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HUMAN EXISTENTIAL NEEDS AND THEIR ROLE IN A. MASLOW'S PYRAMID OF NEEDS

Research article

Glushchenko V.V.[1, *]
[1] ORCID : 0000-0003-1324-9326;
[1] Moscow Polytechnic University, Moscow, Russian Federation
[1] Russian State University of Social Technologies, Moscow, Russian Federation

* Corresponding author (glu-valery[at]yandex.ru)

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Abstract

In this work, the subject of the study is the existential (religious and spiritual) human needs, the object of the work is A. Maslow's model of human motivation. The purpose is to substantiate the necessity of including existential (religious and spiritual) needs in A. Maslow's motivation model in order to increase the effectiveness of motivation systems for company employees. To achieve this aim, the following tasks are solved: the theory of motivation by Abraham Maslow is studied; the existence of religious human needs is substantiated; it is proposed to supplement the first level of Maslow's needs with another — the highest hierarchical level of a person 's spiritual needs. The article applies the metatheory of religion, historical analysis, system analysis, theory of motivation. The scientific novelty of the article is related to the argumentation for the need to introduce the class of studied existential motives into staff motivation systems.

Keywords: man, motivation, spiritual needs, religion, need, model, Maslow's pyramid of needs, higher needs, religious needs, effectiveness of motivation systems, levels, hierarchy.

ЭКЗИСТЕНЦИАЛЬНЫЕ ПОТРЕБНОСТИ ЧЕЛОВЕКА И ИХ РОЛЬ В ПИРАМИДЕ ПОТРЕБНОСТЕЙ А. МАСЛОУ

Научная статья

Глущенко В.В.[1, *]
[1] ORCID : 0000-0003-1324-9326;
[1] Московский политехнический университет, Москва, Российская Федерация
[1] Российский государственный университет социальных технологий, Москва, Российская Федерация

* Корреспондирующий автор (glu-valery[at]yandex.ru)

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Аннотация

В данной работе предметом исследования выступают экзистенциальные (религиозные и духовные) потребности человека, объектом работы является модель мотивации человека А. Маслоу. Цель — обосновать необходимость включения экзистенциальных (религиозно-духовных) потребностей в модель мотивации А. Маслоу для повышения эффективности систем мотивации сотрудников компаний. Для достижения этой цели решаются такие задачи: изучается теория мотивации Абрахама Маслоу; обосновано существование религиозных потребностей человека; предложено дополнить пирамиду потребностей Маслоу еще одним высшим иерархическим уровнем духовных потребностей человека. В статье применялись метатеория религии, исторический анализ, системный анализ, теория мотивации. Научная новизна статьи связана с аргументацией необходимости ввести класс изучаемых экзистенциальных мотивов в системы мотивации персонала.

Ключевые слова: человек, мотивация, духовные потребности, религия, нужда, модель, пирамида потребностей Маслоу, высшие потребности, религиозные потребности, эффективность систем мотивации, уровни, иерархия.

Introduction

The relevance of this work is related to the increasing importance of the religious factor in the context of the global systemic crisis.

The hypothesis of the article is the assumption that the establishment of the fact that a person has existential religious needs requires a revision of well-known theories of motivation and the addition of these theories of motivation with a new class of motivations (spiritual human motivations).

The problem of the work is the modernization and improvement of the effectiveness of the motivation systems of multinational companies, taking into account the religious needs of people.

The aim of the work is to substantiate the necessity of including religious and spiritual needs in A. Maslow's motivation model in order to increase the effectiveness of motivation systems for company employees.

Tasks:

– to analyze the existing theories of motivation (including A. Maslow's hierarchy of needs) and identify the place of existential (religious and spiritual) needs within them.

– to substantiate the existence of religious needs as a distinct type of higher (spiritual) human needs.

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– to propose the inclusion of spiritual needs as an additional (sixth) hierarchical level in Maslow's pyramid and justify its system-forming role in managing employee motivation.

The object of the article is a human being as an intelligent being.

The subject is A. Maslow's model of human motivation.

The author uses the metatheory of religion, historical and systemic analyses, as well as the theory of motivation.

Literature review

A study of scientific sources on the topic of this paragraph shows the following. In all areas of human activity, concepts such as "motivation", "need", "need" and others play an important role in the development and practical implementation of managerial decisions by people. Motivation refers to the creation of conditions under which a person would work in the interests of the organization. Need is most often understood as the feeling of an individual's perceived lack of something. At the same time, it is customary to define a need as a need that takes its specific form, taking into account the general cultural level and personality of a person [1, P. 23]. Siberian scientists consider a person's religious faith as his existential (deep spiritual) need [2]. Russian scientists deeply explore the issues and essence of human religious needs [3]. Analysts note that during the transition period, the period of crisis, people's religious needs may have their own specifics [4].

Doctors are considering the possibility of integrating religious beliefs into psychotherapy methods against the background of the growing need of man and society for spiritual values [5]. Russian lawyers consider it necessary to ensure that the religious needs of the firm's staff are consistent with the terms of the employment contract [6].

Sociologists from Russia are studying the classification of new religious organizations, taking into account the factors of human needs and values and society [7]. During the period of socialism, it was considered important to study religious needs and alienation in society [8].

Researchers have documented the need for religious education for active Muslims in Tatarstan [9]. In the framework of research on philosophical and social problems of science and education, it is considered important to study modern indicators of righteousness and to study the future for its "human quality" [10].

In the course of joint research by Chinese and Russian scientists, using the example of proverbs and taking into account the heritage of the Roerichs, the relationship between the concepts of "spirit", "soul", and "body" is studied [11, P. 186-203]. Hieromonk Paisii (S. I. Bui) of the Tambov Theological Seminary studies the concept of "spiritual personality" proposed by Viktor Frankl. At the same time, it is noted that "... a person is simultaneously a spiritual, mental and bodily being. At the same time, the spiritual principle in him is system–forming..." [12].

The Ukrainian scientist Terletskaya N.O. examines the processes of change in humans from the point of view of criteria such as "evil" and "good" within the framework of transhumanism and meta-anthropology [13].

Biryukov N.G. explores the specifics of the Confucian interpretation of eschatology and ecclesiology in the process of missionary work of Jesuit monks in the People's Republic of China [14].

Zelenogorsky F.A. studies and interprets Aristotle's views on the soul in comparison and in connection with the ideas about the soul of Socrates and Plato [15, P. 2].

Kanysheva O.A. in her work examines the Teachings of Rene Descartes on consciousness and the soul [16]. Osmanov A.M. examines Ibn Bajji's teaching about the human soul from the point of view of interethnic culture and ethnosocium. As is known, the core of Ibn Bajji's concept is the process of the soul's transition from an animal state to a state of spiritual perfection based on rational thinking and the soul's movement towards ultimate unity with the divine mind [17].

Kolbutova I.D. reflects on the possibility of integrating the concept of the "chariot of the soul", presented in ancient philosophical anthropology, and the Christian idea (doctrine) of the image-spirit [18]. Erich Fromm, in his widely known work "The Art of Being", comes to the conclusion that the main thing in human life is not unrestrained consumption, but the desire for a productive life, self-knowledge, and awareness of being [19, P. 2].

In the book The Art of Loving, Erich Fromm suggests that a feeling like love is not an accidental feeling, but that love includes both a skill and an art that requires effort, knowledge, and practical implementation. Erich Fromm says that a significant percentage of people spend energy solely on becoming loved, but they themselves do not strive to love someone [20].

Philosopher and psychoanalyst Erich Fromm in his widely known book "The Art of Loving" identified four basic elements on which any conscious and mature love between people:

1) caring for a loved one, which finds its expression in the active involvement of a loving person in the development and daily life of the person we love;

2) responsibility for a loved one, as a willingness to respond to the needs of a loved one, and a desire to do good to them;

3) respect for a loved one, as the ability to see that person for who they really are, as the ability to accept the uniqueness of a loved one without trying to remake it;

4) knowledge of a loved one, reflected in a deep understanding of his true feelings, the motives of his partner's inner world [20].

In his other work, "A Healthy Society," Erich Fromm described five fundamental existential human needs that are formed in humans due to the separation of man from nature in the course of evolution. These are such existential human needs:

1) the establishment of social ties, overcoming loneliness, which is carried out through power, obedience, healthy love;

2) the need for transcendence (overcoming)- this is the need to overcome circumstances, to take an active life position;

3) the need for "rootedness" (roots) is a person's need to have and know their "roots", to feel belonging and security;

4) the need to acquire identity (identity), which means a person's self-awareness of himself as a separate, unique person, to realize "who I am";

5) the presence of a belief system and devotion is a need that is realized in the process of forming a certain, ordered picture of the world for a person and the existence of a certain object of worship for this person, which gives meaning to life [21].

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The theory of a "Healthy Society" developed by Erich Fromm is a socio-philosophical concept that assumes that not only a specific person can become ill, but also the entire human society (or its segment) as a whole. Within the framework of Erich Fromm's concept, only the social system that allows meeting the basic needs of people and creates conditions for the realization and development of the creative potential of a person and society is defined as healthy [21]. E. Fromm's concept of a "Healthy society" is another of his concepts that describes the state of health of the country's population. Such a society means that the physical, mental and social well-being of people should be in harmony. This is not just the absence of diseases, but the creation of conditions for an active, long life, where everyone feels protected and with fulfilled potential. Mental well-being can be recognized as a structural element of the "Healthy Society" concept. Such mental well-being (according to Erich Fromm) encompasses: the care of public authorities for the mental health of the nation, the formation of a comfortable urban environment, reducing stress levels and reducing the likelihood of burnout [21].

The main provisions of Erich Fromm's philosophical concept include the description of such moments of modern life:

1) the "escape from freedom" effect, which means that when a person is faced with problems of choice and loneliness, they quite often give up their individuality, voluntarily submitting to domestic and industrial dictators, the crowd, or social standards imposed on them from outside (which produces "automating conformism" in society);

2) ensuring the productivity of human life, which means that Erich Fromm saw liberation from alienation in the creative work of people, love and sincere knowledge of the world by people;

3) Eric Fromm's identification of two ways of human existence, when Erich Fromm opposes two modes to each other: the mode of "possession", which consists in a person's desire to accumulate things, power and status, which is opposed by Eric Fromm to the mode of "being", when there is a true development of human personality, human self-expression and human joy from his life.

It should be noted that Erich Fromm also considered the issues of the relationship between religion and psychoanalysis [22]. In turn, Russian scientists study the humanism of Erich Fromm [23].

In the field of analysis and design of employee motivation systems, the following groups of theories of human motivation are known: groups of motivation theories: substantive theories of motivation; procedural theories of motivation; theories based on a person's attitude to work; reflecting an assessment of the effectiveness and efficiency of an employee's work for the organization. At the same time, meaningful theories of staff motivation are based on a description of the needs of people who influence the production activity of employees [24, P. 21]. The most famous model at the beginning of the 21st century is A. Maslow's pyramid of needs, which refers to meaningful theories of motivation. Within the framework of A. Maslow's model, the following hierarchy of human needs is adopted: physiological, safety and security, social (belonging to a team), respect (recognition and self-affirmation), self-expression (the fullest use of one's abilities). At the same time, A. Maslow believed that these needs are satisfied by a person consistently from the needs of the first level (physical) to the needs of the fifth level (in self-realization) [1, P. 97]. This leads to the conclusion that religious needs are not taken into account in modern theories of motivation.

At the same time, in the first quarter of the 21st century, the concept of "existential needs" is known, which has not yet been included in the well-known theories of personnel motivation in organizations.

At the beginning of the 21st century, the existential needs of people are understood (distinguishing a person from the animal world) as needs that encompass the spiritual needs of a person, determined by the need to find the meaning of existence (life), their place in the world, freedom, love and overcoming loneliness. Such needs are aimed at a person's self-knowledge, personal growth, and harmonious existence in the world around them. It is believed that the topic of human existential needs was most fully revealed by the famous psychoanalyst and philosopher Erich Fromm, who (as noted above) identified 5 (five) human existential needs. Fromm proceeded from the fact that it is precisely these existential needs that distinguish humans from animals and stem from the very existence of man, including the loss of man's original animal harmony of existence and the emergence of human self-awareness.

It should be noted that Viktor Frankl in his works asserts the importance of finding the meaning of life for a person [25]. In his other work, Frankl V. E. asserts the importance of existential analysis and logotherapy for the human soul [26].

At the same time (as already mentioned), in particular, Hieromonk Paisii (S.I. Bui) of the Tambov Theological Seminary expresses the view that the spiritual principle in man can be recognized as a system-forming factor. for a person's personality [12].

In his widely known work, Max Weber examined the influence of Protestant ethics on the spirit of capitalism. Can it follow from the title of this work by M. Weber that capitalism must satisfy not only the material, but also the existential needs of people? [27].

Scientists in the field of philosophy of religion pay attention to the fact that in the 19th century, it was sometimes allowed to criticize one religious doctrine from the point of view of another religious teaching [28].

Based on the results of the analysis of the views of various authors on the existential and spiritual needs of man carried out in this article, the idea can be formulated that there are grounds to recognize the existence of higher spiritual needs of man.

Main results

The study of religious teachings shows that these doctrines were given by the Gods to people at different times and for different peoples. On this basis, can we assume that all the world's religions are incomparable with each other?

If so, is it not constructive to criticize one religious doctrine based on the provisions of another doctrine?

A person's existential needs are closely related to his religious needs and values.

At the same time, the analysis shows that human existential values are in no way included in the structure of well-known theories of motivation, including the well-known "pyramid of needs" by A. Maslow.

The findings indicate that a person's existential needs may shape the methods for satisfying all other types of human needs. Therefore, human existential needs must be included in the theory of motivation, including A. Maslow's "pyramid of needs".

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The analysis of literary sources allowed us to formulate a hypothesis about the existence of religious needs in humans, which belong to the category of higher (spiritual) human needs.

The spiritual (higher) needs of a person include:

1) religious needs of a person (awareness by a person of this person's connection with hierarchically higher worlds and management systems within the framework of one of the religious teachings (doctrines);

2) a person's need to know their origin (roots);

3) the need to form a system of views, a picture of the world;

4) the need to love another person;

5) the need to be loved and more.

In the most general form, the spiritual needs of a check can be described as the inner needs and aspirations of a person for: self-identification, self-improvement, self-actualization, knowledge of the world, the formation of a certain individual picture of the world, the search for the meaning of life (needs not directly related to the physical survival of a person).

Religious human needs are based on the awareness of a religious person that any person is a particle of a huge material system called Nature, the World, etc.

At the same time, a person's religious needs can be defined as the need for: a sense of connection with hierarchically higher worlds, Gods; defining the concepts of "good" and "evil"; forming a person's religious picture of the world; striving for knowledge of the highest meaning of life; establishing contacts with God (or the absolute); forming answers to existential questions. and other things.

A person's religious needs can be structured as follows:

1) the need for religious faith, including the need for hope to receive support, hope for a successful outcome and solace in critical and difficult life situations and circumstances;

2) the need for prayer and rituals, as a reflection of a person's desire to be in informational contact with hierarchically higher worlds and forces, to express his gratitude for existence, to ask for forgiveness for sins "voluntary and involuntary" and to seek advice and mentoring in life and deeds from higher forces, ministers of a religious denomination;

3) the need for spiritual communication and communication, as an expression of a person's desire to be among co-religionists (community, church), who bear and share common traditions and values of being with a particular person;

4) the need for moral guidelines, the search for and assimilation of ethical rules that affect actions, state of conscience and attitude to the world around a person;

5) a person's need for a picture of the world, the assimilation of a religious picture of the world specific to members of the community, and more.

Such religious needs are fulfilled through: religiously oriented home improvement; personal prayers; attending religious events; observing religious norms; studying religious texts; participating in charity, and others.

Since a person's religious needs also affect his other spiritual needs (the need for a picture of the world, the need for love, etc.), a person's religious needs can be recognized as the core of his spiritual needs.

In addition, religious needs actually govern the ways in which all other human needs are met.

In fact, a person's religious needs act as a management mechanism for solving problems and managing the processes of satisfying all other human needs.

For this reason, a person's religious needs should be included in well-known motivation systems (A. Maslow, F. Herzberg, V. Vroom, D.S. Adams and others).

At the same time, it should be noted that the formation of a picture of the world is a rather complex intellectual and spiritual-moral process in a person. Religions (world, national, local) help to form a picture of the world as a person grows up, preparing a person for his life. In particular, world religions form a uniform picture of the world for a large number of people belonging to the same religious denomination. Such a common religious worldview helps to carry out communication, predict people's behavior, and create conditions for living together and working. It can be assumed that the existence of a unified worldview among people increases the degree of coordination in joint activities and life (for example, family); reduces the risks of the emergence and resolution of social and economic conflicts.

As for the need for creativity (according to E. Fromm), it should be noted that such a need is present in A. Maslow's pyramid of needs (the fifth hierarchical level of this pyramid)- this is the need for self-expression. The situation is similar with the need to establish connections and belong to a group (according to E. Fromm). Such human needs are already reflected in A. Maslow's pyramid of needs as social needs (the third hierarchical level).

Discussion

The group of spiritual needs described in this work can and is proposed to be attributed to an additional, upper, sixth hierarchical level of needs in A. Maslow's model, called the pyramid of needs. The peculiarity of this spiritual sixth in the hierarchy of needs (according to A. Maslow) group of needs can be considered its system-forming character.

Moreover, if we consider the specifics of spiritual needs from a managerial point of view, we can conclude that this group of needs can be attributed to the second level of management: management of methods for solving management problems of the first managerial level. With this approach, the needs of the first to fifth levels (physiological, safety, social, respect, self-expression) can be attributed to the management tasks of the first managerial level.

In other words, the spiritual (including religious) needs of a person govern the processes of formation and satisfaction of all the needs of the first managerial level (physiological, security, social, respect, self-expression).

Conclusion

In general, the results of this scientific article give grounds to say that there are grounds to identify a group (type) of human spiritual needs (which include religious needs). A person's religious needs can be considered the core of a person's spiritual needs. A person's spiritual needs can be considered second-order managerial factors-factors that control the methods

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and processes of forming and satisfying all other types of human needs. Therefore, from a managerial point of view, a person's spiritual needs can be attributed to the needs that shape the methods of solving managerial tasks related to the formation and satisfaction of other human needs (physiological, security, social, respect, self-expression).

Конфликт интересов

Не указан.

Рецензия

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Conflict of Interest

None declared.

Review

All articles are peer-reviewed. But the reviewer or the author of the article chose not to publish a review of this article in the public domain. The review can be provided to the competent authorities upon request.

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