

Relation Between Personal Value and Need Satisfaction: Theoretical Review

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DOI: <https://doi.org/10.52403/ijrr.20240636>

ABSTRACT

The problem of values is eternally relevant, has a long history of study and is of a pronounced interdisciplinary nature. This means that values are not the subject of a purely psychological analysis, but without psychology there cannot be a comprehensive study of the values that belong to both society and a specific individual at the same time.

A broad introduction of the concept of value into the psychological lexicon and research practice naturally leads to a certain rethinking of many psychological terms and, above all, such fundamental categories as the psyche, consciousness, personality, activity, needs, meanings, emotions, etc. In real life and in the entire psyche there is nothing that does not have some value. The issue of criteria and diversity of value has been and remains hotly debated. Therefore, at the moment, the psychology of personal values is an actively developing area of scientific research and it is undoubtedly waiting for its researchers. This is one of the obvious ways to humanize scientific ideas about the living human psyche.

Keywords: value system, need satisfaction, human actions, need hierarchy

INTRODUCTION

The needs and emotional and motivational phenomena of the human psyche form today one of the focuses of scientific and public attention. With the knowledge of these phenomena, hopes are associated with

understanding the psychological mechanisms of activity, learning to predict human actions and control them. In addition, the close connection of needs and emotions with a person's experiences of happiness and satisfaction with various aspects and spheres of life is obvious. Unfortunately, the theoretical situation in the area of research under consideration is characterized by a number of ambiguities and contradictions, which prevents psychology and related sciences from providing an adequate response to acute practical needs regarding needs and their formation. This article will consider possible ways to streamline and reconstruct the existing conceptual apparatus and their heuristic potential.

LITERATURE REVIEW

According to literature it is advisable to base the definition of needs on the concepts of preservation and development (improvement) of the subject. In scientific and everyday consciousness, the phenomena of conservation and development are perceived as manifestations of the well-being of the subject, therefore, to designate these processes and the states that form them, it is natural to use the term "good." The same term will be used to denote those states and processes of the subject and its external environment that are the reasons (conditions) for the preservation and development of the subject.

Of practical and scientific interest are mainly those processes of preservation and development of the subject that are subject

to reversible disorders. A reversible violation, i.e., a reparable absence of any good X, can precisely be called a “need for good X”: in this case, a person really often requires the restoration of broken integrity, an interrupted development process, or the emergence of conditions that ensure this restoration.

Thus, the need for good X is the absence of this good for a certain period of time, and good X is, on the contrary, the presence of a need for it. In other words, the presence of a good destroys or reduces the corresponding need, and the presence of a need destroys the corresponding good. The use of two categories - “need” and “good” - seems no less convenient than the traditional identification of different states of the need itself - its deficiency and saturation, since it clearly emphasizes the qualitative difference between the two types of phenomena. However, this does not at all exclude the possibility of highlighting their common features, which is achieved through the use of the concept of value. A benefit is a positive value (or something useful), and a need is a negative value (or something harmful) (Каширский, Д. В. (2014).

The interpretation of need as a negative value often raises objections on the grounds that intense needs are necessary prerequisites for experiences of joy and happiness, that there is an idea of the richness of needs, etc.

The main problems of needs analysis are to establish their composition, hierarchy, boundaries, levels and possibilities of satisfaction. These problems are closely interrelated. In particular, as will be shown below, the hierarchy of needs is largely determined by the levels of their satisfaction.

As A. Marshall wrote, “man’s needs and desires are endless.” A hundred years later, the great economist’s compatriot, the authoritative psychologist M. Argyle, notes approximately the same thing: “We do not yet know the complete list of human needs.” The largest number of publications is devoted to the classification of needs. At

least since the time of Aristotle, their division into physical and spiritual has been known. Marshall refers to the classifications of Bentham, Benfield, Jevons, McCulloch, Hermann and other authors.

Currently, the classification proposed by the American psychologist A. Maslow is considered the main one. He identifies five groups of needs: physiological, security, belonging (to a team, society), recognition and self-realization (self-expression). These groups form a hierarchical structure, that is, it is assumed that the needs are satisfied sequentially in the order in which they are listed. This diagram is usually depicted as a pyramid or ladder of needs (Ledden, L., Kalafatis, S. P., & Samouel, P. (2007)..

In K. Alderfer's classification, three groups of needs are distinguished: existence, connection and growth. Existence needs correspond to the first two groups of Maslow's needs, communication needs correspond to the third and fourth groups; growth needs - the fifth group. This scheme, like Maslow's scheme, has a hierarchical structure.

D. McClelland identifies the needs of achievement, participation and power. These needs do not have a hierarchical structure; they interact depending on the individual psychology of a person.

One of the most famous is F. Herzberg’s two-factor theory of needs. According to this theory, all factors that determine human behavior in an enterprise can be divided into two groups, hygienic and motivating. Herzberg proposed to include sanitary and hygienic working conditions, ensuring physiological needs, as well as the needs for safety and confidence in the future. Motivating factors are correlated with the needs of self-expression and development (Ledden, L., Kalafatis, S. P., & Samouel, P. (2007).

Considerable attention is paid to the analysis of needs in domestic literature on psychology and sociology. In particular, V.I. Tarasenko considered two groups of needs: existence and development; V. G.

Podmarkov - three groups: security, vocation and prestige.

In textbooks on general economic theory, it is common to divide needs into primary (for food, clothing, housing, procreation) and secondary (for communication, knowledge, development). It is usually noted that such a grouping is conventional even for an individual at different periods of his life (Григорьева, Н. Г., & Опарина, Н. М. (2012).

When classifying needs, as with any other classification, the requirement of completeness must first of all be met. This means that each element of the analyzed set must be assigned to one or another group. In the problem under consideration, the fulfillment of this condition is complicated by the fact that it is almost impossible to establish a complete list of human needs.

In many classifications, including the most well-known, the requirement of completeness is not met. Thus, in the schemes of Maslow, Alderfer and McClelland there are no groups to which the needs for freedom, faith, spiritual improvement, etc. could be attributed.

An important aspect of needs analysis is their hierarchy. The condition for the emergence of intellectual and spiritual needs is the functioning of the physiological systems of the human body. However, many authors make this dependence absolute. Sometimes Maslow's scheme is presented as if the needs for creativity and self-realization can appear only after all other needs have been fully satisfied. For example, one of the most famous marketing specialists, F. Kotler, illustrates Maslow's pyramid with the following reasoning from US resident Betty Smith, who was planning to buy an expensive camera: "What light does Maslow's theory shed on Betty Smith's interest in purchasing a camera? One can guess that Betty has already satisfied her physiological, self-preservation and social needs, which do not motivate her interest in cameras. And interest in a camera can stem either from a strong need for respect from others, or from a need for self-

affirmation. Betty wants to realize her creative potential and express herself through photography." (Sagiv, L., Roccas, S., Cieciuch, J., & Schwartz, S. H. (2017).

From this quote and other descriptions of Mrs. Betty Smith's consumer behavior, which F. Kotler sets out on several pages of his book, it follows that the named lady needs only a Nikon camera to be completely happy at the top of Maslow's pyramid.

Although some consistency in meeting needs undoubtedly exists, it cannot be considered the same for all people. There are known facts when the need for creativity and spiritual improvement became dominant not after satisfying all other needs (physiological, involvement, recognition, etc.), but, essentially, on the verge of survival, when the basic needs for food were not yet satisfied, housing and security.

The strength of the need for creativity can be judged by the biographies of outstanding scientists and artists. Many of them, like P. Gauguin, gave up a prosperous existence for the opportunity to create. Archimedes and Dmitri Shostakovich created great works in besieged cities. Twenty-year-old Evariste Galois developed the foundations of modern algebra in his prison cell; On the eve of the duel, which ended tragically for him, he was writing a mathematical article (Sagiv, L., Roccas, S., Cieciuch, J., & Schwartz, S. H. (2017).

Modern biology and psychology view higher spiritual and social needs (including the need for creativity and altruistic action) as the result of evolution. These needs are aimed at adapting a person to the environment, ensuring the continuity of generations and the sustainability of society. Experience shows that the hierarchy of needs is predominantly individual or group. What can be considered general is that the satisfaction of the needs of existence at a certain basic level is a necessary condition for the formation of all other needs (Rønnow-Rasmussen, T. (2011).

Thus, Marshall has the following statements: "Laws against luxury have been in vain, but it would be a great achievement

if the moral spirit of society could induce people to avoid all forms of boasting of individual wealth.” “...The world would be much more perfect if everyone bought fewer and simpler things, tried to choose them from the point of view of their true beauty; ...to consider the effect upon the general welfare of the manner in which each individual spends his income is one of the most important tasks of the practical application of economics to the way of life of men.”

The above levels, of course, do not exhaust all levels of satisfying the needs of existence. As an illustration, we can cite data on the “rise” of needs in Germany after the Second World War. With the clarity characteristic of the German language, German economists write about three large waves of needs during the first 5-6 years of economic recovery: “der sogenannten “Fress-Welle” (the so-called “wave of gluttony”), “der Kleidungs-welle” (“wave of clothing”), “der Wohnungswelle” (“apartment wave”). After this, the need for luxury (die Luxusbedürfnisse) began to develop.

For most people, the level of satisfaction of physiological needs significantly affects the structure of intellectual, social and spiritual needs. At the same time, it has been known since ancient times that the less a person is focused on material wealth, the more freedom he has from life’s circumstances and the powers that be. All great philosophers and religious figures - those who are commonly called Teachers of humanity - called for a reasonable limitation of physiological needs. A. Schopenhauer gives numerous statements on this topic. For example: “... Socrates, seeing luxury items put up for sale, exclaimed: “There are so many things that I don’t need.”

Thus, after achieving the basic level of satisfying the needs of existence, the needs to achieve life goals are formed, which, it is advisable to differentiate into four groups:

- 1) material benefits for the individual and family;
- 2) power and glory;

- 3) knowledge and creativity;
- 4) spiritual improvement.

Depending on individual inclinations, abilities and aspirations, in some people, after achieving the basic level of satisfaction of the needs of existence, the desire to maximize the consumption of material goods will dominate; for others - to power and glory; for others - to knowledge and creativity; for the fourth - to spiritual improvement.

DISCUSSION

In conclusion, let us dwell on the problem of the boundaries of needs.

The opening pages of books on basic economics usually postulate that such boundaries do not exist. For example, the introduction of one of the most respected US economics textbooks notes: “The fundamental economic problem facing any society is the conflict between virtually unlimited human needs for goods and services and the limited resources that can be used to satisfy these needs.” . A similar statement is made by German experts and domestic authors. The thesis about the limitlessness of needs is usually considered as a kind of axiom, from which the need for rational use of limited resources is derived, which, in turn, predetermines the subject of economic science.

There is no doubt that man’s spiritual needs, his desire for knowledge, development and application of his abilities have no boundaries. As for material needs, their limitlessness cannot be considered obvious. In the world of things, the desires of a reasonable person with the richest imagination are quite specific.

Sometimes the limitlessness of needs is derived from technological progress. But by creating new goods and services, it is ultimately expressed in an increase in per capita consumption of energy and other natural resources. Their number is limited and constantly decreasing.

It is known that there are only a few decades of reserves of oil and many other minerals left. This fact is becoming increasingly

recognized by the educated part of the population and cannot but influence the formation of its needs.

In order to prove the need for rational use of limited resources, it is not at all necessary to proceed from the axiom that human needs are limitless. It is known that the smaller the requirements of the axioms, the stronger the building of the theory. Therefore, as a postulate defining the tasks of economic science, the statement that people's needs are greater than the possibilities of satisfying them is quite sufficient.

The structure of needs can change for the same person during different periods of his life. Moreover, the lower the subjectively normal level of satisfaction of the needs of existence, the more likely it is that after its achievement, intellectual and spiritual needs will dominate.

The main differences of the proposed structure of needs are as follows:

- needs are divided into two types: existence and achieving life goals;
- the first type includes needs: physiological, safety, belonging; to the second - the need for material wealth, power and fame, knowledge and creativity, spiritual improvement;
- there are three levels of satisfying the needs of existence: minimal, basic, luxury level;
- the needs to achieve life goals are formed after achieving the basic level of satisfying the needs of existence;
- basic levels of satisfaction of subsistence needs may have significant individual differences.

The article notes that in accordance with the personal (subjective) approach to the study of the psyche adopted in Russian psychology, "all mental processes ... occur in the individual, and each of them in its actual course depends on it" (S. L. Rubinstein). Thus, in the works of representatives of cultural-historical

psychology and the psychological theory of activity, it has always been argued that it is not thinking, perception, memory or the brain that thinks, perceives, remembers, but a real person, a subject, driven by specific motives, proclaiming and defending his own values, having certain abilities, character etc. (L.S. Vygotsky, A.N. Leontiev, S.L. Rubinstein and many others) (Ярошевский, М. Г. (1993). With a fairly wide variety of approaches to understanding personality, most authors, without denying the biological prerequisites for its development, point to the social nature of this phenomenon. Similarly, the works of most domestic and foreign psychologists place emphasis on the "ownership" of individual values and on the social nature of personal values. According to the most common point of view, values "come" from society and at the moment when the subject "extracts" them, "appropriates", "interiorizes", "discovers", "creates, generates", "shares them", "is determined in relation to them", etc., they turn into "secondary", "reflected", personal phenomena, and only in this case can they be considered as a subject of psychological study. It is the subjective measurement of values that is of interest to the psychologist and is part of the task of the psychological study of values. Just as the need for oxygen is "absent psychologically" (according to A.N. Leontiev), personal value as an "objective" (need-based and not emotionally colored) given is also psychologically absent. The study of subjective (personal, personal, individual) values using objective methods is the primary task of the psychological study of values

The work emphasizes that personal values are the result of interaction between a person and culture. Values cannot appear in the soul of an "isolated" individual. Values arise in the space of interaction between

individuals, in a space outside the individual's organic body, that is, "in the internal space of the individual" (E.V. Ilyenkov), but the bearer of values, their real manager, is the subject. At the same time, the internalization of cultural values, of course, does not occur mechanically. Interiorization is an active process, therefore, a person's values reflect not only the "social", but also the "individual" (personal, subjective). The needs and experiences of the subject color his value preferences in their own way (Горькая, Ж. В. (2014).

It can be mentioned that values are created (created) by the subject, just as a "living movement" (N.A. Bernstein) is built each time "here and now" depending on changing conditions, without repeating previous movements. Thus, spiritual and material (materialized) values that objectively exist in culture contain an infinite number of "degrees of freedom" for the subject to "extract" his personal meanings from them. Personal values are internalized and accepted by a person criteria of what is proper, allowing one to separate good from evil, benefit from harm, truth from error, worthy from unworthy. Personal values act for the individual in the form of a kind of coordinate system designed to structure images of reality and endow the events of "internal" and "external" life with evaluative markers (Прихожан, А. М., & Толстых, Н. Н. (1996).

Personal values are associated with volitional action, "serving" the situation of choice, acting as a psychological basis for an action or deed, endowing one or another motive with additional incentive force. A person acts personally when he realizes (embodies, defends) his values. Such a "personal action" obviously cannot be attributed to a child, just as it is impossible

to speak in the full sense of the word about personality ("higher mental synthesis") in childhood (L.S. Vygotsky).

CONCLUSION

The research materials allow us to conclude that socially active people are more satisfied with their lives and perceive the process of their life as interesting, emotionally rich and filled with meaning. They accept the part of their life they have lived and view it as productive and meaningful. Working social active people to a greater extent have an idea of themselves as a strong personality with sufficient freedom of choice to build their life in accordance with their goals and ideas about its meaning. Socially active adults successfully realize their values, are future-oriented and do not feel lonely.

Personal values are interiorized and internally accepted criteria of what is subjectively important and proper, allowing one to separate good from evil, benefit from harm, worthy from unworthy. Personal values are a kind of coordinate system for an individual, designed to structure an individual mental image, endowing the events of "internal" and "external" life with evaluative markers.

Values exist objectively, at the level of society, individual social groups, are the core of culture, and subjectively, as "secondary" phenomena, reflected, presented at the level of personality psychology, consciousness and activity (behavior), as the subjective reality of culture. Cultural values and personal values form a single interdependent system. Values are relatively stable characteristics of society and personality psychology, therefore they act as the most important aspects in the analysis of both objective and subjective reality.

Personal values permeate the holistic structure of human activity, acting as the most important conditions at the stage of its planning (conception), implementation and evaluation of results. Thus, personal values are one of the grounds for choosing a motive and goal at the stage of setting and accepting the meaning of an action. Personal values serve as the basis for the choice of means of action, which is assessed for the possible consequences of its use in the subjective coordinates “bad - good”, “appropriate - inappropriate”, etc. Personal values are involved in a multidimensional assessment (moral, ethical, aesthetic, intellectual, emotional) foreseeable result of activity, as well as its consequences

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

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How to cite this article: Valide Valiyeva. Relation between personal value and need satisfaction: theoretical review. *International Journal of Research and Review*. 2024; 11(6): 319-325. DOI: [10.52403/ijrr.20240636](https://doi.org/10.52403/ijrr.20240636)
