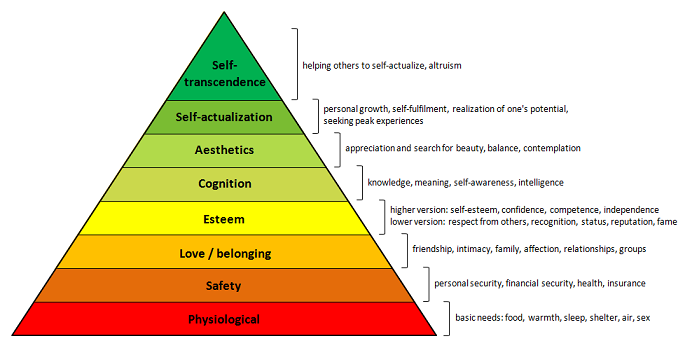
**Economic Self**

It represents a different way of thinking about the process and outcomes of economic development. It is an individual ability to garner and hold economic resources in excess of their basic needs. The concept of this is to recognizes that there are individuals who are unable (due to physical or mental disability) to garner any surplus resources, individuals with surplus large and secure enough to meet any conceivable need, and individuals at every point in between. What constitutes “basic needs “for someone in developed country will differ drastically from someone in a developing country. But the cores of the principles of economic development are the same throughout the world. Once people possess a sustainable surplus, they can turn their attention to the pursuit that psychologist Abraham Maslow term *self-actualization* developing and expressing talents, skills, emotions, and values to the fullest extent.

**Maslow’s Hierarchy of Needs**

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**Physiological Needs**

These are the basic animal needs for such things as food, warmth, shelter, sex, water, and other body needs. If a person is hungry or thirsty or his body is chemically unbalanced, all of his energies turn toward remedying these deficiencies, and other needs remain inactive. If one’s basic biological needs are not met, one would never be able to**trust** the environment and would be stuck with high neuroticism and anxiety.

**Safety Needs**

With his physical needs relatively satisfied, the individual’s safety needs take over and dominate his behavior. These needs have to do with man’s yearning for a predictable, orderly world in which injustice and inconsistency are under control, the familiar frequent, and the unfamiliar rare. This need for consistency, if not satisfied leads to **feelings of doubt and shame**(as opposed to feelings of autonomy or being in control) and lead to high conscientiousness or need for discipline and orderliness.

**Love/Belonging Needs**

After physiological and safety needs are fulfilled, the third layer of human needs is social. This psychological aspect of Maslow’s hierarchy involves emotionally-based relationships in general, such as friendship, sexual intimacy and having a supportive and communicative family. If one finds failure in having such close relationships, one is bedeviled with such negative social emotions like **guilt (vis a vis initiative)**and has low extraversion values.

**Self-esteem Needs**

All humans have a need to be respected, to have self-esteem, self-respect, and to respect others. People need to engage themselves to gain recognition and have an activity or activities that give the person a sense of contribution, to feel accepted and self-valued, be it in a profession or hobby. This need if not satisfied leads to **feelings of inferiority vis-a-vis feelings of industry**. Feelings of inferiority in turn may lead to low agreeableness.

**Cognitive Needs**

Maslow believed that humans have the need to increase their intelligence and thereby chase knowledge. Cognitive needs is the expression of the natural human need to learn, explore, discover and create to get a better understanding of the world around them. This growth need for self-actualization and learning, when not fulfilled leads to **confusion and identity crisis**. Also, this is directly related to need to explore or the openness to experience.

**Aesthetic Needs**

Based on Maslow’s beliefs, it is stated in the hierarchy that humans need beautiful imagery or something new and aesthetically pleasing to continue up towards Self-Actualization. Humans need to refresh themselves in the presence and beauty of nature while carefully absorbing and observing their surroundings to extract the beauty that the world has to offer. This need is a higher level need to relate in a beautiful way with the environment and leads to the beautiful **feeling of intimacy** with nature and everything beautiful.

**Self-actualization Needs**

Self-actualization is the instinctual need of humans to make the most of their abilities and to strive to be the best they can. This need when fulfilled leads to **feeling of generativity**.

**Self-transcendence**

 Maslow later divided the top of the triangle to add self-transcendence which is also sometimes referred to as spiritual needs. Spiritual Needs are a little different from other needs, accessible from many levels. This need when fulfilled, leads to **feelings of integrity** and take things to another level of being.

**Material Self**

People had a “material self “, in the words of William James, the Harvard psychologist and giant of the American intellectual scene in the late nineteenth century. A “man’s self is the sum of all that he can call his”, James wrote in 1980. This included his body, family and reputation but also his “clothes and his house … his lands and horses, and yacht and bank account.” If they grew, their owners felt triumphant. If they faded, people felt a part of them was dying. The material self is constituted by: our bodies, clothes, immediate family, and home. It is it to these things, according to James, that we are the most deeply affected by because of our investments of self within these things. The more we invest of ourselves in these objects, the more attached to them we inevitably are to them.

The body is the innermost part of *the material self* in each of us; and certain parts of the body seem more intimately ours than the rest. The clothes come next. The old saying that the human person is composed of three parts - soul, body and clothes - is more than a joke. We so appropriate our clothes and identify ourselves with them that there are few of us who, if asked to choose between having a beautiful body clad in raiment perpetually shabby and unclean, and having an ugly and blemished form always spotlessly attired, would not hesitate a moment before making a decisive reply. Next, our immediate family is a part of ourselves. Our father and mother, our wife and babes, are bone of our bone and flesh of our flesh. When they die, a part of our very selves is gone. If they do anything wrong, it is our shame. If they are insulted, our anger flashes forth as readily as if we stood in their place. Our home comes next. Its scenes are part of our life; its aspects awaken the tenderest feelings of affection; and we do not easily forgive the stranger who, in visiting it, finds fault with its arrangements or treats it with contempt. All these different things are the objects of instinctive preferences coupled with the most important practical interests of life. We all have a blind impulse to watch over our body, to deck it with clothing of an ornamental sort, to cherish parents, wife and babes, and to find for ourselves a home of our own which we may live in and 'improve.'

An equally instinctive impulse drives us to collect property; and the collections thus made become, with different degrees of intimacy, parts of our empirical selves. The parts of our wealth most intimately ours are those which are saturated with our labor. There are few men who would not feel personally annihilated if a life-long construction of their hands or brains - say an entomological collection or an extensive work in manuscript - were suddenly swept away. The miser feels similarly towards his gold, and although it is true that a part of our depression at the loss of possessions is due to our feeling that we must now go without certain goods that we expected the possessions to bring in their train, yet in every case there remains, over and above this, a sense of the shrinkage of our personality, a partial conversion of ourselves to nothingness, which is a psychological phenomenon by itself. We are all at once assimilated to the tramps and poor devils whom we so despise, and at the same time removed farther than ever away from the happy sons of earth who lord it over land and sea and men in the full-blown lust hood that wealth and power can give, and before whom, stiffen ourselves as we will by appealing to anti-snobbish first principles, we cannot escape an emotion, open or sneaking, of respect and dread.

**Consumer Culture**

Consumer culture is a form of material culture facilitated by the market, which thus created a particular relationship between the consumer and the goods or services he or she uses or consumes. Traditionally social science has tended to regard consumption as a trivial by-product of production. However, sociologists have increasingly come to recognize the value of studying consumer culture for its own sake. It could indeed be argued that consumer culture represents one of the primary arenas in which elements of social change are played out in everyday life. Consumer culture can be distinguished from consumption *per se*, insofar as it is more about the relationship between the material and the cultural rather than the status and inequalities implied by the ownership of consumer goods. In this sense consumer culture is not simply a process by which commercial products are “used up” by consumers. People’s relationship to consumer culture is meaningful and reflects, and potentially reproduces, particular values and forms of status. In this sense consumer culture arguably lies at the heart of the relationship between structure and agency in contemporary society. It demonstrates the power of capitalism to reproduce the parameters within which citizens of a consumer society live their everyday lives. Consumer culture gives us the tools to express who it is we are, but while doing so it simultaneously reinforces an economic system in which the individual’s ability to be free or to choose is, ironically, constrained.

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