

CHAPTER II

LITERATURE REVIEW

B.1 Theoretical Background

This chapter will give further information on the approach and key ideas that will be used to examine the data, which is the fulfillment of needs, using Abraham Maslow's Hierarchy of Human Needs theory. Furthermore, this chapter will feature past studies and theories used to assess the major characters' efforts to meet their needs.

B.1.2 Psychoanalysis Approach

Sigmund Freud discovered the field of research known as psychoanalysis in the 1890s. It investigates human psychology and behavior. Psychoanalysis theory enables people to understand human nature and therapeutic approaches for treating mental disorders (Sibi, 2020). Freud compared the human personality to an iceberg, with the conscious component above sea level and the unconscious portion beneath. The preconscious area is located between these two zones. Additionally, a structural model based on the topological model is developed. Freud defined human personality as having three components. In this approach, human personality comprises three elements: the id, ego, and superego.

The id functions on an unconscious level and serves as a pleasure principle. The id comprises two types of biological instincts: Eros and Thanatos. Eros, the human life impulse, controls life-sustaining actions including respiration, feeding, and sex. Human death impulses, often known as Thanatos, are destructive energies in all people. Thanatos manifests itself as aggressiveness or violence against others.

According to Freud, the id develops from infancy and is impacted by their surroundings. This stage is known as ego. Ego seeks pleasure and avoids unpleasant experiences. It also follows reality, as opposed to the id (Sibi, 2020). The id, performs the task by getting control over the desires of the instincts, deciding if they are allowed to be satisfied, deferring gratification until reasonable conditions and times in the outside world, or completely reducing their excitement (Freud, 1940).

Individuals acquire a superego during their youth. Parents shape the traits they implant in their children and serve as moral models for them. This level is known as the superego. Individuals' superegos were formed via the impact of parental, family, racial, and national traditions, as well as the needs of their immediate surroundings (Freud, 1940). As a result, the superego functions on moral principles and pushes people to act in socially acceptable ways.

According to Freud, human drives like sex and antagonism arise from fundamental wants and desires. The superego is a cognitive construct within the human psyche that strives to live up to ideals set by others in society; the id is a

part of the mind that desires to follow primordial impulses; and the ego is the third component of the mind that mediates the id and superego.

Maslow, on the other hand, arranged these aims in a hierarchy because he believed that higher ambitions would inspire individuals. The physiological needs, such as food, sex, and warmth, are at the bottom of the pyramid. Once the fundamental physiological requirements are met, people attempt to meet their higher-level wants. Safety requirements come next, then love and belongingness, esteem, and, at the pinnacle of the pyramid, self-actualization. Once one's fundamental survival requirements are met, an individual can realize his or her full potential (self-actualization) and connect with others (via self-ascendance). Unlike Freud, Maslow believed that humans had fundamental wants and more complicated demands that contributed to emotional and spiritual satisfaction and pleasure.

Furthermore, the approach implemented in this study is based on human needs. Humans will never be completely content with their lives (Maslow, 1970). Humans will never be able to satisfy their own desires. According to Maslow (1970), achieving self-actualization and fulfilling this need is challenging since people must consider societal ideals and the surroundings. According to Freud, the superego is the moral energy and personality ethic that society uses to work on ideal ideals rather than the principle of enjoyment.

B.1.3 Hierarchy of Needs by Maslow

According to Maslow (1970), people want to feel competent and accomplished. Maslow defines success motivation in terms of the hierarchy of wants that all humans share. In other words, human demands are organized in hierarchies of potency. When one of the demands is fulfilled, another need emerges. Furthermore, the need is linked to the level of pleasure, therefore none of the demands can be isolated or distinct. When old wants are addressed, new needs may not arise instantly; these needs may emerge concurrently. In reality, individuals in society feel both partial fulfillment and partial dissatisfaction with their fundamental requirements. Furthermore, needs cannot be completely met before the next need occurs (Maslow, 1970).

Maslow (1970) identified at least five fundamental needs in his hierarchy of requirements. The five basic needs are physiological, safety, love and belonging, self-esteem, and self-actualization. According to Maslow, basic, low-level wants such as physiological necessities and safety must be met before higher-level needs like self-fulfillment may be achieved.

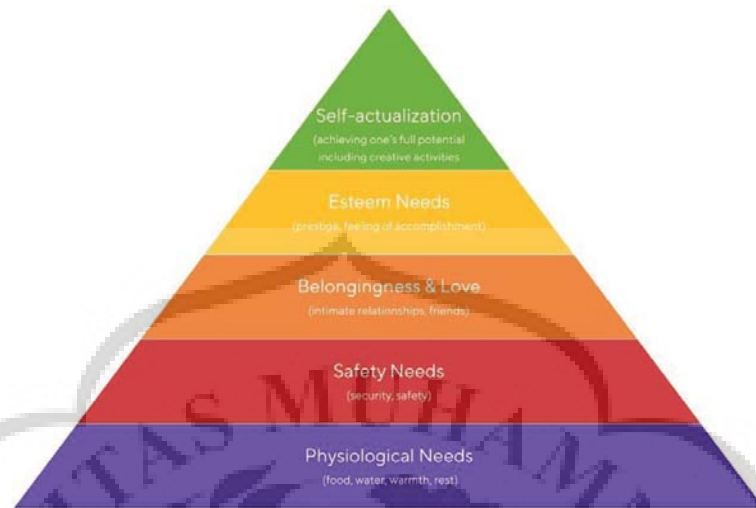


Figure 1. Maslow's Hierarchy of Needs

1) Physiological Needs

Maslow's hierarchy of requirements begins with physiological needs. These are the basic necessities for physical existence. Motivation theory is often built around physiological urges (Maslow, 1970). Physiological requirements, such as food, water, oxygen, clothes, warmth, sleep, and health, are probably the most critical. These are the necessities that a person can see, touch, and consume in their daily life.

Individuals who have lost everything in life were more inclined to prefer to meet their physiological requirements over everything else. A person who lacks food, stability, affection, and self-esteem is more prone to crave food than anything else (Maslow, 1970). Individuals' physiological demands may override all other wants, and those needs may be totally absent. So it's fair to describe the complete individual simply as "hungry" because hunger nearly always precedes

consciousness. All capacities are included to serve the fulfillment of hunger, and the arrangement of this ability is nearly wholly dictated by that single objective (Maslow, 1970).

2) The Safety Needs

Following the satisfaction of physiological demands, humans want a sense of security, stability, and escape from sickness. Maslow's hierarchy of needs divides safety needs into several categories, including the need for security, stability, reliance, protection, freedom from fear, anxiety, and disorder, the need for structure, order, law, and limits, and the achievement of strength as the protector. Human conduct is the primary driver of safety demands. Individuals serve as behavioral organizers, using all of their capacities as a safety-seeking tool (Maslow, 1970).

Adults have different security needs than newborns have. According to Maslow, adults frequently express a strong preference for employment opportunities that provide job security and protection, a strong desire to continue having a savings account, assurance of a steady income, access to comprehensive medical insurance, and retirement security. The average adult wants a secure, controlled, and regulated environment that is predictable and orderly, as opposed to newborns, who have a less clear desire for such environments. Adults desire a world in which unplanned, uncontrollable, chaotic, or harmful occurrences and circumstances are absent or significantly minimized.

Furthermore, the adult expects protection from any potential sources of danger offered by parents or other protective figures (Maslow, 1970).

Behavior among people is the primary driver of safety demands. This urge connects to our basic desire for a predictable and organized environment under our control. Safety precautions can become increasingly important in social environments when genuine threats to legal laws, society structure, and authoritative institutions exist. According to Maslow (1970), the possibility of chaos or nihilism often causes most people to retreat from higher requirements to primary safety needs. Otherwise, Maslow stated that a peaceful smoothly operating, and stable atmosphere prevents individuals from feeling threatened. Security requirements, in whatever form, are significant to humans because they represent a good aim for oneself, such as enjoyment, contentment, independence, stability, and a better existence.

3) Belongingness and Needs of Love

Once individuals are fulfilled, they tend to their wants for belonging and affection. This need is characterized by a need for loving interactions with others as well as a desire to be a part of a community. The lack of companions such as friends, love partners, and family members can cause a profound sensation of emptiness in an individual. Intimate partnerships may satisfy both the urge to give and receive love. Maslow did not link love with sexuality, which is a physiological necessity. Furthermore, he believed that sex was one method to convey the need for love. In other words, sexual conduct is influenced not only

by physiological demands, but also by emotional needs such as love and affection. Maslow stated that an individual's failure to satisfy the desire for love is the root cause of emotional dissonance (Schultz, 2009). Individuals have a natural desire to develop interpersonal relationships with others and make immense efforts to achieve these relational goals. The individual prioritizes gaining that position above all other objectives, which may lead him to disregard earlier sentiments of rage and the significance of notions such as love (Maslow, 1970).

In other words, the person wants to overcome emotions of isolation and loneliness. As a result, if the need is not met, they will experience intense feelings of loneliness, rejection, disapproval, friendlessness, and desolation.

4) The Esteem Needs

Self-esteem requirements refer to the need to be approved, appreciated, and acknowledged by both the person and society (Anggraeni, 2021). An individual in society. Individuals in society have an essential need or desire for a solid, grounded, and frequently heightened feeling of self-worth, also known as self-respect or self-esteem, as well as acknowledgment and appreciation from others, known as other respect. As a result, it is possible to divide these needs into two subordinate categories. The first component refers to an individual's proclivity for fortitude, accomplishment, competence, mastery, ability, confidence in the face of external conditions, independence, and freedom.

The second part is an individual's need for radiating recognition and appreciation, such as notoriety, adoration, social standing, stardom, power, acknowledgment, significance, honor, or gratitude. Thus, there must be universal recognition of their key role in psychoanalysis and among clinical psychologists (Maslow, 1970). Satisfaction with the self-esteem criteria is linked to improved sentiments of self-confidence, personal worth, capacity, strength, and competence, as well as the possibility of feelings of inferiority, weakness, and reliance on others. The emotions generated may result in the formation of basic sadness or other types of adaptive or maladaptive behavior.

The most stable and healthy self-esteem is founded on proper respect from others, rather than external recognition, popularity, or undeserved adoration. Actual competence and accomplishment are founded on pure willpower, dedication, and responsibility, which stem from the individual's inner character.

5) Self-Actualization Needs

Self-actualization is an experience of fulfillment in which a person becomes his or her ideal self. Maslow defined self-actualization as the apex of the pyramid in which an individual wishes to achieve and actualize his or her true potential, capacities, and talent. Individuals never feel happy with their lives. Even if one of the wants has been met, a person may still expect to accomplish what he is most suited for. Each person's experience with self-actualization is unique. A musician is content when he can compose music, a painter when he

can create paintings, and a person when he can carry on his family's business. A man must realize his full potential, which is an essential part of who he is.

Maslow (1970) asserts that man must be faithful to his nature. Humans are compelled to meet their deficiency needs before pursuing their being needs. Individuals who cannot provide food and shelter are unable to satisfy their higher requirements.

B.1.4 Characteristics of Self-Actualization

Maslow's hierarchy of desires places self-actualization at the top of the list. This requirement will occur if the needs listed below have been met. Individuals want to be their best selves and believe they have the capacity to do so. Individuals who meet this urge are said to have actualized themselves. People who have achieved self-actualization have distinct features from the average population. Maslow (1970) identified fifteen qualities of self-actualizing humans, which are listed below:

a. Efficient Perception of Reality

Self-actualizing persons have the ability to view reality as it is, without being influenced by their goals and expectations. This person has a reality-oriented personality, thus he is not readily swayed by fear, prejudice, false optimism, or pessimism. Self-actualized persons, unlike normal guys, are generally unafraid of the unknown. They accept and feel satisfied with it (Maslow, 1970).

b. Acceptance

Maslow defines self-actualization as a person's acceptance of who he or she is, what he or she is capable of, or his or her capacity to comprehend thoroughly and honestly the surrounding environment, including the people within it and how they relate to an individual. According to Maslow (1970), self-actualized persons may accept their human nature for what it is, with all of its imperfections and departures from the ideal picture, without experiencing any genuine anxiety. Self-actualized people view others in the same way that they see themselves, with all of their strengths and shortcomings. This mindset will result in a strong tolerance and patience for both oneself and others.

c. Spontaneity

Self-actualized persons carry out all of their activities, behaviors, and thoughts spontaneously, organically, and without planning. Self-actualizing persons can be somewhat spontaneous in their behavior, which is far more spontaneous than their inner lives, ideas, and impulses. Their conduct is simple and natural (Maslow, 1970).

Self-actualized persons know that the others around them do not always understand or appreciate their instincts, ideas, or behavior. Since they do not wish to harm or argue with them over little matters, they will shrug their shoulders with humour and grace (Maslow, 1970). This mindset fosters an open-minded approach to the behaviors of others around him.

d. Problem Centering

Someone who has actualized themselves understands that all of his thoughts, actions, and ideas are not issues to be solved for personal benefit. They are more concerned with the issues at hand. Self-actualized persons are concerned with concerns outside of themselves. They are problem-centered rather than ego-centered; they do not create issues for themselves and are not typically obsessed with themselves. These people generally have a life goal, some tasks to do, and some external difficulties that consume the majority of their energy (Maslow, 1970). Self-actualized individuals may favor or pick tasks that they believe are their responsibility, duty, or obligation.

e. The Needs for Privacy

Self-actualized people are frequently peaceful, unconcerned about what is generating upheaval in others. They find it simple to be alone, quiet, peaceful, and tranquil; as a result, they can endure personal catastrophes without reacting forcefully as other people might. They appear to keep their dignity even in demeaning circumstances and situations. This is due in part to their inclination to adhere to their own perception of a situation rather than considering how others feel or think about it. This reserve might be austerity and isolation. Self-actualized persons have the autonomy to make their own decisions, rule themselves, and be active, responsible, self-disciplined, choosing agents rather than being pawns or hopelessly controlled by others (Maslow, 1970).

f. Independence of culture and Environment

Self-actualized persons do not rely on ultimate happiness in the real world, other people or culture, a means to a goal, or, in general, external satisfaction. Instead, they rely on the development and expansion of their untapped potential and assets. As a result, persons who lack motivation must rely on others to meet their requirements. Love, security, respect, status, and a sense of belonging have all come from other individuals. Furthermore, others might inhibit persons who are determined to progress. Individual, rather than societal, factors increasingly determine their pleasure and quality of life. They have become strong enough to not rely on other people's positive comments or even their devotion. Self-development and inner growth take precedence above the honor, position, awards, popularity, prestige, and love they may bring (Maslow, 1970).

g. Continued Freshness of Appreciation

Self-actualized people have an incredible ability to enjoy the fundamental goods of life with surprise, delight, and astonishment, both new and innocent. This attribute expresses gratitude for their full potential. Self-actualized persons experience delight, appreciation, and excitement. This emotion does not always occur. Rather, they arrive more frequently than normal, but at the most unexpected times (Maslow, 1970)

h. Peak Experience

According to Maslow, an individual achieves peak experience through creativity, insight, discovery, and self-unification with nature. Self-actualized people are not limited by ethnicity, language, religion, fear, or uncertainty. Thus, the individual will be genuine, honest, humble, and natural. As a result of the peak experience, the individual will express gratitude to God, other people, nature, and everything that has brought them luck.

i. Social Interest

According to Maslow, those who fulfill themselves nevertheless sense a basic connection with those they admire. However, the self-actualized individual differs significantly from others in terms of ideas, impulses, behavior, and emotions. As a result, they genuinely want to help people. Those who have realized themselves will treat other people as if they were all part of the same family. They perceive the reality more clearly than others who have not realized themselves (Maslow, 1970)

j. Interpersonal relations

Self-actualized persons have more intimate interactions than others. They are capable of more disintegration, more love, complete connection, and demolition of ego barriers than others believe achievable. According to Maslow, self-actualized persons have better and more intimate relationships than the normal person. Self-actualized persons form close relationships with a small number of people. Their circle of friends is rather small. There were just a few

individuals they cared deeply about. Self-actualized people are separated because becoming close to someone in this type of self-actualization takes a long time. Devotion is an ongoing process.

k. Democratic characteristic

Self-actualized persons exhibit all of the evident or superficial traits of democracy. They can make and keep friends with anybody who possesses appropriate character qualities, regardless of class, education, political opinions, race, or colour. They can learn from everyone, regardless of his or her traits. They do not attempt to retain exterior dignity, age, rank, or prestige in these learning partnerships.

l. Discrimination Between Means and Ends

The majority of the time, self-actualized individuals act as if methods and objectives are distinct. They are often concentrated on aims rather than methods, with means being secondary to key ends. According to Maslow, self-actualized persons complicate circumstances by frequently assigning to themselves various experiences and activities that others regard as simple means. Self-actualized individuals are more prone to value themselves. They may frequently like it because they want to get someplace, and being guided by other self-actualized individuals makes even the most minor and mundane acts more joyful.

m. Unhostile Sense of Humor

Humor, for self-actualized people, is more intimately associated with philosophy than with anything else. It is also known as genuine comedy since it mostly consists of making fun of the normal person when they are ignorant, forgetting their position in the universe, or attempting to be major when they are little. They may be making fun of themselves, but it doesn't happen condescendingly. Self-actualized individuals did not make others laugh by harming others or laughing at someone else's inferiority, oedipal, or vulgar jokes (Maslow, 1970).

n. Creativeness

Self-actualized persons are described as creative, honest, and naïve. This feature frequently makes people appear like youngsters who are still innocent and trustworthy. Self-actualized people's creativity complements the innocent and universal creativity of unspoiled children (Maslow, 1970). This creativity is reflected in the ability to produce spontaneous, unique, and limitless inventions. According to Maslow, persons who have self-actualized accomplish something with a confident attitude, which derives from the nature of the person doing the act.

o. Resistance to Enculturation

Self-actualized persons have autonomy over their decisions, even if they contradict popular opinion. They may keep certain positions and remain unaffected by society's culture. According to Maslow, self-actualized people

interact with society in a variety of ways, but they resist enculturation and retain an inner distinctness from the culture to which they belong. Self-actualized persons have control over their dress, language, cuisine, and cultural norms. Self-actualized persons are guided by the laws of their character, rather than the norms of society (Maslow, 1970).

B.1.5 *Unfaithful* Movie (2002)

Adrian Lyne's 2002 film *Unfaithful* has sparked significant scholarly attention for its depiction of marital infidelity, feminine desire, and the moral complexities surrounding partnerships in modern filmmaking. This literature review examines critical writings on *Unfaithful* from the perspectives of film studies, gender theory, and psychoanalytic criticism, examining how the film works with longstanding cinematic tropes of adultery, guilt, and retribution, as well as that contribute to contemporary discussions of female subjectivity and agency.

Scholars have long investigated adultery storylines in cinema as a reflection of cultural concerns about marriage, sexuality, and morality. Modleski (2004) observes a tendency in Hollywood thrillers in which female desire is both punished and pathologized, notably in stories of marital betrayal. *Unfaithful* adheres to this tradition while complicating it with a sympathetic portrayal of Connie Sumner, whose marital affair is portrayed as a result of emotional stagnation rather than a simple moral failure. Lyne's direction, according to

Silverman (2006), oscillates between eroticization and moral restraint, placing the viewer in a conflicted role of voyeur and moral arbiter.

Psychoanalytic cinema theory provides important insights into *Unfaithful's* portrayal of feminine desire. Mulvey's (1975) fundamental work on the male gaze is relevant to understanding how the camera frames Connie's body and experience. However, some critics say that *Unfaithful* challenges the typical male gaze by giving the female protagonist narrative and erotic agency. According to Kaplan (2010), while the film is full of sensual spectacle, it also allows Connie's interiority and subjectivity to emerge, thanks to Diane Lane's subtle portrayal and the use of close-up and reflecting cinematography.

The movie also addresses gender roles within the marital structure. *Unfaithful* may be read among other home thrillers from the late twentieth and early twenty-first century that explore the contradictions between conventional domestic duties and modern sexual liberation. Edward Sumner's violent reaction to his wife's adultery restores patriarchal authority, supporting Creed's (1993) theory on the containment of female transgression in film tales. Nonetheless, the film's ambiguous finale, in which the pair considers escape rather than punishment, adds a destabilizing aspect to the captivity.

Cultural critics have investigated how *Unfaithful* connected with viewers in the early 2000s who were strating with evolving social standards around marriage and faithfulness. According to Williams (2005), the film addresses post-9/11 societal concerns about security, trust, and the fragility of personal life. The

suburban location and depiction of supposedly steady middle-class individuals rocked by passion and violence reflect wider societal myths of latent instability behind the surface of order.

Existing literature on *Unfaithful* places the film in the tradition of sexual thrillers and home melodramas, while also recognizing its contributions to modern concerns of female desire, autonomy, and moral ambiguity. While reviewers dispute whether the film subverts or maintains patriarchal norms, many agree on its intricate portrayal of adultery and its emotional implications. Further study might include comparative assessments of comparable infidelity storylines in world cinema, as well as audience reception studies to see how modern audiences understand the film's moral and emotional quandaries.

B.2 Previous Research

This section discusses prior research on the application of the hierarchy of human needs theory in cinema studies with comparable issues, as well as examples of studies that employ similar topics and the same theory.

The first research, titled "Hierarchy of Needs Analysis of the Main Character in *You Again* Film," was carried out by Syifa Fauziah (2014). The female character, Marni Olivia Oslen, is the subject of the examination. The goal of the research is to demonstrate Marni's traits. The objective of this research is to demonstrate how the main character meets her needs as interpreted by Abraham H. Maslow's theory. The qualitative descriptive approach is used by the

researcher. Abraham Maslow's Hierarchy of Needs theory serves as the foundation for the researcher's fundamental ideas and frameworks of contemplation. The findings demonstrate that the main character is able to satisfy the following five wants: safety needs, self-actualization requirements, love and belongingness needs, and physiological needs.

The second previous research is the thesis entitled "An Analysis on Hierarchy of Human Needs of the Main Character in Charlotte's Web by E.B White" by Zulhana (2021). They was a student of the English Department, Faculty of Cultural Science at Hassanudin University. This research aims to analyze the hierarchy of needs in the main character, Wilbur, in the novel Charlotte's Web by E.B White and to identify Wilbur's dominant needs using the theory of Abraham Maslow.

Ritna Bahuwa (2018) carried out the third previous research, which was published in the journal "An Analysis of Maslow's Hierarchy of Needs in the Great Gatsby Novel by Francis Scott Fitzgerald." The requirements of the main character were covered in this study, including those for safety, esteem, self-actualization, belongingness and love, and physiology. This study examines Abraham Maslow's hierarchy of needs as it is presented in Francis Scott Fitzgerald's novel The Gatsby. According to the study's findings, the main character has not yet satisfied every requirement in the hierarchy. Safety requirements and belongingness needs are the two categories of hierarchy of wants that the main character failed to satisfy.

"A Main Character Analysis of the Hunger Games Movie by Abraham Maslow's Hierarchy of Human Needs" is the title of a separate research project conducted by Sapta Wicaksana (2014). Finding the primary character's attempt to satisfy each level of Abraham Maslow's Hierarchy of Needs is the major goal of this study. Katniss Everdeen, the female protagonist, is the subject of the examination. Following a psychological analysis of the data, the researcher explains and pinpoints the main character's efforts to satisfy the hierarchy of demands. The collected data is then examined using the descriptive analysis method. The study discovered that the primary character is able to satisfy three wants: safety needs, love and belongingness needs, and physiological needs.

Abraham Maslow's Hierarchy of Human Needs in Psychology (Motivation) was used in Asep Prasetyo's 2017 thesis, "A Main Character Analysis of Brooklyn Film." The purpose of this research is to comprehend the requirements that drive the protagonist to choose not to go back to Brooklyn and how she satisfies those wants in accordance with Abraham Maslow's hierarchy of needs theory. The final piece is named "Hierarchy of Needs Analysis of The Main Character of a Novel Entitled Flawed by Cecelia Ahern" and was published in 2019 by Fiana and Devi. The purpose of this research is to determine which hierarchy of requirements the main character has satisfied and how they were satisfied.

Another research conducted by Yates (2007) entitled "*Unfaithful: A Tale of Female Infidelity and the Jealousy of a Good Husband*", which explores sexual fidelity and the ideal of the good, envious parent and husband who could, like

Edward in *Unfaithful*, find himself at the whim of circumstances outside of his emotional control. They suggest that the film's portrayal of the husband's jealous problems also represents a larger range of cultural concerns around the erosion of paternal authority in the home, where conflicting interpretations of what it means to be a father and husband vie for hegemonic control. The conservative aim to reclaim cultural spaces created by feminism and to portray a form of femininity that is ultimately unthreatening to male viewers and the male gaze is also connected to this hegemonic battle.

