

A number of needs, some basic and some higher-order, direct and energize our behavior.

#### Motivation

• A need or desire that directs and energizes behavior of humans and other organisms

# MOTIVATION THEORIES

## Drive-reduction theory

- A physiological need creates an arousal tension state (a drive) that motivates an organism to engage in activities that minimize the tension (Hull, 1951)
- •e.g., thirst, sleep, hunger

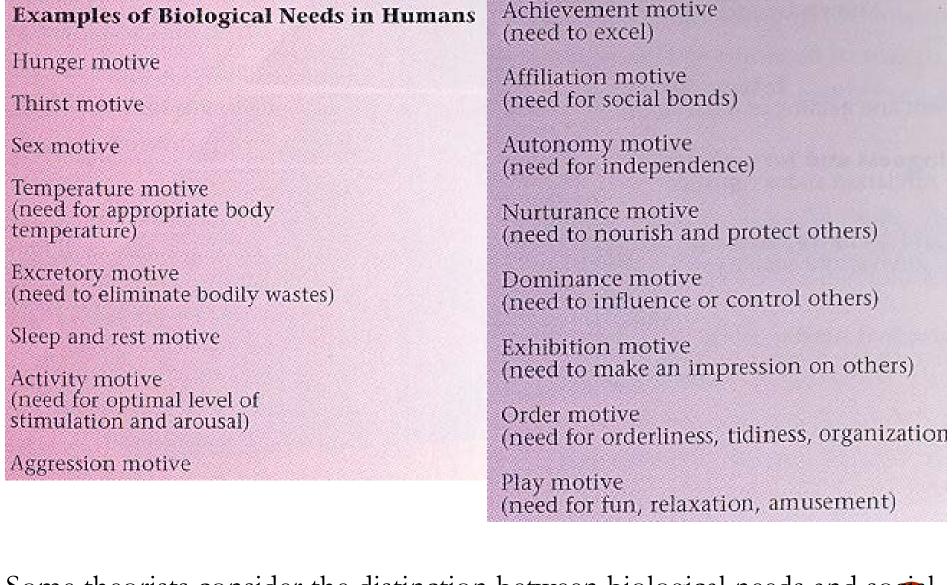




The aim of drive reduction is homeostasis—the maintenance of a balanced internal state. But don't we sometimes continue to eat even we feel full? We eat more in the presence of familiar others (Hetherington et al., 2006). Why?

### Incentive theories

- A reward (or incentive) can pull an organism to perform a behavior
- Intrinsic: e.g., feeling of accomplishment, satisfaction
- Extrinsic: e.g., monetary prize, praise from others

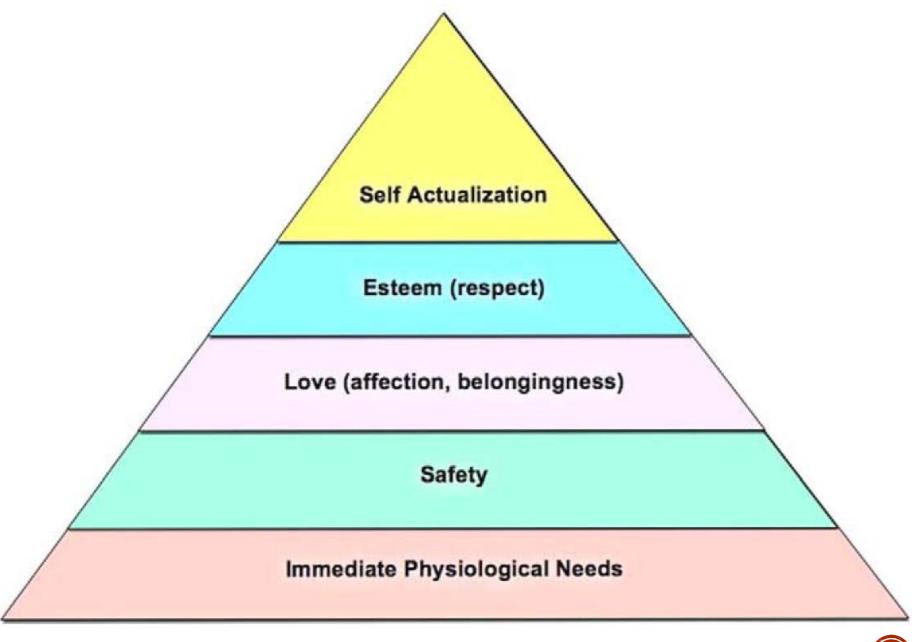


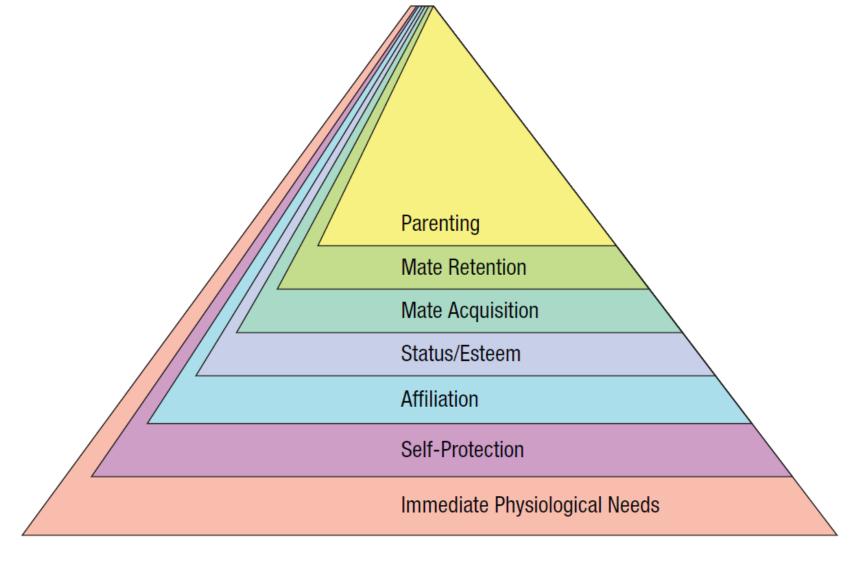
Examples of Social Needs in Humans

Some theorists consider the distinction between biological needs and some needs. How do people prioritize these needs?

## Hierarchy of needs

- People must satisfy physiological needs and needs for safety and security before progressing to more complex needs (Maslow, 1970)
- Regression occurs if lower needs are not satisfied





**Fig. 1.** The renovated pyramid of human needs (from Kenrick, Griskevicius, et al., 2010). This framework places motives sequentially in order of their developmental occurrence. Motives are depicted as overlapping, such that relevant environmental cues may activate any corresponding motive.

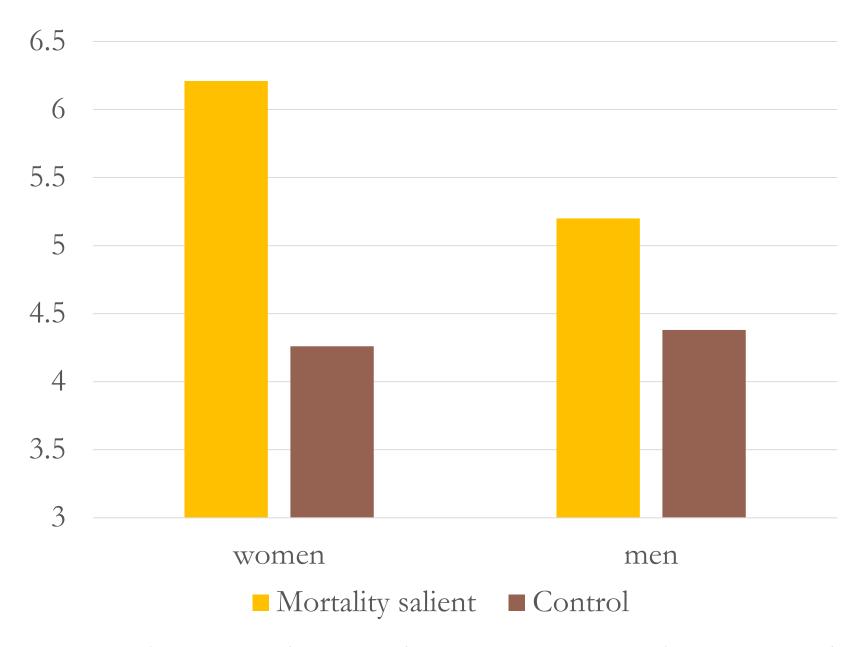
- Evolutionary perspective
  - Motivation is a product of evolution; it propels organisms to behaviors which maximize survival and reproductive success



Social belongingness is vitally important to humans because it offers survival and reproductive benefits (e.g., food sharing, joint force of defease, collaborative hunting).

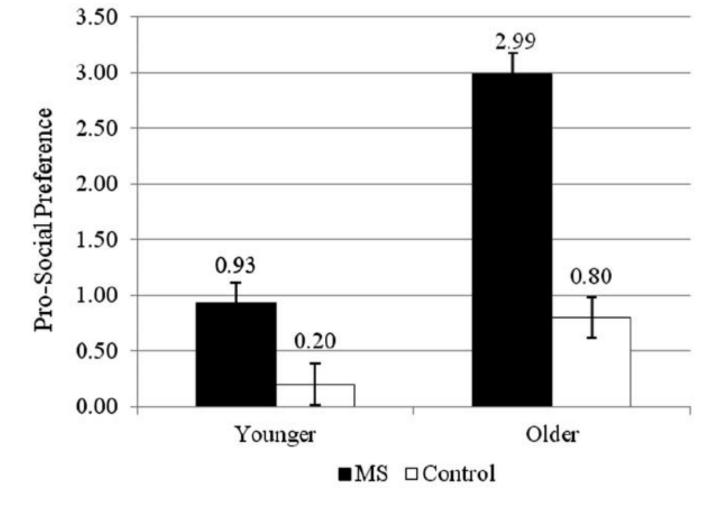
# Terror management theory

- •Juxtaposition of humans' desire for selfpreservation and awareness of inevitable death give rises to death terror (Becker, 1973)
- People engage in behaviors that literally help them live longer (e.g., healthy diet, exercises) and behaviors that symbolize immortality (e.g., having offspring, achievement) (Greenberg et al., 2014)



After writing about their death vs. dental pain (control), both men and women reported a stronger desire for children (Fritsche et al., 2007).





"...even though you are not acknowledged as the author, your work inspired others and will be of value to many future generations..."
"...you don't believe your books offer inspiration for people...your name and work will be known..."

After a death reminder, old participants showed a discernible preference the pro-social scenario over the fame scenario (Maxfield et al., 2014).

# NEED TO BELONG



The need to belong is a fundamental need observed among humans.



People try to preserve relationships and avoid ending them. Humans experience distress when a relationship ends, even if the relationship is a destructive one (Baumeister & Leary, 1995). When a functional group comes to an end, people still want to hold on to the bonding they have formed with each other (Lacoursiere, 1980).

"The coolest thing...was everybody on the street was talking to each other. Making sure everybody had a place to go...people you wouldn't normally see talking, too...it was kind of cool the way New Yorkers really came together." (Morgan et al., 2011)



Relationship formation and closeness tend to increase in the presence of external threat (Baumeister & Leary, 1995).



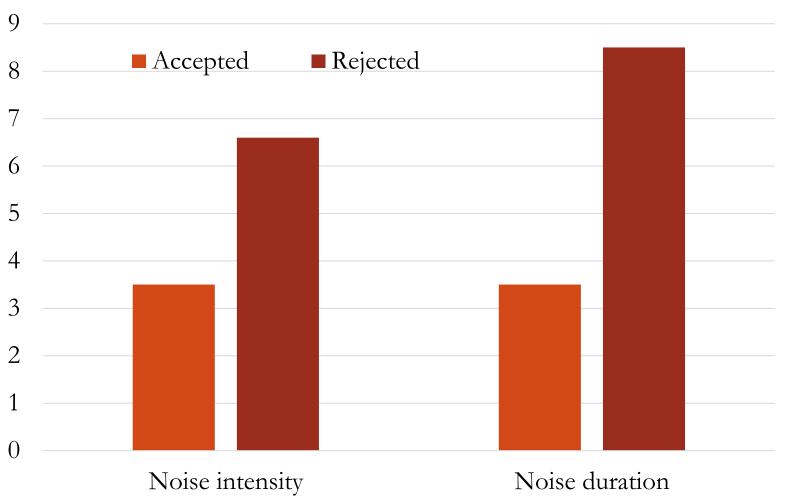
After the 9/11 attack, 60% of Americans reported that their personal relationships were stronger than before (Saad, 2001), and 40% of participants increased their attempts to do nice things for friends and family (Skitka et al., 2004). A majority of Americans responded to the displayed the American flag (Roberts, 2002), driven by patriotism (love of country and ingroup solidarity) (Morgan et al., 2011).

#### Social exclusion

• When experiencing social exclusion, a variety of negative physiological, affective, cognitive, and behavioral consequences are unleashed (Williams & Nida, 2011)



Participants threw a flying disc with two other (bogus) players online. Those who were ostracized in the game experienced poorer moods, became more likely to conform to others' wrong, and exhibited heightened activity brain cortex area that also is activated in response to physical pain (Williams et al., 2000).

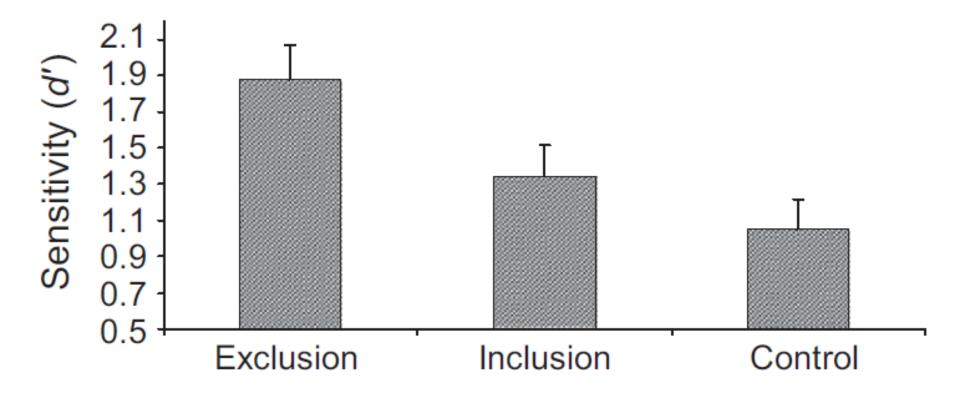


After an acquaintance session, participants were told that they were accepted ("I have good news for you—everyone chose you") vs. rejected ("I hate to tell you this, but no one chose you"). Rejected participants were later more aggressive in punishing losers in a competitive game (Twenge et al., 2001).

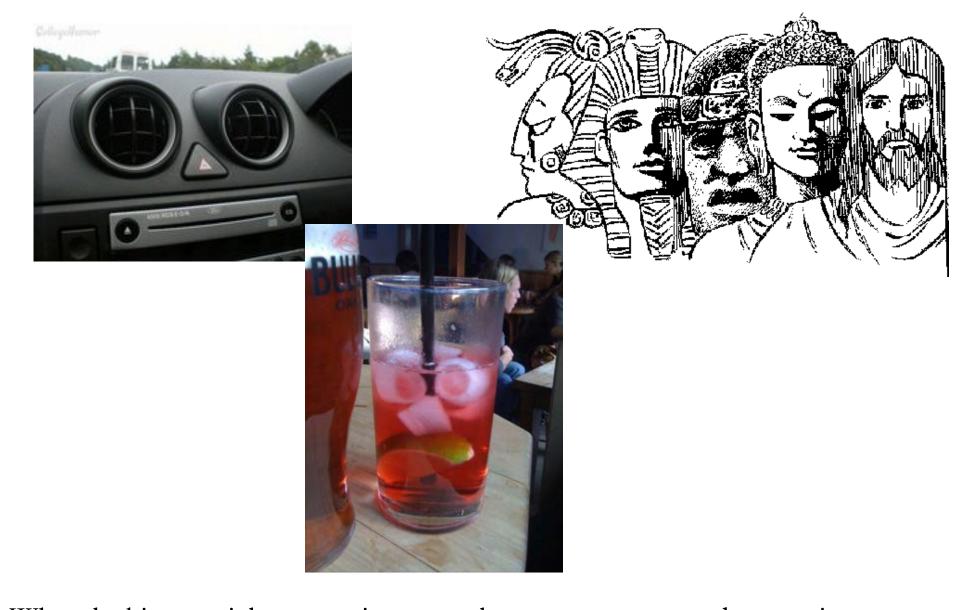




"In at least 12 of the 15 incidents (of school shooting between 1995 and 2001), the perpetrator(s) had been subject to a pattern of malicious teasing or bullying... many cases involved ongoing ostracism... the victims included those individuals who had teased, bullied, or rejected the shooter. In about half of the episodes, the perpetrator had also experienced a recent rejecting event, most commonly a romantic breakup..." (Leary et al., 2003)



The motivation to reaffiliate increases rejected individuals' sensitivity to cues indicating relationship opportunities. In a study, participants who had recalled "rejected or excluded" experience vs. "accepted or included" experience exhibited enhanced sensitivity to discriminate genuine happy expressions and fake ones (Bernstein et al., 2008).



When lacking social connection, people may compensate by creating humans out of nonhuman agents through anthropomorphism (perceiving nonhumans to be humanlike) (Epley et al., 2007).





Lonely participants perceived more mental states (e.g., intentions, emotions) in gadgets than non-lonely participants. Also, participants who had been told that they would end up lonely in life subsequently reported a stronger belief in supernatural agents (e.g., ghosts, angels, God) than did the control participants (Epley et al., 2008).



Participants excluded (vs. included) in a game subsequently reported more positive attitude and preference toward M&M's candy when the brand was anthropomorphized (vs. not) (Chen et al., 2008).