*complete participation*): means the researcher is a natural participant. This is the highest level of involvement. Dalam melakukan pengumpulan data, peneliti sudah terlibat sepenuhnya terhadap apa yang dilakukan sumber data. Jadi suasananya sudah natural, peneliti tidak terlihat melakukan penelitian. Hal ini merupakan keterlibatan peneliti yang tertinggi terhadap aktivitas kehidupan yang diteliti.

2) Observasi Terus-terang atau Tersamar

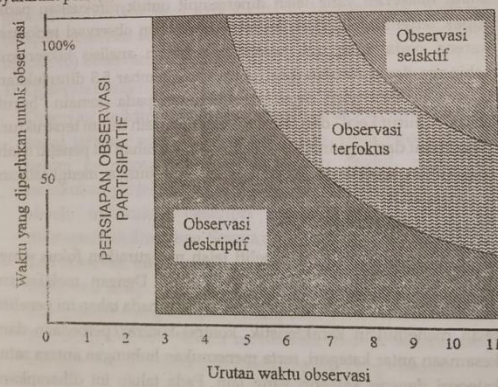
Dalam hal ini, peneliti dalam melakukan pengumpulan data menyatakan terus terang kepada sumber data, bahwa ia sedang melakukan penelitian. Jadi mereka yang diteliti mengetahui sejak awal sampai akhir tentang aktivitas peneliti. Tetapi dalam suatu saat peneliti juga tidak terus terang atau tersamar dalam observasi,

Selanjutnya Spradley (1980) mengemukakan hubungan antara tahap penelitian dengan waktu yang diperlukan untuk observasi ditunjukkan pada gambar 12.4 berikut.

2. Pengumpulan Data dengan Wawancara/Interview

Esterberg (2002) mendefinisikan interview sebagai berikut. "a meeting of two persons to exchange information and idea through question and responses, resulting in communication and joint construction of meaning about a particular topic". Wawancara adalah merupakan pertemuan dua orang untuk bertukar informasi dan ide melalui tanya jawab, sehingga dapat dikonstruksikan makna dalam suatu topik tertentu.

Wawancara digunakan sebagai teknik pengumpulan data apabila peneliti ingin melakukan studi pendahuluan untuk menemukan permasalahan yang harus diteliti, tetapi juga apabila peneliti ingin mengetahui hal-hal dari responden yang lebih mendalam. Teknik pengumpulan data ini mendasarkan diri pada laporan tentang diri sendiri atau *self-report*, atau setidaknya pada pengetahuan dan atau keyakinan pribadi.



Gambar 12.4 Hubungan Antara Tahap Penelitian dengan Waktu yang Diperlukan untuk Observasi

Susan Stainback (1988) mengemukakan bahwa: *interviewing provide the researcher a means to gain a deeper understanding of how the participant interpret a situation or phenomenon than can be gained through observation alone.* Jadi dengan wawancara, maka peneliti akan mengetahui hal-hal yang lebih mendalam tentang partisipan dalam menginterpretasikan situasi dan fenomena yang terjadi, di mana hal ini tidak bisa ditemukan melalui observasi.

Selanjutnya Esterberg (2002) menyatakan bahwa *"interviewing is at the heart of social research. If you look through almost any sociological journal, you will find that much social research is based on interview, either standardized or more in-depth"*. Interview merupakan hatinya penelitian sosial. Bila anda lihat jurnal dalam ilmu sosial, maka akan anda temui semua penelitian sosial didasarkan pada interview, baik yang standar maupun yang dalam.

Dalam penelitian kualitatif, sering menggabungkan teknik observasi partisipatif dengan wawancara mendalam. Selama melakukan observasi, peneliti juga melakukan interview kepada orang-orang ada di dalamnya.

a. Macam-macam Interview/Wawancara

Esterberg (2002) mengemukakan beberapa macam wawancara, yaitu *wawancara terstruktur, semi terstruktur, dan tidak terstruktur.*

1) Wawancara terstruktur (Structured interview)

Wawancara terstruktur digunakan sebagai teknik pengumpulan data, bila peneliti atau pengumpul data telah mengetahui dengan pasti tentang informasi apa yang akan diperoleh. Oleh karena itu dalam melakukan wawancara, pengumpul data telah menyiapkan instrumen penelitian berupa pertanyaan-pertanyaan tertulis yang alternatif jawabannya pun telah disiapkan. Dengan wawancara terstruktur ini setiap responden diberi pertanyaan yang sama, dan pengumpul data mencatatnya. Dengan wawancara terstruktur ini pula, pengumpulan data dapat menggunakan beberapa wawancara sebagai pengumpul data. Supaya setiap wawancara mempunyai ketrampilan yang sama, maka diperlukan training kepada calon pewawancara.

Dalam melakukan wawancara, selain harus membawa instrumen sebagai pedoman untuk wawancara, maka pengumpul data juga

1. Buku catatan: berfungsi untuk mencatat semua percakapan dengan sumber data. Sekarang sudah banyak komputer yang kecil, *notebook* yang dapat digunakan untuk membantu mencatat data hasil wawancara
2. Tape recorder: berfungsi untuk merekam semua percakapan atau pembicaraan. Penggunaan tap recorder dalam wawancara perlu memberi tahu kenapa informan apakah dibolehkan atau tidak
3. Camera: untuk memotret kalau peneliti sedang melakukan pembicaraan dengan informan/sumber data. Dengan adanya foto ini, maka dapat meningkatkan keabsahan penelitian akan lebih terjamin, karena peneliti betul-betul melakukan pengumpulan data.

e. Mencatat Hasil Wawancara

Hasil wawancara segera harus dicatat setelah selesai melakukan wawancara agar tidak lupa bahkan hilang. Karena wawancara dilakukan secara terbuka dan tidak berstruktur, maka peneliti perlu membuat rangkuman yang lebih sistematis terhadap hasil wawancara. Dari berbagai sumber data, perlu dicatat mana data yang dianggap penting, yang tidak penting, data yang sama dikelompokkan. Hubungan satu data dengan data yang lain perlu dikonstruksikan, sehingga menghasilkan pola dan makna tertentu. Data yang masih diragukan perlu ditanyakan kembali kepada sumber data lama atau yang baru agar memperoleh ketuntasan dan kepastian.

3. Teknik Pengumpulan Data dengan Dokumen

Dokumen merupakan catatan peristiwa yang sudah berlalu. Dokumen bisa berbentuk tulisan, gambar, atau karya-karya monumental dari seseorang. Dokumen yang berbentuk tulisan misalnya catatan harian, sejarah kehidupan (*life histories*), ceritera, biografi, peraturan, kebijakan. Dokumen yang berbentuk gambar, misalnya foto, gambar hidup, sketsa dan lain-lain. Dokumen yang berbentuk karya misalnya karya seni, yang dapat berupa gambar, patung, film, dan lain-lain. Studi dokumen merupakan pelengkap dari penggunaan metode observasi dan wawancara dalam penelitian kualitatif. Dalam hal dokumen Bogdan menyatakan *"In most tradition of qualitative research, the phrase personal document is used broadly to refer to any first person narrative produced by an individual which describes his or her own actions, experience and belief"*

Hasil penelitian dari observasi atau wawancara, akan lebih kredibel/dapat dipercaya kalau didukung oleh sejarah pribadi kehidupan di masa kecil, di sekolah, di tempat kerja, di masyarakat, dan autobiografi. *Published autobiographies provide a readily available source of data for the discerning qualitative researcher (Bogdan)*. Hasil penelitian juga akan semakin kredibel apabila didukung oleh foto-foto atau karya tulis akademik dan seni yang telah ada. *Photographs provide strikingly descriptive data, are often used to understand the subjective and is product are frequently multiply inductive.*

Tetapi perlu dicermati bahwa tidak semua dokumen memiliki kredibilitas yang tinggi. Sebagai contoh banyak foto yang tidak mencerminkan keadaan aslinya, karena foto dibuat untuk kepentingan tertentu. Demikian juga autobiografi yang ditulis untuk dirinya sendiri, sering subjektif.

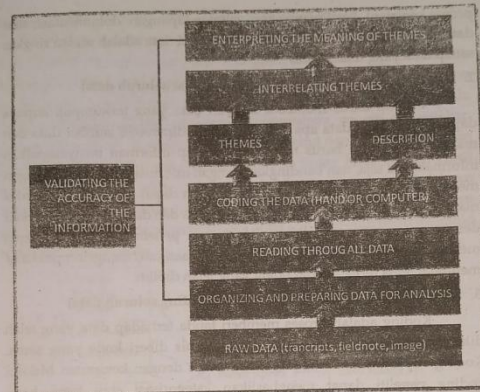
4. Triangulasi

Dalam teknik pengumpulan data, triangulasi diartikan sebagai teknik pengumpulan data yang bersifat menggabungkan dari berbagai teknik pengumpulan data dan sumber data yang telah ada. Bila peneliti melakukan pengumpulan data dengan triangulasi, maka sebenarnya peneliti mengumpulkan data yang sekaligus menguji kredibilitas data, yaitu mengecek kredibilitas data dengan berbagai teknik pengumpulan data dan berbagai sumber data.

Triangulasi teknik, berarti peneliti menggunakan teknik pengumpulan data yang berbeda-beda untuk mendapatkan data dari sumber yang sama. Peneliti menggunakan observasi partisipatif, wawancara mendalam, dan dokumentasi untuk sumber data yang sama secara serempak. Triangulasi sumber berarti, untuk mendapatkan data dari sumber yang berbeda-beda dengan teknik yang sama. Hal ini dapat digambarkan seperti gambar 12.6a dan 12.6b berikut.

time in the natural setting gathering information. The collection procedures in qualitative research involve four basic types and their strengths and limitations, as shown in Table 9.2.

- A **qualitative observation** is when the researcher takes field notes on the behavior and activities of individuals at the research site. In these field notes, the researcher records, in an unstructured or semistructured way (using some prior questions that the inquirer wants to know), activities at the research site. Qualitative observers may also engage in roles varying from a nonparticipant to a complete participant. Typically these observations are open-ended in that the researchers ask general questions of the participants allowing the participants to freely provide their views.
- In **qualitative interviews**, the researcher conducts face-to-face interviews with participants, telephone interviews, or engages in focus group interviews with six to eight interviews in each group. These interviews involve unstructured and generally open-ended questions that are few in number and intended to elicit views and opinions from the participants.
- During the process of research, the investigator may collect **qualitative documents**. These may be public documents (e.g., newspapers, minutes of meetings, official reports) or private documents (e.g., personal journals and diaries, letters, e-mails).
- A final category of qualitative data consists of **qualitative audio and visual materials**. This data may take the form of photographs, art objects, videotapes, website main pages, e-mails, text messages, social media text, or any forms of sound. Include creative data collection procedures that fall under the category of visual ethnography (Pink, 2001) and which might include living stories, metaphorical visual narratives, and digital archives (Clandinin, 2007).
- In a discussion about data collection forms, be specific about the types and include arguments concerning the strengths and weaknesses of each type, as discussed in Table 9.2.
- Include data collection types that go beyond typical observations and interviews. These unusual forms create reader interest in a proposal and can capture useful information that observations and interviews may miss. For example, examine the compendium of types of data in Table 9.3 that can be used, to stretch the imagination about possibilities, such as gathering sounds or tastes, or using cherished items to elicit comments during an interview.



Gambar 13.16 Langkah-langkah analisis data kualitatif, menurut Creswell 2014

Sebelum peneliti melakukan kegiatan analisis data, maka peneliti menyediakan semua data mentah, hasil observasi, wawancara mendalam, dan dokumentasi. Data mentah hasil wawancara dibuat dalam bentuk transkrip, atau narasi singkat, data hasil observasi disimpan dalam foto-foto, video atau catatan-catatan, data yang berupa dokumen disimpan dalam bentuk kumpulan dokumen. Data ini jumlahnya sangat banyak dan bervariasi, maka diperlukan penyimpanan data yang baik, agar tidak hilang sebagian atau semuanya. Langkah-langkah analisis data adalah sebagai berikut.

1. *Organizing and preparing data for analysis* (Mengorganisasikan dan menyiapkan data yang akan dianalisis)

Data mentah yang akan dianalisis diorganisasikan berdasarkan tanggal pengumpulan data, sumber datanya, jenis data, deskripsi data, sifat data. Sumber data bisa pimpinan, wakil pimpinan, pekerja operasional, pengamat. Jenis data bisa: data hasil observasi (benda, dan

BAB
7

TEKNIK PENGUMPULAN DATA

Terdapat dua hal utama yang mempengaruhi kualitas data hasil penelitian, yaitu, *kualitas instrumen penelitian, dan kualitas pengumpulan data*. Kualitas instrumen penelitian berkenaan dengan validitas dan reliabilitas instrumen dan kualitas pengumpulan data berkenaan ketepatan cara-cara yang digunakan untuk mengumpulkan data. Oleh karena itu instrumen yang telah teruji validitas dan reliabilitasnya, belum tentu dapat menghasilkan data yang valid dan reliabel, apabila instrumen tersebut tidak digunakan secara tepat dalam pengumpulan datanya.

Pengumpulan data dapat dilakukan dalam berbagai *setting*, berbagai *sumber*, dan berbagai *cara*. Bila dilihat dari *setting*-nya, data dapat dikumpulkan pada *setting* alamiah (*natural setting*), pada laboratorium dengan metode eksperimen, di rumah dengan berbagai responden, pada suatu seminar, diskusi, di jalan dan lain-lain. Bila di lihat dari sumber datanya, maka pengumpulan data dapat menggunakan *sumber primer*, dan *sumber sekunder*. Sumber primer adalah sumber data yang *langsung* memberikan data kepada pengumpul data, dan sumber sekunder merupakan sumber yang *tidak langsung* memberikan data kepada pengumpul data, misalnya lewat orang lain atau lewat dokumen. Selanjutnya bila dilihat dari segi cara atau teknik pengumpulan data, maka teknik pengumpulan data dapat dilakukan dengan interview (wawancara), kuesioner (angket), observasi (pengamatan), dan gabungan ketiganya.

Pada bab ini hanya akan dikemukakan pengumpulan data berdasarkan tekniknya, yaitu melalui wawancara, angket, dan observasi.

Because of this and also because of the small number of subjects as well as the incompleteness of the data for many subjects, any quantitative presentation is impossible: only composite impressions can be offered for whatever they may be worth.

The holistic analysis of these total impressions yields, as the most important and useful whole characteristics of self-actualizing people for further clinical and experimental study, the following:

MORE EFFICIENT PERCEPTION OF REALITY AND MORE COMFORTABLE RELATIONS WITH IT

The first form in which this capacity was noticed was as an unusual ability to detect the spurious, the fake, and the dishonest in personality, and in general to judge people correctly and efficiently. In an informal experiment with a group of college students, a clear tendency was discerned for the more secure (the more healthy) to judge their professors more accurately than did the less secure students, i.e., high scorers in the S-I test (294).

As the study progressed, it slowly became apparent that this efficiency extended to many other areas of life—indeed *all* areas that were observed. In art and music, in things of the intellect, in scientific matters, in politics and public affairs, they seemed as a group to be able to see concealed or confused realities more swiftly and more correctly than others. Thus an informal survey indicated that their predictions of the future from whatever facts were in hand at the time seemed to be more often correct, because less based upon wish, desire, anxiety, fear, or upon generalized, character-determined optimism or pessimism.

At first this was phrased as good taste or good judgment, the implication being relative and not absolute. But for many reasons (some to be detailed below), it has become progressively more clear that this had better be called perception (not taste) of something that was absolutely there (reality, not a set of opinions). It is hoped that this conclusion—or hypothesis—can one day be put to the experimental test.

If this is so, it would be impossible to overstress its importance. Money-Kyrle (338), an English psychoanalyst, has indicated that he believes it possible to call a neurotic person not only *relatively* but *absolutely* inefficient, simply because he does not perceive the real world so accurately or so efficiently as does the healthy person. The neurotic is not emotionally sick—he is cognitively *wrong!* If health and neurosis are, respectively, correct and incorrect perceptions of reality, propositions of

fact and propositions of value merge in this area, and in principle, propositions should then be empirically demonstrable rather than matters of taste or exhortation. For those who have wrestled with this problem it will be clear that we may have here a partial basis for a true science of values, and consequently of ethics, social relations, politics, religion, etc.

It is definitely possible that maladjustment or even extreme neurosis would disturb perception enough to affect acuity of perception of light or touch or odor. But it is *probable* that this effect can be demonstrated in spheres of perception removed from the merely physiological, e.g., *Einstellung* experiment (279), etc. It should also follow that the effects of wish, desire, prejudice, upon perception as in many recent experiments should be very much less in healthy people than in sick. A priori consid-

themselves exclusively with what is known, with polishing it, arranging and rearranging it, classifying it, and otherwise puttering with it instead of discovering, as they are supposed to do.

Since for healthy people, the unknown is not frightening, they do not have to spend any time laying the ghost, whistling past the cemetery, or otherwise protecting themselves against imagined dangers. They do not neglect the unknown, or deny it, or run away from it, or try to make believe it is really known, nor do they organize, dichotomize, or rubricize it prematurely. They do not cling to the familiar, nor is their quest for the truth a catastrophic need for certainty, safety, definiteness, and order, such as we see in an exaggerated form in Goldstein's brain-injured or in the compulsive-obsessive neurotic. They can be, when the total objective situation calls for it, comfortably disorderly, sloppily, anarchic, chaotic, vague, doubtful, uncertain, indefinite, approximate, inexact, or inaccurate (all, at certain moments in science, art, or life in general, quite desirable).

Thus it comes about that doubt, tentativeness, uncertainty, with the consequent necessity for abeyance of decision, which is for most a torture, can be for some a pleasantly stimulating challenge, a high spot in life rather than a low.

ACCEPTANCE (SELF, OTHERS, NATURE)

A good many personal qualities that can be perceived on the surface and that seem at first to be various and unconnected may be understood as manifestations or derivatives of a more fundamental single attitude, namely, of a relative lack of overriding guilt, of crippling shame, and of extreme or severe anxiety. This is in direct contrast with the neurotic person who in every instance may be described as crippled by guilt and/or shame and/or anxiety. Even the normal member of our culture feels unnecessarily guilty or ashamed about too many things and has anxiety in too many unnecessary situations. Our healthy individuals find it possible to accept themselves and their own nature without chagrin or complaint or, for that matter, even without thinking about the matter very much.

They can accept their own human nature in the stoic style, with all its shortcomings, with all its discrepancies from the ideal image without feeling real concern. It would convey the wrong impression to say that they are self-satisfied. What we must say rather is that they can take the frailties and sins, weaknesses, and evils of human nature in the same un-questioning spirit with which one accepts the characteristics of nature.

One does not complain about water because it is wet, or about trees because they are hard, or about trees because they are green. The child looks out upon the world with wide, uncritical, undemanding eyes, simply noting and observing what is the case, without either arguing the matter or demanding that it be otherwise, so does the self-actualizing person tend to look upon human nature in himself and in others. This is of course not the same as resignation in the eastern sense, but resignation too can be observed in our subjects, especially in the face of illness and death.

Be it observed that this amounts to saying in another form what we have already described; the self-actualized person sees reality more clearly: our subjects see human nature as it is and not as they would prefer it to be. Their eyes see what is before them without being strained through spectacles of various sorts to distort or shape or color the reality

woman need feel guilty or defensive about being female or about any of the female processes.

What healthy people do feel guilty about (or ashamed, anxious, sad, or regretful) are (1) improvable shortcomings, e.g., laziness, thoughtlessness, loss of temper, hurting others; (2) stubborn remnants of psychological ill health, e.g., prejudice, jealousy, envy; (3) habits, which, though relatively independent of character structure, may yet be very strong, or (4) shortcomings of the species or of the culture or of the group with which they have identified. The general formula seems to be that healthy people will feel bad about discrepancies between what is and what might very well be or ought to be (2, 148, 199).

SPONTANEITY; SIMPLICITY; NATURALNESS

Self-actualizing people can all be described as relatively spontaneous in behavior and far more spontaneous than that in their inner life, thoughts, impulses, etc. Their behavior is marked by simplicity and naturalness, and by lack of artificiality or straining for effect. This does not necessarily mean consistently unconventional behavior. If we were to take an actual count of the number of times that the self-actualizing person behaved in an unconventional manner the tally would not be high. His unconventionality is not superficial but essential or internal. It is his impulses, thought, consciousness that are so unusually unconventional, spontaneous, and natural. Apparently recognizing that the world of people in which he lives could not understand or accept this, and since he has no wish to hurt them or to fight with them over every triviality, he will go through the ceremonies and rituals of convention with a good-humored shrug and with the best possible grace. Thus I have seen a man accept an honor he laughed at and even despised in private, rather than make an issue of it and hurt the people who thought they were pleasing him.

That this conventionality is a cloak that rests very lightly upon his shoulders and is easily cast aside can be seen from the fact that the self-actualizing person infrequently allows convention to hamper him or inhibit him from doing anything that he considers very important or basic. It is at such moments that his essential lack of conventionality appears, and not as with the average Bohemian or authority-rebel, who makes great issues of trivial things and who will fight against some unimportant regulation as if it were a world issue.

This same inner attitude can also be seen in those moments when the person becomes keenly absorbed in something that is close to one of his main interests. He can then be seen quite casually to drop off all

sorts of rules of behavior to which at other times he conforms. He has to make a conscious effort to be conventional; as if he were conventional voluntarily and by design.

Finally, this external habit of behavior can be voluntarily dropped when in the company of people who do not demand or expect routine behavior. That this relative control of behavior is felt as something of a burden is seen by our subjects' preference for such company as allows them to be more free, natural, and spontaneous, and that relieves them of what they find sometimes burdensome and unproductive.

One consequence of this characteristic is that these people have codes of ethics that are relatively autonomous and individual rather than conventional. The unthinking observer might sometimes believe them to be unethical, since they can break down not only conven-

beyond a doubt the opinion, e.g., of Fromm (145) that the average normal, well-adjusted person often has not the slightest idea of what he is, of what he wants, of what his own opinions are.

It was such findings as these that led ultimately to the discovery of a most profound difference between self-actualizing people and others; namely, that the motivational life of self-actualizing people is not only quantitatively different but also qualitatively different from that of ordinary people. It seems probable that we must construct a profoundly different psychology of motivation for self-actualizing people, e.g., meta-motivation or growth motivation, rather than deficiency motivation. Perhaps it will be useful to make a distinction between living and preparing to live. Perhaps the ordinary concept of motivation should apply only to nonself-actualizers. Our subjects no longer strive in the ordinary sense, but rather develop. They attempt to grow to perfection and to develop more and more fully in their own style. The motivation of ordinary men is a striving for the basic need gratifications that they lack. But self-actualizing people in fact lack none of these gratifications; and yet they have impulses. They work, they try, and they are ambitious, even though in an unusual sense. For them motivation is just character growth, character expression, maturation, and development; in a word self-actualization. Could these self-actualizing people be more human, more revealing of the original nature of the species, closer to the species type in the taxonomical sense? Ought a biological species to be judged by its crippled, warped, only partially developed specimens, or by examples that have been overdomesticated, caged, and trained?

PROBLEM CENTERING

Our subjects are in general strongly focused on problems outside themselves. In current terminology they are problem centered rather than ego centered. They generally are not problems for themselves and are not generally much concerned about themselves; e.g., as contrasted with the ordinary introspectiveness that one finds in insecure people. These individuals customarily have some mission in life, some task to fulfill, some problem outside themselves which enlists much of their energies (72, 134).

This is not necessarily a task that they would prefer or choose for themselves; it may be a task that they feel is their responsibility, duty, or obligation. This is why we use the phrase "a task that they must do" rather than the phrase "a task that they want to do." If general these tasks are nonpersonal or unselfish, concerned rather with the good of

mankind in general, or of a nation in general, or of a few individuals in the subject's family.

With a few exceptions we can say that our objects are ordinarily concerned with basic issues and eternal questions of the type that we have learned to call philosophical or ethical. Such people live customarily in the widest possible frame of reference. They seem never to get so close to the trees that they fail to see the forest. They work within a framework of values that are broad and not petty, universal and not local, and in terms of a century rather than the moment. In a word, these people are all in one sense or another philosophers, however homely.

Of course, such an attitude carries with it dozens of implications for every area of daily living. For instance, one of the main presenting symptoms originally worked with (bigness, lack of smallness, triviality, or pettiness) can be subsumed under this more general heading. This impression of being above small things, of having a larger horizon, a wider breadth of vision, of living in the widest frame of reference, *sub specie aeternitatis*, is of the utmost social and interpersonal importance; it seems to impart a certain serenity and lack of worry over immediate concerns that make life easier not only for themselves but for all who are associated with them.

THE QUALITY OF DETACHMENT: THE NEED FOR PRIVACY

For all my subjects it is true that they can be solitary without harm to themselves and without discomfort. Furthermore, it is true for almost all that they positively like solitude and privacy to a definitely greater degree than the average person.

It is often possible for them to remain above the battle, to remain unruffled, undisturbed by that which produces turmoil in others. They find it easy to be aloof, reserved, and also calm and serene; thus it becomes possible for them to take personal misfortunes without reacting violently as the ordinary person does. They seem to be able to retain their dignity even in undignified surroundings and situations. Perhaps this comes in part from their tendency to stick by their own interpretation of a situation rather than to rely upon what other people feel or think about the matter. This reserve may shade over into austerity and remoteness.

This quality of detachment may have some connection with certain other qualities as well. For one thing it is possible to call my subjects more objective (in all senses of that word) than average people. We have seen that they are more problem centered than ego centered. This is true even

mankind in general, or of a nation in general, or of a few individuals in the subject's family.

With a few exceptions we can say that our objects are ordinarily concerned with basic issues and eternal questions of the type that we have learned to call philosophical or ethical. Such people live customarily in the widest possible frame of reference. They seem never to get so close to the trees that they fail to see the forest. They work within a framework of values that are broad and not petty, universal and not local, and in terms of a century rather than the moment. In a word, these people are all in one sense or another philosophers, however homely.

Of course, such an attitude carries with it dozens of implications for every area of daily living. For instance, one of the main presenting symptoms originally worked with (bigness, lack of smallness, triviality, or pettiness) can be subsumed under this more general heading. This impression of being above small things, of having a larger horizon, a wider breadth of vision, of living in the widest frame of reference, *sub specie aeternitatis*, is of the utmost social and interpersonal importance; it seems to impart a certain serenity and lack of worry over immediate concerns that make life easier not only for themselves but for all who are associated with them.

when the problem concerns themselves, their own wishes, motives, hopes, or aspirations. Consequently, they have the ability to concentrate to a degree not usual for ordinary men. Intense concentration produces as a by-product such phenomena as absent-mindedness, the ability to forget and to be oblivious of outer surroundings. Examples are the ability to sleep soundly, to have undisturbed appetite, to be able to smile and laugh through a period of problems with and responsibility.

In social relations with "normal" people as coldness, snobbishness, lack of affection, unfriendliness, or even hostility. By contrast, the ordinary friendship relationship is more clinging, more demanding more displays of reassurance, compliance, support, warmth

haps even most individuals, and that in the favored individual it occurs often, perhaps even daily.

Apparently the acute mystic or peak experience is a tremendous intensification of any of the experiences in which there is loss of self or transcendence of it, e.g., problem centering, intense concentration, muga behavior, as described by Benedict (40), intense sensuous experience, self-forgetful and intense enjoyment of music or art. Further studies of peak experiences are set forth in (252, 295, 295, 310, 315).

I have learned through the years since this study was first begun in 1955 (it is still going on) to lay far greater stress than I had at first on the differences between "peakers" and "nonpeakers." Most likely this is a difference of degree or amount, but it is a very important difference. Some of its consequences are set forth in considerable detail in (315). If I had to sum it up very briefly, I would say that the nonpeaking self-actualizers seem so far to tend to be practical, effective people, mesomorphs living in the world and doing very well in it. Peakers seem also to live in the realm of Being; of poetry, esthetics; symbols; transcendence; "religion" of the mystical, personal, noninstitutional sort; and of experiences. My prediction is that this will turn out to be one of the crucial characterological "class differences," crucial especially for social life because it looks as though the "merely healthy" nonpeaking self-actualizers seem likely to be the social world improvers, the politicians, the workers in society, the reformers, the crusaders, whereas the transcending peakers are more apt to write the poetry, the music, the philosophies, and the religions.

GEMEINSCHAFTSGEFUHL

This word, invented by Alfred Adler (2), is the only one available that describes well the flavor of the feelings for mankind expressed by self-actualizing subjects. They have for human beings in general a deep feeling of identification, sympathy, and affection in spite of the occasional anger, impatience, or disgust described below. Because of this they have a genuine desire to help the human race. It is as if they were all members of a single family. One's feelings toward his brothers would be on the whole affectionate, even if these brothers were foolish, weak, or even if they were sometimes nasty. They would still be more easily forgiven than strangers.

If one's view is not general enough and if it is not spread over a long period of time, then one may not see this feeling of identification with mankind. The self-actualizing person is after all very different from other

people in thought, impulse, behavior, emotion. When it comes down to it, in certain basic ways he is like an alien in a strange land. Very few really understand him, however much they may like him. He is often saddened, exasperated, and even enraged by the shortcomings of the average person, and while they are to him ordinarily no more than a nuisance, they sometimes become bitter tragedy. However far apart he is from them at times, he nevertheless feels a basic underlying kinship with these creatures whom he never meets better than they can, that he can see things that they cannot see, that the truth that is so clear to him is for most people veiled and hidden. This is what Adler called the older-brotherly attitude.

therefore too apt to sell a valuable birthright for a mess of pottage, leaving behind regret, remorse, and a lowering of self-esteem. Wives, husbands, children, friends are unfortunately more apt to be loved and appreciated after they have died than while they are still available. Something similar is true for physical health, for political freedoms, for economic well-being; we learn their true value after we have lost them.

Herzberg's studies of "hygiene" factors in industry (195), Wilson's observations on the St. Neot's margin (481, 485), my study of "low grumbles, high grumbles and megagrumbles" (291) all show that life could be vastly improved if we could count our blessings as self-actualizing people can and do, and if we could retain their constant sense of good fortune and gratitude for it.

THE MYSTIC EXPERIENCE; THE PEAK EXPERIENCE

Those subjective expressions that have been called the mystic experience and described so well by William James (212) are a fairly common experience for our subjects though not for all. The strong emotions described in the previous section sometimes get strong enough, chaotic, and widespread enough to be called mystic experiences. My interest and attention in this subject was first enlisted by several of my subjects who described their sexual orgasms in vaguely familiar terms which later I remembered had been used by various writers to describe what they called the mystic experience. There were the same feelings of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy and wonder and awe, the loss of placing in time and space with, finally, the conviction that something extremely important and valuable had happened, so that the subject is to some extent transformed and strengthened even in his daily life by such experiences.

It is quite important to dissociate this experience from any theological or supernatural reference, even though for thousands of years they have been linked. Because this experience is a natural experience, well within the jurisdiction of science, I call it the peak experience.

We may also learn from our subjects that such experiences can occur in a lesser degree of intensity. The theological literature has generally assumed an absolute, qualitative difference between the mystic experience and all others. As soon as it is divorced from supernatural reference and studied as a natural phenomenon, it becomes possible to place the mystic experience on a quantitative continuum from intense to mild. We discover then that the mild mystic experience occurs in many per-

haps even most individuals, and that in the favored individual it occurs often, perhaps even daily.

Apparently the acute mystic or peak experience is a tremendous intensification of any of the experiences in which there is loss of self or transcendence of it, e.g., problem centering, intense concentration, muga behavior, as described by Benedict (40), intense sensuous experience, self-forgetful and intense enjoyment of music or art. Further studies of peak experiences are set forth in (252, 295, 295, 310, 315).

I have learned through the years since this study was first begun in 1955 (it is still going on) to lay far greater stress than I had at first on the differences between "peakers" and "nonpeakers." Most likely this is a difference of degree or amount, but it is a very important difference. Some of its consequences are set forth in considerable detail in (315). If

haps even most individuals, and that in the favored individual it occurs often, perhaps even daily.

Apparently the acute mystic or peak experience is a tremendous intensification of *any* of the experiences in which there is loss of self or transcendence of it, e.g., problem centering, intense concentration, muga behavior, as described by Benedict (40), intense sensuous experience, self-forgetful and intense enjoyment of music or art. Further studies of peak experiences are set forth in (252, 293, 295, 310, 315).

I have learned through the years since this study was first begun in 1935 (it is still going on) to lay far greater stress than I had at first on the differences between "peakers" and "nonpeakers." Most likely this is a difference of degree or amount, but it is a very important difference. Some of its consequences are set forth in considerable detail in (315). If I had to sum it up very briefly, I would say that the nonpeaking self-actualizers seem so far to tend to be practical, effective people, mesomorphs living in the world and doing very well in it. Peakers seem *also* to live in the realm of Being; of poetry, esthetics; symbols; transcendence; "religion" of the mystical, personal, noninstitutional sort; and of end-experiences. My prediction is that this will turn out to be one of the crucial characterological "class differences," crucial especially for social life because it looks as though the "merely healthy" nonpeaking self-actualizers seem likely to be the social world improvers, the politicians, the workers in society, the reformers, the crusaders, whereas the transcending peakers are more apt to write the poetry, the music, the philosophies, and the religions.

GEMEINSCHAFTSGEFÜHL

This word, invented by Alfred Adler (2), is the only one available that describes well the flavor of the feelings for mankind expressed by self-actualizing subjects. They have for human beings in general a deep feeling of identification, sympathy, and affection in spite of the occasional anger, impatience, or disgust described below. Because of this they have a genuine desire to help the human race. It is as if they were all members of a single family. One's feelings toward his brothers would be on the whole affectionate, even if these brothers were foolish, weak, or even if they were sometimes nasty. They would still be more easily forgiven than strangers.

If one's view is not general enough and if it is not spread over a long period of time, then one may not see this feeling of identification with mankind. The self-actualizing person is after all very different from other



people in thought, impulse, behavior, emotion. When it comes down to it, in certain basic ways he is like an alien in a strange land. Very few really understand him, however much they may like him. He is often saddened, exasperated, and even enraged by the shortcomings of the average person, and while they are to him ordinarily no more than a nuisance, they sometimes become bitter tragedy. However far apart he is from them at times, he nevertheless feels a basic underlying kinship with these creatures whom he must regard with, if not condescension, at least the knowledge that he can do many things better than they can, that he can see things that they cannot see, that the truth that is so clear to him is for most people veiled and hidden. This is what Adler called the older-brotherly attitude.

INTERPERSONAL RELATIONS_{BA}

Self-actualizing people have deeper and more profound interpersonal relations than any other adults (although not necessarily deeper than those of children). They are capable of more fusion, greater love, more perfect identification, more obliteration of the ego boundaries than other people would consider possible. There are, however, certain special characteristics of these relationships. In the first place, it is my observation that the other members of these relationships are likely to be healthier and closer to self-actualization than the average, often *much* closer. There is high selectiveness here, considering the small proportion of such people in the general population.

One consequence of this phenomenon and of certain others as well is that self-actualizing people have these especially deep ties with rather few individuals. Their circle of friends is rather small. The ones that they love profoundly are few in number. Partly this is for the reason that being very close to someone in this self-actualizing style seems to require a good deal of time. Devotion is not a matter of a moment. One subject expressed it like this: "I haven't got time for many friends. Nobody has, that is, if they are to be *real* friends." The only possible exception in my group was one woman who seemed to be especially equipped socially. It was almost as if her appointed task in life was to have close and warm and beautiful relations with all the members of her family and their families as well as all her friends and theirs. Perhaps this was because she was an uneducated woman who had no formal task or career. This exclusiveness of devotion can and does exist side by side with a wide-spreading *Gemeinschaftsgefühl*, benevolence, affection, and friendliness (as qualified above). These people *tend* to be kind or at least patient to



people in thought, impulse, behavior, emotion. When it comes down to it, in certain basic ways he is like an alien in a strange land. Very few really understand him, however much they may like him. He is often saddened, exasperated, and even enraged by the shortcomings of the average person, and while they are to him ordinarily no more than a nuisance, they sometimes become bitter tragedy. However far apart he is from them at times, he nevertheless feels a basic underlying kinship with these creatures whom he must regard with, if not condescension, at least the knowledge that he can do many things better than they can, that he can see things that they cannot see, that the truth that is so clear to him is for most people veiled and hidden. This is what Adler called the older-brotherly attitude.

almost everyone. They have an especially tender love for children and are easily touched by them. In a very real even though special sense, they love or rather have compassion for all mankind.

This love does not imply lack of discrimination. The fact is that they can and do speak realistically and harshly of those who deserve it, and especially of the hypocritical, the pretentious, the pompous, or the self-inflated. But the face-to-face reality with these people do not always show signs of realistically low evaluations. One explanatory statement was about as follows: "Most people, after all, do not amount to much but they *could* have. They make all sorts of foolish mistakes and



almost everyone. They have an especially tender love for children and are easily touched by them. In a very real even though special sense, they love or rather have compassion for all mankind.

This love does not imply lack of discrimination. The fact is that they can and do speak realistically and harshly of those who deserve it, and especially of the hypocritical, the pretentious, the pompous, or the self-inflated. But the face-to-face relationships even with these people do not always show signs of realistically low evaluations. One explanatory statement was about as follows: "Most people, after all, do not amount to much but they could have. They make all sorts of foolish mistakes and wind up being miserable and not knowing how they got that way when their intentions were good. Those who are not nice are usually paying for it in deep unhappiness. They should be pitied rather than attacked."

Perhaps the briefest possible description is to say that their hostile reactions to others are (1) deserved, (2) for the good of the person attacked or for someone else's good. This is to say, with Fromm, that their hostility is not character based, but is reactive or situational.

All the subjects for whom I have data show in common another characteristic that is appropriate to mention here, namely, that they attract at least some admirers, friends or even disciples or worshippers. The relation between the individual and his train of admirers is apt to be rather one-sided. The admirers are apt to demand more than our individual is willing to give. And furthermore, these devotions can be rather embarrassing, distressing, and even distasteful to the self-actualizing person, since they often go beyond ordinary bounds. The usual picture is of our subject being kind and pleasant when forced into these relationships, but ordinarily trying to avoid them as gracefully as possible.

THE DEMOCRATIC CHARACTER STRUCTURE

All my subjects without exception may be said to be democratic people in the deepest possible sense. I say this on the basis of a previous analysis of authoritarian (303) and democratic character structures that is too elaborate to present here; it is possible only to describe some aspects of this behavior in short space. These people have all the obvious or superficial democratic characteristics. They can be and are friendly with anyone of suitable character regardless of class, education, political belief, race, or color. As a matter of fact it often seems as if they are not even aware of these differences, which are for the average person so obvious and so important.

They have not only this most obvious quality but their democratic

feeling goes deeper as well. For instance they find it possible to learn from anybody who has something to teach them—no matter what other characteristics he may have. In such a learning relationship they do not try to maintain any outward dignity or to maintain status or age prestige or the like. It should even be said that my subjects share a quality that could be called humility of a certain type. They are all quite well aware of how little they know in comparison with what could be known and what is known by others. It is possible for them without pose to be honestly respectful and to humble before people who can teach them something that they do not know or who have a skill they do not possess. They give this honest respect to a carpenter who is a good carpenter; or for that matter to anybody who is a master of his own tools

any masochistic or clownlike way. Lincoln's humor can serve as a suitable example. Probably Lincoln never made a joke that hurt anybody else; it is also likely that many or even most of his jokes had something to say, had a function beyond just producing a laugh. They often seemed to be education in a more palatable form, akin to parables or fables.

On a simple quantitative basis, our subjects may be said to be humorous less often than the average of the population. Punning, joking, witty remarks, gay repartee, persiflage of the ordinary sort is much less often seen than the rather thoughtful, philosophical humor that elicits a smile more usually than a laugh, that is intrinsic to the situation rather than added to it, that is spontaneous rather than planned, and that very often can never be repeated. It should not be surprising that the average man, accustomed as he is to joke books and belly laughs, considers our subjects to be rather on the sober and serious side.

Such humor can be very pervasive; the human situation, human pride, seriousness, busy-ness, bustle, ambition, striving and planning can all be seen as amusing, humorous, even funny. I once understood this attitude, I thought, in a room full of "kinetic art," which seemed to me to be a humorous parody of human life, with the noise, movement, turmoil, hurry and bustle, all of it going no place. This attitude also rubs off on professional work itself, which in a certain sense is also play, and which, though taken seriously, is somehow also taken lightly.

CREATIVENESS_{BA}

This is a universal characteristic of all the people studied or observed. There is no exception. Each one shows in one way or another a special kind of creativeness or originality or inventiveness that has certain peculiar characteristics. These special characteristics can be understood more fully in the light of discussion later in this chapter. For one thing, it is different from the special-talent creativeness of the Mozart type. We may as well face the fact that the so-called geniuses display ability that we do not understand. All we can say of them is that they seem to be specially endowed with a drive and a capacity that may have rather little relationship to the rest of the personality and with which, from all evidence, the individuals seem to be born. Such talent we have no concern with here since it does not rest upon psychic health or basic satisfaction. The creativeness of the self-actualized man seems rather to be kin to the naive and universal creativeness of unspoiled children. It seems to be more a fundamental characteristic of common human nature—a potentiality given to all human beings at birth. Most human beings

lose this as they become enculturated, but some few individuals manage either to retain this fresh and naive, direct way of looking at life, or if they have lost it, as most people do, they later in life recover it. Santayana called this the "second naiveté," a very good name for it.

This creativeness appears in some of our subjects not in the usual forms of writing books, composing music, or producing artistic objects, but rather may be much more humble. It is as if this special type of creativeness, being an expression of healthy personality, is projected out upon the world or touches whatever activity the person is engaged in. In this sense there can be creativeness of carpenters or clerks. Whatever one does can be done with a certain attitude, a certain spirit that arises out of the nature of the character of the person performing the act. One can even see creatively as the child does.

This quality is differentiated out here for the sake of discussion, as

lose this as they become enculturated, but some few individuals seem either to retain this fresh and naive, direct way of looking at life, or if they have lost it, as most people do, they later in life recover it. Santayana called this the "second naiveté," a very good name for it.

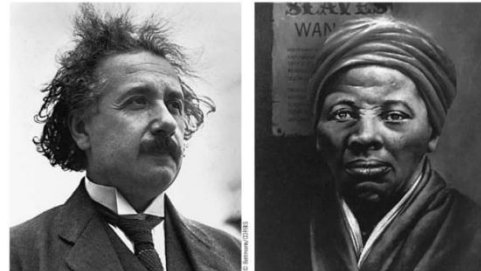
This creativeness appears in some of our subjects not in the usual forms of writing books, composing music, or producing artistic objects, but rather may be much more humble. It is as if this special type of creativeness, being an expression of healthy personality, is projected out upon the world or touches whatever activity the person is engaged in. In this sense there can be creative shoemakers or carpenters or clerks. Whatever one does can be done with a certain attitude, a certain spirit that arises out of the nature of the character of the person performing the act. One can even see creatively as the child does.

This quality is differentiated out here for the sake of discussion, as if it were something separate from the characteristics that precede it and follow it, but this is not actually the case. Perhaps when we speak of creativeness here we are simply describing from another point of view, namely, from the point of view of consequences, what we have described above as a greater freshness, penetration, and efficiency of perception. These people seem to see the true and the real more easily. It is because of this that they seem to other more limited men creative.

Furthermore, as we have seen, these individuals are less inhibited, less constricted, less bound, in a word, less enculturated. In more positive terms, they are more spontaneous, more natural, more human. This too would have as one of its consequences what would seem to other people to be creativeness. If we assume, as we may from our study of children, that all people were once spontaneous, and perhaps in their deepest roots still are, but that these people have in addition to their deep spontaneity a superficial but powerful set of inhibitions, then this spontaneity must be checked so as not to appear very often. If there were no choking-off forces, we might expect that every human being would show this special type of creativeness (10, 307).

RESISTANCE TO ENCULTURATION; THE TRANSCENDENCE OF ANY PARTICULAR CULTURE

Self-actualizing people are not well adjusted (in the naive sense of approval of and identification with the culture). They get along with the culture in various ways, but of all of them it may be said that in a certain profound and meaningful sense they resist enculturation (295) and maintain a certain inner detachment from the culture in which they are



Among the self-actualizers Maslow studied by analyzing biographies and other written records were the noted physicist Albert Einstein, and Harriet Tubman, a leader of the antislavery movement at the time of the American Civil War.

A focus on problems outside themselves. Self-actualizers have a sense of mission, a commitment, to which they devote their energy. This dedication to a cause or vocation is a requirement for self-actualization. Self-actualizers find pleasure and excitement in their hard work. Through their intense dedication, self-actualizers are able to satisfy the metaneeds. A writer or scientist may search for truth, an artist for beauty, an attorney for justice. Self-actualizers do not undertake their tasks for money, fame, or power but rather to satisfy the metaneeds. Their commitment challenges and develops their abilities and helps define their sense of self.

A sense of detachment and the need for privacy. Self-actualizers can experience isolation without harmful effects and seem to need solitude more than persons who are not self-actualizing. Self-actualizers depend on themselves, not on others, for their satisfactions. This independence may make them seem aloof or unfriendly, but that is not their intent. They are simply more autonomous than most people and do not crave social support.

A freshness of appreciation. Self-actualizers have the ability to perceive and experience their environment with freshness, wonder, and awe. An experience may grow stale for someone who is not self-actualizing, but self-actualizers will enjoy

each recurrence as though it was the first. Whether a sunset, a painting, or a symphony, a baseball game or a birthday gift—all can be seen with delight. Self-actualizers appreciate what they have and take little for granted.

Mystical or peak experiences. Self-actualizers know moments of intense joy, not unlike deep religious experiences, that can occur with virtually no warning. Maslow called these events **peak experiences**, during which the self is transcended and the person feels supremely powerful, confident, and decisive. Maslow wrote that a peak experience involves

peak experience: A moment of intense ecstasy, similar to a religious or mystical experience, during which the self is transcended.

a feeling of great ecstasy and wonder and awe, the loss of placing in time and space with, finally, the conviction that something extremely important and valuable had happened, so that the subject is . . . transformed and strengthened. (Maslow, 1970b, p. 164)

Maslow noted differences among self-actualizers in the quantity and quality of their peak experiences. So-called **peakers** have more peak experiences than **nonpeakers**, and the **peakers** tend to be more mystical and religious. Indeed, peakers are more saintly and poetical than nonpeakers. Nonpeakers are more concerned with worldly affairs. Peakers have been identified among diverse occupational groups including artists, writers, scientists, business leaders, educators, and politicians. Maslow noted that it was possible for a person who is not self-actualizing occasionally to have a peak experience.

immersed. Since in the culture-and-personality literature very little has been said about resistance to molding by the culture, and Riesman (398) has clearly pointed out, the saving remnant is especially important for American society, even our meager data are of some importance.

On the whole the relationship of these healthy people with their much less healthy culture is a complex one; from it can be teased out at least the following components.

1. All these people fall well within the limits of apparent conventionality in choice of clothing, food, of ways of doing things in our culture. And yet they are not really conventional, certainly not fashionable or smart or chic.

The expressed inner attitude is usually that it is ordinarily of no

...and are rarely condescending.

Creativeness. Self-actualizing people are highly creative and exhibit inventiveness and originality in their work and other facets of life. They are flexible, spontaneous, and willing to make mistakes and learn from them. They are open and humble, in the way children are before society teaches them to be embarrassed or shy about possibly doing something foolish.

Resistance to enculturation. Self-actualizers are autonomous, independent, and self-sufficient. They feel free to resist social and cultural pressures to think or behave in a certain way. They do not openly rebel against cultural norms or social codes, but they are governed by their own nature rather than the strictures of society.

This is quite an amazing set of attributes. According to Maslow's research, self-actualizers seem almost perfect. But they do have human flaws and imperfections. On occasion they can be rude, even ruthless, and they experience doubts, conflicts, and tension. Nevertheless, such incidents are rare and less intense than for the person who is not self-actualizing.

Failure to Become Self-Actualizing

If the need for self-actualization is innate and therefore does not have to be taught and learned, then why isn't everyone self-actualizing? Why has less than 1 percent of the population reached this state of being? One reason is that the higher the need in Maslow's proposed hierarchy, the weaker it is. As the highest need, self-actualization is the least potent. Thus, it can easily be inhibited. For example, hostile or rejecting parents make it difficult for a person to satisfy love and esteem needs. In this case, the self-actualization need may not emerge. At a lower level, poor economic conditions can make it difficult to satisfy physiological and safety needs, so self-actualization assumes less importance.

Inadequate education and improper child-rearing practices can thwart the drive for self-actualization in adulthood. Maslow cited the typical sex-role training for boys, who are taught to inhibit such qualities as tenderness and sentimentality. Thus, this aspect of their nature is not encouraged to fully develop.

If children are overprotected and not permitted to try new behaviors, explore new ideas, or practice new skills, then they are likely to be inhibited as adults, unable to express themselves fully in activities vital to self-actualization. The opposite behavior—excessive parental permissiveness—can also be harmful. Too much freedom in childhood can lead to anxiety and insecurity, thus undermining the safety needs. To Maslow, the ideal situation in childhood is a balance of permissiveness and regulation.

Sufficient love in childhood is a prerequisite for self-actualization, as well as satisfaction of physiological and safety needs within the first two years of life—when children feel secure and confident in the early years, they will remain so as adults. This position is similar to Erik Erikson's emphasis on the development of trust in early childhood and to Karen Horney's ideas on the childhood need for security. Without adequate parental love, security, and esteem in childhood, it is difficult to strive for self-actualization in adulthood.

Another reason for the failure to self-actualize is what Maslow called the **Jonah complex**. This idea is based on the biblical tale of Jonah, described by Maslow as follows: "Jonah was called by God to prophesy, but [Jonah] was afraid of the task. He tried to run away from it. But no matter where Jonah ran, he could find no hiding place. Finally, he understood that he had to accept his fate." (quoted in Hoffman, 1996, p. 30)

Thus, the Jonah complex refers to our doubts about our own abilities. We may fear that taking action to maximize our potential will lead to new situations with

Jonah complex
The fear that maximizing our potential will lead to a situation with which we will be unable to cope.



which we may be unable to cope. Simultaneously, we are afraid of and thrilled by the possibilities but too often the fear takes precedence.

Self-actualization requires courage. Even when the lower needs have been satisfied, we cannot simply drift along some flower-strewn path to ecstasy and fulfillment. The self-actualizing process takes effort, discipline, and self-control. Thus, for many people, it may seem easier and safer to accept life as it is rather than seek new challenges. Self-actualizers will constantly test themselves by abandoning secure routines and familiar behaviors and attitudes.