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WARMIAN AND MASURIAN FAMILIES IN THE PERSPECTIVE OF MASLOW'S THEORY OF NEEDS

Summary: This study analysed the hypothesis that Warmian and Masurian families are characterized by a lower level of satisfaction of their needs, as defined by A. Maslow in his theory of needs, than in other regions of Poland. The conducted studies show that there is only one dependence according to the relationship between socio-economic conditions and the fulfilment of needs which were described in it. This concerns the need for regular nutrition, which is less often satisfied by Warmian and Masurian spouses. Other differences, such as less openness in expressing one's views at home and the more frequent availability of one's own room by a member of the family, may be explained by the reduced religious affiliation of these spouses and having fewer children, with fewer of them currently living at home.

Keywords: family, needs according to Maslow, living conditions, communication, religious community.

The main aim of this study was to investigate whether there are differences in the functioning of Warmian and Masurian families in comparison with families from other regions of Poland according to Maslow's theory of needs. The analysis and statistical data are based on a search for such differences.

The first example is the "Social Diagnosis 2015. Living conditions of Poles" under the supervision of J. Czapiński and T. Panek. This work shows that the region of Warmia and Mazury is the most affected by unfavourable socio-economic phenomena, which means that this voivodeship is characterized by.¹

- The lowest material level of living and the highest frequency of households which are ranking their income situation as the worst (alongside the Podkarpackie voivodeship).

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¹ Urząd Marszałkowski Województwa Warmińsko-Mazurskiego, in: *Wojewódzki Program Polityki Prorodzinnej na lata 2017–2021* [online], access: 18.05.2017, <www.bip.warmia.mazury.pl/491/zaproszenie-do-otwartych-konsultacji-spolecznych-dotyczacych-projektu-wojewodzkiego-programu-polityki-prorodzinnej-na-lata-2017-2021.html>, p. 10.

- The lowest level of food (alongside Podkarpackie and Kuyavian-Pomeranian voivodeships), material wealth (alongside Kuyavian-Pomeranian voivodeship) and leisure time satisfaction (alongside Lower Silesian voivodeship).
- The lowest level of housing condition satisfaction (alongside Lublin and Łódź voivodeships).
- The highest share of households which negatively rate the changes in the level of satisfaction with children's educational needs (alongside Lublin voivodeship).
- The highest share of households with financial difficulties in satisfying the needs of selected groups of food items (alongside Podkarpackie voivodeship).
- The highest share of households that paid the least with their own money for their health and medicines.
- The largest share of households without savings (almost 78%, alongside Kuyavian-Pomeranian voivodeship).
- The largest share of households which most often borrow money from individuals to cover current needs.
- The highest share of households receiving social assistance (19.7%, alongside Kuyavian-Pomeranian, Świętokrzyskie and Podlaskie voivodeships).
- The lowest level of religiousness (alongside West Pomeranian, Łódź and Lower Silesian voivodeships).
- The lowest public sensitivity in the country (alongside Łódź and Greater Poland voivodeships).

The conclusions of the report are confirmed in Central Statistical Office data. According to the data, in 2016 the Warmian-Masurian voivodeship, in relation to the average data for Poland as a whole, was characterized by the highest jobless figures – 14.2% (8.3% for Poland).² It was also lower than the national average monthly income per person, which in 2015 amounted to 1,280.51 zł (PLN 1,386.16 for Poland),³ as well as the highest poverty rate according to the percent poverty indicators, showing that the percentage of people living below the poverty line households. These indicators were respectively⁴ 12.5% for the “living standard” indicator⁵ (6.5% for Poland), 25.0% for the “relative poverty”

² Główny Urząd Statystyczny, in: *Bank danych lokalnych* [online], access: 18.05.2017, <www.bdl.stat.gov.pl/BDL/dane/podgrup/tablica>.

³ Ibidem.

⁴ Ibidem.

⁵ Living standard – it is a basket of goods necessary to maintain human functions and psychophysical efficiency. It takes into account those needs whose satisfaction cannot be delayed and the lower consumption leads to biological and life-threatening extinction. Housing and food needs are included in the maintenance basket. The total cost of purchasing these goods is the value of the basket, which is the limit of extreme poverty.

indicator⁶ (15.5% for Poland) and 21.1% – for the “statutory poverty line” indicator⁷ (at 12.2% for Poland).

The data confirmed that socio-economic factors in Warmia-Mazury put families living in this area in a difficult economic situation. Consequently, it seems logical to assume that this strongly affects the psychological condition of these families.

The purpose of this study is to investigate the independent variables of psychological state of families living in Warmian-Masurian voivodship, in comparison with families living in other regions of our country. This analysis will be carried out using A. Maslow's theory of needs.

Theoretical introduction

A. Maslow, the son of Russian emigrants, was one of the key figures of 20th century psychology. Together with C. Rogers and G.W. Allport, he created a psychological perspective called ‘humanistic psychology’, whose main idea was the conviction that people have an internal behaviour control mechanism.⁸ Its driving force is the need for self-updating, which makes “the individual becomes truly itself, one perfectly realizes abilities, is closer to being, is more human”.⁹ It shows that humanistic psychology treats human nature as a rational and socialized, which means good.¹⁰

Thus, the need for self-updating is the cornerstone of human needs, which, according to A. Maslow, have a hierarchical contexture. This concept has been called the theory of needs, but in common consciousness it is better known as the ‘pyramid of needs’.¹¹

The first level – physiological needs include: food, drink, sleep and sex. It turns out that satisfying one of these needs triggers a whole avalanche of other needs, which shows that they cannot be isolated and analysed in this spirit. For example, an attempt to satisfy hunger primarily aims to provide the body with nutrients, but it can be also an attempt to seek support and encouragement.¹²

The next level comprises security needs, which are expressed in the aim for stability and avoidance. Their partial goals include searching for support, care,

⁶ The relative poverty line – an amount equal to 50% of the average monthly household expenditure.

⁷ The statutory poverty line – is the amount of income that, in accordance with the applicable social welfare law, entitles you to apply for a cash benefit.

⁸ C. Opalach, *Osoba a osobowość w psychologii*, in: *W trosce o godność człowieka*, ed. S. Bafia, Olsztyn 2007, p. 117.

⁹ A. Maslow, *W stronę psychologii istnienia*, Poznań 2004, p. 130.

¹⁰ L.A. Pervin, O.P. John, *Osobowość. Teoria i badania*, Kraków 2002, p. 123.

¹¹ *Ibidem*, p. 217.

¹² A. Maslow, *Motywacja i osobowość*, Warszawa 2006, p. 63.

order, law, a strong guardian, or freedom from fear and chaos. The mechanism of their satisfaction is the same as for physiological needs. This means that under certain circumstances, security needs can take control of the body and that they will act as the determinant of behaviour.¹³

The next level of needs is created by the needs of belonging and love, which are responsible for the “hunger” of love and close interpersonal relationships. The aim at satisfying of them is avoiding the suffering associated with loneliness, ostracism, rejection and rootlessness. Maslow points out that especially the last dimension is nowadays very powerful because of industrialization, job search, mobility and all kinds of migration. These phenomena make modern man live apart from his family, friends, neighbours and own territory.

The fourth level of needs is the need for respect as a desire to be respected by others, but also by recognizing and respecting oneself. It shows that the needs at this level can be divided into two groups. The first subgroup creates goals, such as a desire for achievement, power, competence, self-confidence, independence and freedom. On the other hand, the second sub-group is prestige, social status, fame and glory, recognition, dominance, importance and appreciation. The procedure for satisfaction of these needs is exactly the same as in the case of earlier needs.¹⁴

The last level of needs creates the need for self-fulfilment, which A. Maslow defines as the desire to “become more and more oneself to become all that we can become.”¹⁵ In this approach, the need for self-realization means development and using all of one’s abilities and potential, gifts and talents as the state of self-fulfilment. It shows that the need for self-fulfilment has as many aspects as many people live on Earth, because each individual has the right to define self-fulfilment in his/her own way.

It seems that the first Polish scientist to analyse the place and role of various needs in the family was M. Ziemska.¹⁶ According to her research, the functions of family, apart from the procreation function, gainfulness, service, care and socialization, are also the psycho-spiritual functions. This function is aimed at shaping a mentally and emotionally mature man, which is accomplished by satisfying psychological needs, as described by A. Maslow’s theory of needs. The family appears as a natural environment that first cares for the physiological needs of its members and for their food, clothing and leisure. It also gives a sense of security because it cares for physical, material and mental security.

¹³ Ibidem, p. 66.

¹⁴ Ibidem, p. 70.

¹⁵ Ibidem, p. 71.

¹⁶ M. Ziemska, *Wpływ przemian funkcji rodziny na socjalizację dzieci*, in: *Rodzina i dziecko*, ed. M. Ziemska, Warszawa 1979, p. 250.

Providing such living conditions forms the basis for the development and satisfaction of the most essential needs, such as the need for love, belonging, exchange of feelings, close contact, respect and recognition. This allows individuals to follow the path of self-development and self-fulfilment, or by the way of enriching one's personality. Thus, the family, which satisfies the needs of A. Maslow, fills a psycho-hygienic role because it prevents mental and emotional disorders among its members and is used by the family itself and the whole society.

M. Braun-Gałkowska provides a similar view of family needs through the prism of the A. Maslow's hierarchy of needs.¹⁷ Discussing each role of the family, she points out that the lack of satisfying the needs of love and respect leads to behavioural disorders, crime, depression and neurosis. It also does not allow following the path of self-realization, which can be a way of a person becoming increasingly perfect, more efficient and better.

M. Braun-Gałkowska also claims that only in the family it is possible to satisfy the needs of belonging, love and recognition. All other needs can be realized outside of the family, for example, by social institutions, but only in the family. That is because the most important role is played by direct personal relationships that institutions are unable to provide. An example of the veracity of these reflections is the fate of children who grew up without family love. Such adolescent children have great difficulties with creating warm and friendly interpersonal relationships with their own family and beyond it.

An own research strategy

Based on what was mentioned about families' functioning in the light of A. Maslow's theory of needs so far, it can be hypothesized that Warmian and Masurian families will be characterized by a lower level of satisfaction of their needs than families from other regions of Poland. That is because the socio-economic conditions in this voivodeship are considered to be the most difficult in the country. That is why these conditions can make normal families' functioning difficult. There is no doubt that the low material and housing standards, low level of food satisfaction, the highest level of unemployment and the risk of poverty that were reported in the Warmian and Masurian voivodeship do not allow physiological and safety needs to be fulfilled. According to A. Maslow, an inability to satisfy the lower needs makes it difficult to satisfy the higher level needs. What is more, it can be assumed that the other needs from the pyramid will also not be fulfilled.

¹⁷ M. Braun-Gałkowska, *Psychologia domowa*, Olsztyn 1989, p. 18–20.

In order to verify the hypothesis, a survey was conducted among 35 married couples from Warmia and Masuria (mostly from Olsztyn and its areas as well as from Iława, Lidzbark Warmiński, Mrągowo and Ostróda) and 33 spouses from other regions of Poland (Pomeranian, Kuyavian-Pomeranian, Masovian, Łódź, Opole, Greater and Lesser Poland voivodeships).

The research group was selected from Warmia and Masuria and a group from outside the voivodeship was used as a control group. The research group will be abbreviated as a WM (Warmia and Mazury), while the control group will be abbreviated as a NWM (Non-Warmia and Mazury).

The research was conducted in May 2017 via the Internet. Each of the respondents was informed that if they returned the completed questionnaire they agreed to the use of the information. However, due to the anonymity of the respondents, at the conference they will be presented as collective results.

The research was based on the author's own survey. It consists of 57 questions, detailing physiological, security, belonging, respect and self-fulfilment needs. The sub-objectives of each of these levels were based on the A. Maslow's theory¹⁸ and other authors.¹⁹ After a pilot study in April 2017, the list of questions was reduced from 79 to 57. For statistical analysis, Student's t-Test was used, which is recommended for small groups.

Description of the study groups

The data showed that the vast majority of respondents lived in cities, while only a small subgroup (17% in WM and 12% in NWM) resided in villages. It also appears that NWM families had more children (average $M = 2.44$) than WM families (average $M = 2.33$). The same relationship applied to the number of children in the family home, where for the NWM group it averaged 1.80 (M) and for the WM group it averaged 1.38 (M). However, all of these dependencies are not statistically significant.

This also applies to the category which indicated membership in a religious community. It appears that in the WM group, 61.82% of the respondents showed religious affiliation (such as Catholic Charismatic Renewal, Neocatechumenate or Home Church, which was a part of the Light-Life Movement). The NWM group had a similar percentage of respondents (74.29%). This means that the WM group will be characterised by a 61.82% affiliation with a religious community, while the NWM group will have a 74.29% affiliation. These cha-

¹⁸ A. Maslow, *Motywacja i oosowość*.

¹⁹ L.A. Pervin, *Psychologia osobowości*, Gdańsk 2002; L.A. Pervin, O.P. John, *Osobowość. Teoria i badania*; P. Oleś, *Wprowadzenie do psychologii osobowości*, Warszawa 2003.

characteristics demonstrate that the test and control group are largely similar to each other, as in the NWM this dependency will affect 74.29% of the results. Secondly, it means that both groups are not representative of their populations, because based on the results, both in Warmia and Masuria and in the other parts of Poland, there are far fewer families created by spouses who show religious affiliation than families in which a wife and a husband do not belong to any community.

These characteristics demonstrate that the test and control groups are largely similar to each other, as evidenced by the absence of statistically significant differences in all characteristics.

Research results

The results of the survey are presented in Table 1.

Table 1

Need fulfilment level in WM and NWM

No.	Question	%		Test t
		WM	NWM	
1	To what extent do you have the need to sleep fulfilled?	80.69	78.64	0.577
2	To what extent do you eat regularly?	76.80	84.70	0.046
3	To what extent do you have the need to spend leisure time outside your home town fulfilled (for weekends, holiday, retreats, etc.)?	66.57	62.18	0.478
4	To what extent do you have the need to spend leisure time at your home fulfilled?	67.29	63.16	0.441
5	To what extent do you care about your physical condition (walking, jogging, swimming, riding a bike, etc.)?	40.14	41.36	0.839
6	To what extent do you have your sexual needs fulfilled?	73.26	77.73	0.521
7	To what extent do you have procreation needs fulfilled?	87.71	82.66	0.418
8	To what extent do your financial resources allow you to fulfil your family needs?	77.43	83.45	0.279
9	Do you have a source of permanent income?	94.00	94.00	0.953
10	Do you have your own flat?	91.00	94.00	0.696
11	Does every member of your family who lives with you have his/her own room?	71.43	48.48	0.055
12	To what extent would you like to change your place of living (another city, village or country) if it were possible?	23.29	16.09	0.321

13	To what extent do you have the physical safety needs of your family at your place of living fulfilled?	88.66	91.64	0.328
14	To what extent do you have the need of care from the other members of your family fulfilled?	80.00	86.79	0.252
15	Do you work for a living?	85.00	88.00	0.761
16	To what extent do you feel in danger of losing your job?	30.43	24.66	0.451
17	To what extent would you like to change your job, if it were possible?	38.55	32.33	0.467
18	To what extent are you satisfied with the functioning of the health care system?	44.57	38.97	0.282
19	To what extent are you satisfied with the functioning of the legal system?	42.90	37.73	0.400
20	To what extent are you satisfied with police services?	57.66	61.27	0.418
21	To what extent can you count on the support from the Catholic Church?	65.29	70.32	0.490
22	To what extent do you feel endangered by terrorism?	20.46	18.97	0.771
23	To what extent do you feel endangered by war?	25.43	25.91	0.930
24	To what extent do you feel endangered by the consequences of Asian and African immigration?	29.17	22.79	0.245
25	What is the level of your marriage relationship satisfaction?	84.14	88.21	0.255
26	What is the level of your satisfaction from your parental relationship?	80.86	82.84	0.551
27	What is the level of satisfaction with your relationship with your parents?	70.38	74.71	0.471
28	What is the level of your satisfaction with your relationship with your parents-in-law?	66.80	68.10	0.846
29	What is the level of your satisfaction with having friends?	74.86	79.06	0.371
30	To what extent are you happy about the amount of time spent with your partner?	72.29	68.94	0.483
31	To what extent are you happy about the amount of time spent with your children?	66.86	66.45	0.931
32	To what extent are you happy about the amount of time spent with your friends?	58.54	54.52	0.516
33	What is the level of satisfaction with close relations with your family (conversations, sharing joys or sorrows)?	74.66	78.27	0.474
34	What is the level of spending time together with your family (during wedding anniversaries, birthdays, name days)?	80.40	84.76	0.259
35	To what extent do you feel free about expressing your opinions in front of your family?	81.00	91.27	0.016

36	To what extent do you feel free about expressing your opinion at the place where you work?	68.57	71.10	0.664
37	To what extent do you feel free about expressing your opinions in front of your friends?	83.11	84.90	0.674
38	To what extent do you feel competent as a spouse?	81.06	83.06	0.533
39	To what extent do you feel competent as a father/mother?	78.43	80.77	0.497
40	To what extent do you feel competent as an employee?	84.79	89.10	0.142
41	To what extent do you feel appreciated by your wife/husband?	80.14	85.79	0.151
42	To what extent do you feel appreciated by your children?	77.06	82.10	0.233
43	To what extent do you feel appreciated by your employers/colleagues?	69.63	68.70	0.863
44	To what extent do you feel satisfied with your social standing?	76.86	81.85	0.286
45	To what extent do you feel proud about being Polish?	95.54	91.00	0.233
46	To what extent do you feel proud about being a Christian?	97.86	94.06	0.294
47	To what extent do you feel happy about how you live?	82.66	83.91	0.757
48	To what extent do you feel happy about how your family lives (values, relationships, mind set)?	81.97	82.26	0.934
49	To what extent did you achieve the plans you used to have when you were a teenager?	66.00	73.59	0.195
50	To what extent did you achieve the vision of your family you used to have when you were a teenager?	74.18	72.23	0.753
51	To what extent did you achieve the vision of your job you used to have when you were a teenager?	62.67	61.10	0.843
52	To what extent did you achieve the vision of your hobbies and interests you used to have when you were a teenager?	55.37	58.21	0.698
53	To what extent do you evolve intellectually?	58.43	61.91	0.546
54	To what extent do you evolve professionally?	56.61	53.71	0.649
55	To what extent do you evolve mentally?	75.00	73.12	0.718
56	To what extent do you evolve at a personal level?	68.71	63.09	0.307
57	To what extent do you feel fulfilled at the present time?	79.86	78.70	0.812

The table shows that questions from 1 to 8 are about physiological needs, questions from 9 to 24 are about safety needs, 25–37 are about belonging needs, 38–48 are about respect and questions from 49 to 57 are about self-fulfilment needs.

The data also show that Warmian-Masurian families, have all the needs indicated by A. Maslow less fulfilled than the families outside the voivodeship. Significant differences occurred in questions 2, 11 and 35.

The greatest discrepancies, at the confidence level of 0.016, relate to the freedom of expressing opinions in the family, as reported in question 35. It shows that in WM only 81.00% of spouses can express opinions in an unobstructed way, whereas in the NWM group 91.27% of spouses can.

Another statistical difference occurred in question 2, regarding regular nutrition. It was found that in the WM group, 76.80% of the spouses eat properly, 84.70% in the NWM group, which gives a statistically significant difference of 0.046.

The last difference occurred in question 11, which was about whether each member of the family currently living with the respondent has his or her own room. 71.43% of WM spouse and 48.48% of NWM had responded affirmatively, which gives a statistically significant difference at the confidence level of 0.055.

The results of the study show that the Warmian and Masurian families, compared to families from the rest of Poland, rarely express their opinions plainly and they do not eat regularly. On the other hand, members of their families more often have their own room at home. The differences are connected with belonging, physiological and safety needs.

Results discussion

The research confirmed the hypothesis that the Warmian and Masurian families are characterized by a lower level of satisfaction of their needs, as A. Maslow defined in his needs theory, than families in other regions of Poland.

Statistically significant differences occurred in terms of the candidness of expressing their feelings in their family, regular feeding and all of the family members having their own room.

The explanation of the first of these relationships, i.e. greater freedom in expressing one's views in their family, in the control group, can be strictly connected with the composition of this group, which consists of 74.29% members of various religious communities. This means that such a percentage of the NWM is characterized by a desire for a closer relationship with God, which can be synonymous with mature religiosity. Many studies have shown that people with higher levels of religiousness are functioning better in their personal, family and social life than people with lower levels of religiousness.

An example of this is the research in the field of personal religiosity, which is one of the typologies of mature religiosity. The author of this model – R. Jaworski – in his research showed that people with personal religiosity, compared to people without personal religiosity, have a higher level of personality integration because they are characterized by higher levels of self-accept-

tance, focused on persistent work on themselves and lack of overt or hidden anxiety.

These individuals are also characterized by a higher level of adaptation, which translates into a lack of desire for dominance over others, less conflict and less aggression towards the environment. Another distinguishing feature of such people is the higher level of self-esteem that is achieved through a high sense of self-confidence and the ability to control their emotional impulses. The last feature of people with personal religiousness is allocentrism, which means putting God at the centre of life and referring all acting spheres to Him, and also altruism towards others. These attributes allow to engage in activities that enrich others, even when it means a loss for yourself.²⁰

Similar research was conducted by the author of the current article, who found that an important feature of spouses with personal religiousness is the dialectic nature of their relationship with God, their spouse and other people. This makes their interpersonal interactions more flexible and the relationship with the spouse is characterized by a higher level of satisfaction.²¹

In the studies described in this article, since the variable of religiousness was not controlled, we do not have information about the level of religiosity of the respondents. However, it can be assumed that belonging to a religious community (which is 74.29% in the NWM – much more than in the WM group – 61.82%) makes spouses in the control group feel more able to express opinions to their loved ones.

This explanation has one more strong justification. One of the communities shown by respondents was the membership of the Home Church, which commits its members to a monthly Marriage Dialogue. Its purpose is to strengthen the hearth and home through removing all that threatens the unity of marriage, by sincere sharing of their feelings and thoughts. Such a formula, on the one hand, excludes the existence of taboos and provides a sense of safety even when dealing with difficult issues concerning personal life, conjugal relationships, parental relationships, relationships with other people and with God.²² On the other hand, it teaches and enables proper communication, which translates into a sense of satisfaction with marriage and family.²³ Therefore, among those who belong to a religious community in the NWM group, there are spouses belonging to the Home Church, and it can be assumed that, for them, the realization of the Marriage Dialogue makes them feel more free to express their opinions at home than the spouses from the WM group.

²⁰ R. Jaworski, *Psychologiczne korelaty religijności personalnej*, Lublin 1989, p. 162–164.

²¹ C. Opalach, *Wspólnota religijna a funkcjonowanie rodziny*, Olsztyn 2006, p. 132–133.

²² Ibidem, p. 27–28.

²³ C. Opalach, *Komunikacja w życiu rodziny*, „Nurt SVD” 2001, no. 2, p. 75.

Another difference between the study group and the control group applies to regular consumption. This question is a part of the physiological needs which, in addition to the need for self-fulfilment, are the least satisfied in both groups. The difference between these levels of needs is that the need to fulfil physiological needs depends on socio-economic factors. It was found that the divergence in regular nutrition between the WM and NWM group is due to the environmental conditions of Warmia and Masuria, which are among the most difficult in the country²⁴ and thus prevent families in the region from fulfilling of this need satisfactorily. It means that fewer people from the test group than the control group have their physical safety needs fulfilled.

The last element distinguishing the WM and NWM group is all the household members having their own room. This indicator is more common in the test group than in the control group. The easiest explanation for this difference would be better Warmian and Masurian family living conditions. However, data included in the “Social Diagnosis 2015 ...” show²⁵ that it cannot be done because the region is characterized by the lowest level of housing needs, in addition to Lublin and Łódź. Hence, it seems that the differences are more likely to be the reason that the families in the test group are having fewer children than the families from the control group and that fewer WM children are still at home than in the control group NWM group. Thus, the differences in question 11 are not the result of better living conditions for families in Warmia and Masuria, but fewer children in these families in general and fewer children still living in the family home. However, all of these differences in the eyes of the A. Maslow’s theory of needs show that people from the WM group have their psychological and physical safety needs fulfilled more than the people from the NWM group.

Conclusion

The purpose of this study is to verify the hypothesis that Warmian and Masurian families function worse than families in other regions of Poland. The basis for this conclusion were Warmian-Masurian socio-economic indicators, which show that the living environment in this region of Poland is the one of the most difficult. That is why it could be expected that fewer Warmian and Masurian families than families from the other regions fulfil the needs that A. Maslow defined in his theory of needs.

The conducted studies by using the self-construction survey show such dependences, although ambiguously and only in three dimensions. It appears that

²⁴ Cf. Urząd Marszałkowski Województwa Warmińsko-Mazurskiego; Główny Urząd Statystyczny.

²⁵ Cf. Urząd Marszałkowski Województwa Warmińsko-Mazurskiego.

the Warmian-Masurian spouses, on the one hand, less regularly receive nutrition or express their views openly at home. On the other hand, they more frequently have a room for every member of the family. This means that, according to A. Maslow's pyramid of needs, the spouses have physiological and belonging needs fulfilled to a lesser extent, but they have the need for safety fulfilled to a greater degree.

All of these differences can be caused by sparse affiliation with a religious community, lower level of satisfaction in marriage, lower number of children or socio-economic conditions. More precise dependence determination needs further research.

It seems that the small number of differences between the groups noted in these measurements are due to the weaknesses of certain procedures which need to be improved in case of a repetition of these studies. The first issue question concerns the number of groups. It seems to be sufficient if the studies are treated as pilot studies. However, for in-depth analysis, the number of groups should be significantly increased.

The next issue concerns the composition of groups. The first problem that affects both groups is the high percentage of respondents who are involved in the formation of religious communities. This arrangement causes that neither the WM group nor the NWM group is the best representative of their regions. Hence, for further studies, the participation of such spouses should be significantly reduced.

The second issue concerns the control group, which consists of representatives of only seven voivodeships. This fact makes it not quite representative of the Polish population.

Another issue concerns the method used and its standardization. In this study, a self-built questionnaire was used without reliability measurements. It can be assumed that the use of another tool with a psychometric description would further contribute to a positive verification of the hypothesis. Unfortunately, this method is not known to the author of this study and it may prompt the creation of such a tool.

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Rodzina z Warmii i Mazur w perspektywie teorii potrzeb Abrahama Masłowa

Streszczenie: Autor w artykule podjął się przeprowadzenia weryfikacji hipotezy, na podstawie której założył, że rodziny z Warmii i Mazur funkcjonują gorzej niż z innych regionów Polski. Przeprowadzone badania wskazały na istnienie tylko jednej zależności pomiędzy warunkami społeczno-ekonomicznymi a realizacją potrzeb w niej opisanych. Dotyczy to potrzeby regularnego odżywiania, która jest rzadziej zaspokajana przez małżonków z Warmii i Mazur. Pozostałe różnice, jak np. mniejsza otwartość w wyrażaniu swoich poglądów w domu, można raczej tłumaczyć rzadko praktykowaną przynależnością do wspólnoty religijnej małżonków z badanej grupy oraz posiadaniem mniejszej liczby dzieci, co przekłada się na równie mniejszą liczbę osób aktualnie przebywających w domu i wpływa na komunikację między nimi.

Słowa kluczowe: rodzina, potrzeby według Masłowa, warunki życiowe, komunikacja, wspólnota religijna.