

# HIERARCHIE POTŘEB V BEZPEČNOSTNÍ VĚDĚ

## HIERARCHY OF NEEDS IN THE SECURITY SCIENCE

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### Abstract

*This paper pertains to the significance a hierarchy of needs in the security science. A need is a particular condition in an organism caused by a lack of something what for biological, social and cultural reasons is indispensable for the existence, development and normal functioning of that organism, and actually, also within any community. Such elements are strictly linked with each other.*

### Key words

*Need, security, danger, securitology.*

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A need – is a feeling in which manifested is the interrelationship between the man and some determined factors required for life and activities. Needs will always reflect an obvious relation between the organism and the environment.

Sociologists underline that needs result not only from the metabolism, but also from some determined social processes. In this context, "a need means a system consisting of the human body with its cultural environment and their relation to the natural environment which for the body is a condition – necessary and sufficient – so that a group or an organism may be kept alive." [MALINOWSKI, p. 69]. Since needs develop within a society as a product of its culture and depend on the level of the productive forces attained, therefore, even the fundamental needs of the man are no longer 'purely biological', but they become biosocial [SZCZEPANSKI, p. 146].

Instead, economists define needs in the context of market behaviors. In the economic sense, a need (...) means realizing a lack of a certain value in use.

The need for security belongs to general historic and social categories; it regards the entire history and future of mankind, is of fundamental importance for the existence of an individual and any community, too [KORZENIOWSKI 2012, p. 113]. *Primum vivere deinde philosophari - First (be able to) live, then*

*philosophize* – this is a conclusion reached by a large number of researchers: "It was proved that the need for security belongs to the primeval motives for activities and societies" [SEREBRYAKOV, p. 6]. According to the concept of hierarchy, the needs for security constitute the fundamental need of the man and have to be satisfied as a priority. Also sociologists have built a typology of needs followed by a list of needs to be satisfied so that every man may normally function. In ascending order they have determined the needs for security, appreciation and reciprocation which result from the "desire of emotional feedback" and new experiences [SZTUMSKI, p. 204; ZALEGA].

Some people can discern the objective and subjective nature of needs. However, an attempt at explaining an interrelation between the subjective and the objective sounds unconvincing. "An objective nature of needs results mainly from that the man's dependence upon natural environmental conditions and is also objective by nature. This is not only a biological but also a socio-economic correlation. The objectivity of needs is also referred to the determinants of historical development of society and it must be stressed they are a cultural product of the society under analysis. Instead, subjective sources which give rise to needs are related with the state of awareness and emotions of an individual. The subjectively perceived needs assume objective features for their mass occurrence in a society" [ZALEGA]. Of a similar opinion is M. Pohorille: "even subjectively perceived human needs become objective due to the fact of their mass occurrence" [POHORILLE, p. 47].

Sciences of security cannot agree with such a position taken, because the explanation of the objectivization of needs is impossible through mass occurrence, but by means of the dynamics of interrelation between an objective situation and a decision adopted basing upon a subjective recognition of such a situation. "Objective" means "existing irrespective of anyone's awareness" [KOPALINSKI, p. 402], whereas "subjective" – determined by experiences and opinions of a given person (subject) [KOPALINSKI, p. 402].

A Chinese philosopher wrote once; "When the individuals needs have been satisfied, the family will remain stable. When the family remains stable, there shall be an order within the State. And, when the order within the State is kept, there will be peace all over the world. Both the Son of heaven and simple men must deem that the satisfaction of the individual's needs is the root or foundations" [WU, p 9].

As early as in 1942, Abraham H. Maslow postulated a theory suggesting that the man is motivated by the needs arranged in a hierarchy according to their priority or intensity, and the need for security is the second important need preceded only by physiological needs. Abraham Maslow's hierarchy of needs comprises their classes, viz.: physiological needs, needs for security, affiliation, respect, and self-fulfillment.

Maslow believed that the fundamental needs have a particular psychological and biological status, this is to say, they have to be satisfied, because otherwise we are ill [MASLOV, p. 144]. He wrote: "If bread is lacking, it's true that the man will live in bread alone. But what wishes will he have when there is

enough bread and his stomach is still full? It is when other (and higher) needs will appear and they, not physiological hunger, will prevail in the body. When, in turn, they have been satisfied, another (higher and higher) needs etc. will be coming to exist. That is what we mean by saying that fundamental human needs are arranged in a hierarchy of relative advantage." [MASLOV, p. 75-76].

If physiological needs are quite well satisfied, a new set of needs will occur; such needs may be determined as needs for security (stability, dependence, care, liberation from fear, anxiety and chaos; the need for a structure, the order, the law, limitations, help from a tutor etc). The needs for security may become almost exclusive factors to organize the conduct by making personal use of all body skills, which will allow us to describe the entire body as a mechanism for seeking security. Any man who is in such a situation may be said to be absorbed almost completely in the matter of his security.

Maslow underlines that a peace-loving, well functioning, permanent, good society can usually guarantee a sufficient sense of security for its members, which will protect them from wild animals, extreme temperature fluctuations, assault and battery, murder, chaos, tyranny etc. That is why, in a very real meaning, they will no longer have any needs for security as active motivators. It is like a full up man who is no more hungry, and in the same way, a man who is on the safe side will not feel any fear.

The needs for security constitute an active and prevailing factor to mobilize the human body resources exclusively in situations actually crucial, like wars, diseases, calamities, assaults, riots, neurosis, brain traumas, loss of authority or a long term hardship. The needs for security will become very urgent in social life whenever a real threat to the law, order or authority takes place. It can be expected that in most human beings the threat of chaos or nihilism will have them regressed from any higher needs towards the lower needs for security.

However, at the same time, the satisfaction of physiological and security needs is the prerequisite for feeling higher needs, and striving after their satisfaction means desirable civic and social consequences. To some extent, the higher the need the less egoistic it is. Famine and security are highly egocentric, since everybody can satiate his appetite only for himself, whereas security is a state deemed individual for everyone, although a group may either intensify or attenuate the sense of security. Instead, respect and love will involve other people's participation and this is also related to other people's satisfaction, too. People sufficiently satisfied within the range of more fundamental needs may seek love and respect (and not only food and security) will rather develop such attributes, like loyalty, benevolence, civil consciousness; they become better parents, spouses, teachers, civil servants etc.

Maslow also stressed that "the satisfaction of fundamental needs itself will not automatically mean a trustworthy system of values to get involved in. We have rather been taught that a likely consequence resulting from having satisfied the fundamental needs may be boredom, pointlessness, anomia and similar. It is rather obvious that we function best when we strive for something we want, when we

desire something we do not have and when we focus ourselves trying to be satisfied as wished for" [MASLOV, p. 16].

But a man who was prevented from having any of his fundamental need satisfied may be rightly deemed to be simply ill or at least unfulfilled. And if such a frustration is eventually due exclusively to the forces beyond an individual's reach, therefore, the disease of an individual must be finally attributed to the ill society. A healthy or ill society may be thus defined as one which allows that the highest purposes may come to the fore because all his fundamental needs have been satisfied.

The utility theory is, in a nutshell, a generalization of the nature of human judgment and his making choices. It is worth remembering that in view of economy utility is a subjective category, which results from a diversification among people and their ways of perceiving the world. This will hinder direct utility measurements, since everyone will make his own assignments according to his own, unique way.

The genesis of the economy-based concept of utility should be sought in 19<sup>th</sup> century quest for the common denominator for the natural and social sciences. The introduction of the term 'utility' into the theory of economy is attributed to W.S. Jevons, C. Menger and L. Walras. A historical curiosity is the fact that those economists were the first to have formulated the utility theory at the same time and separately one from another.

The said theory is known as the law of diminishing marginal consumption utility and describes the mechanism according to which we evaluate the joy from consuming various quantities of the same good. Accordingly, a continuous increase in the consumption of the same commodity will cause smaller and smaller increases in our satisfaction (it is easy to imagine it taking as example the daily consumption of chocolate). A reverse reasoning is also correct: a systematic decrease in consumption of a commodity will spell bigger and bigger losses of utility.

The law of diminishing marginal consumption utility was a scientific confirmation of the fact that human needs become satisfied with the quantity of goods consumed. But it will not mean that our needs can be completely satiated (and no longer will we to consume more) – from the viewpoint of economy it is safer to say that in each situation our needs remain incompletely satisfied, but to a greater or lesser extent.

Security is not a monogeneric fact or status quo belonging to the individual or communal life of the man; nor is it an exclusive objective of individuals or human communities. security is not only a need, value and right of fundamental existential importance for the individual, but also a phenomenon of social, political, economic, cultural, legal, ecological and military nature, of basis significance for social groups, states and all mankind.' Security is the fundamental need of the man and social groups, and at the same time, their most important objective" [stanczyk, P. 18].

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