

Introduction: Maslow writes that a sense of human values is innate in all of us. Values and value systems are not relative, or “to each his own.” We may each express ourselves differently, or develop differently, within the complexity of human nature, but there is something that is human nature; and each of us can choose to nurture the best of our nature (be good) or to nurture the worst of our nature (be bad). And, people are not independent of their social environments – some societies, cultures, or families are better nurturers of what is good than others.

Perhaps, in our globalized times, we might try to integrate all of the great value systems. Highlighted sections below may be referenced in support of pursuing this goal.

Brief write-up on Maslow (From Wikipedia):

Maslow studied law at City College of New York (CCNY). After developing an interest in psychology, he switched to the University of Wisconsin and found a mentor in psychologist Harry Harlow who served as his doctoral advisor. Maslow earned all three of his degrees in psychology (a bachelor's, master's, and doctorate) from the University of Wisconsin...

Abraham Maslow began teaching at Brooklyn College in 1937 and continued to work as a member of the school's faculty until 1951. During this time, he was heavily influenced by psychologist Max Wertheimer and anthropologist Ruth Benedict. Maslow believed that they were such exceptional people that he began to analyze and take notes on their behavior. This analysis served as the basis for his theories and research on human potential.

Book Report: The Farther Reaches of Human Nature,

A.H.Maslow, Penguin Books, 1976

This is a collection of works that Maslow intended to rewrite, update, and supplement with new materials. A fatal heart attack on June 8, 1970 prevented him from completing this plan. However, it speaks to the search for a value system for the 21st century, and to Annie's theory. Readers are invited to think for themselves regarding the meanings of the following quotations from the book. (If this work is too scholarly for you, try Dr. Wayne Dyer's books. They offer a similar message.)

Part I. Health and Pathology

Ch. 1 Toward a Humanistic Biology

p.7: “If we want to study how tall can the human species grow, then obviously it is well to pick out the ones who are already tallest and study them...If we want to know the possibilities for spiritual growth, value growth, or moral development in human beings, then I maintain that we can learn most by studying our most moral, ethical, or saintly people.”

p.7: “Good human beings will generally need a good society in which to grow.” See also esp. pp. 18-20

p.11 discusses EEGs of people who have learned contemplation and meditation—we can teach people how to feel happy and serene.

p.22: Predicting the future stresses tech change, ignoring good and bad, right and wrong.

Ch 2 Neurosis as a Failure of Personal Growth

p. 25: Photo of beautiful babies; then photo of sullen subway passengers; caption, “What happened?”

p. 34: The Jonah Complex—we fear our own greatness; great people can make us uncomfortable (p.35)

Ch 3 Self-Actualizing and Beyond

pp.43ff: Behaviors leading to self-actualization (eight behaviors listed).

Part II Creativeness

Ch 4 The Creative Attitude

p.55: He thinks creativeness and self-actualizing are similar and may even be the same thing.

Ch 5 A Holistic Approach to Creativity

Ch 6 Emotional Blocks to Creativity

Ch 7 The Need for Creative People

p.95: Education as character training rather than learning (in view of rapid change); increased emphasis on psychological health and strength

p.96: We need to study creativeness, to learn how it is nurtured, in order to face the world of the future (Annie’s paraphrase).

Part III. Values

Ch 8 Fusions of Facts and Values

pp.104-5: Characteristics of reality as seen in peak experiences, are just about the same as the “eternal values.” E.g. truth, beauty, and goodness. Part of what he says is scientific and objective. We can record what people say about peak experiences. Yet, a statement of how the world looks, is also a value statement. “The world which *is* becomes the world which *ought* to be.”

pp. 106-7: We want to help a person find out who and what he is, because the path to wiser moral choices, is via self-knowledge.

p.115: “Many people define science as morally and ethically neutral, as having nothing to say about ends or oughts...” (He seems to reject this idea, without saying so explicitly, and follows with, “Factiness creates oughtiness.” That is, the more clearly something is known, the more obvious the action it dictates (Annie’s paraphrase).

Ch 9 Notes on Being-Psychology

pp.128-9: The Being-Values (B-Values, as Descriptions of the World Perceived in Peak Experiences): truth, goodness, beauty, wholeness, dichotomy-transcendence, aliveness, uniqueness, perfection, necessity, completion, justice, order, simplicity, richness, effortlessness, playfulness, self-sufficiency. He gives a description/expansion of each value.

p.131—some testable hypotheses of the idea that values are universal (as opposed to personal preferences).

p.135: “hypothesis: a good society is one in which virtue pays; ...poor social or environmental conditions are those which set us against each other by making our personal interests antagonistic to each other, or mutually exclusive...”

p.141: This page is about bad choices and bad choosers, animal and human.

pp. 141-2: “large scale, profit-seeking, mass-distribution industry is very good at supplying us with, for example, inexpensive and well-made clothes, and very bad at supplying us with good, unpoisoned foods such as chemical-free bread, insecticide-free beef, hormone-free fowl, etc.”

Ch 10 Comments from a Symposium of Human Values

p. 145: “Our situation is that the traditional value systems have all failed, at least for thoughtful people. *[Annie thinks, in 2023, that traditional value systems have not failed; their symbolism/ meaning has been misunderstood/ taken literally in our scientific/ objective world. See the other books on Annie’s reading list for joy.]* Since it seems to be impossible for us to live without values to believe in and approve of, we are now in the process of casting about in a new direction, namely, the scientific one.”

Part IV. Education

Ch 11 Knower and Known

p. 156: “this is one aspect of the great frontal attack upon an over-confident and isolated rationalism, verbalism, and scientism that is gathering force. The general semanticists, the existentialists, the phenomenologists, the Freudians, the Zen Buddhists, the mystics, the Gestalt therapists, the Humanistic psychologists, the Jungians, the self-actualization psychologists, the Rogerians, the Bergsonians, the “creative” educationists, and many others, are all helping to point out the limits of language, of abstract thought, of orthodox science. These have been conceived as controllers of the dark, dangerous, and evil human depths. But now as we learn steadily that these depths are not only the wellsprings of neuroses, but also of health, joy, and creativeness, we begin to speak of the healthy unconscious, of healthy regression, healthy instincts...”

p. 159: “In...peak experiences it becomes impossible to differentiate sharply between the self and the non-self. As the person becomes integrated so does his world. As he feels good, so does the world look good. And so on.

“Observe first of all that this is an empirical statement and not a philosophical or theological one. Anyone can repeat these findings. I am definitely speaking of human experiences and not of supernatural ones.”

Ch 12 Education and Peak Experiences

p.164: “Nineteenth-century science...is essentially a technology and not a philosophy of ends... The development of physics, astronomy, mechanics, and chemistry was in fact impossible until they had become value-free, value-neutral, so that pure descriptiveness was possible. The great mistake that we are now learning about is that this model, which developed from the study of objects and of things, has been illegitimately used for the study of human beings. It is a terrible technique. It has not worked.

p.168: “We now know something about how to set up the conditions in which the needs of the individual become synergic with, not opposed to, the needs of society, and in which they both work to the same ends. This is an empirical statement, I claim.”

p.172: “...if one can manage to convince a creative scientist that he is not going to be laughed at for these things, then he will blushingly admit the fact of having a high emotional experience from, for example, the moment in which a crucial correlation turns out right. They just don’t talk about it, and as for the usual textbook on how you do science, it is total nonsense.” (p.171, “...the creative scientist lives by peak experiences.”)

Ch 13 Goals and Implications of Humanistic Education

“If B-Values are as necessary as vitamins and love... then what people have talked about for thousands of years as the religious or platonic... life seems to be a very basic part of human nature.”

pp.187-8: “The movement toward psychological health is also the movement toward spiritual peace and social harmony.”

Part V. Society

Ch 14 Synergy in the Society and in the Individual

p.192-3: Ruth Benedict studied pairs of cultures, one anxious and one not (i.e. the latter was secure, “good,” with nice people, and the former was not so good, with nasty people.) She tried all sorts of criteria to explain the differences, and finally found that the different roles for the “function of behavior” was common to the differences among the societies:

p.194: quoting Benedict: “I shall speak of cultures with low synergy where the social structure provides for acts which are mutually opposed and counteractive, and cultures with high synergy where it provides for acts which are mutually reinforcing...*I spoke of societies with high social synergy where their institutions inspire mutual advantage from their undertakings, and societies with low social synergy where the advantage of one individual becomes a victory over another, and the majority who are not victorious must shift as they can* [Maslow’s italics].”

Ch 15 Questions for the Normative Social Psychologist

Maslow assigned his graduate students to write a paper detailing their “Utopia.” This chapter lists the things Maslow believes the designer of the good society needs to consider.

pp. 207-8: He discusses the question of evil behavior. “In many Utopias this question is simply missing...There is no crime, etc...A common sequence here is perfectionism or unrealistic expectations leading to inevitable failure leading to disillusionment, leading to apathy, discouragement or active hostility to all ideals and all normative hopes and efforts...Improvability has often been thought impossible when perfectibility turned out to be impossible.” See also Ch. 10 in Motivation and Personality (listed above), and Appendix B of the same.

Ch. 16 Synanon and Eupsychia.

pp.218-9: “...the things people need as basic human beings are few in number...to be taken care of when they are young ...a feeling of belongingness, some kind of a family, clan, or group ...a feeling that people

have affection for them, that they are worth being loved ...they must experience respect and esteem. And that's about it ...the average American citizen does not have a real friend in the world.”

p.221: he shows how Blackfoot Indians respected their children more than Americans respect theirs, by letting their children struggle to do things themselves, rather than doing things for them.

Ch 17 On Eupsychian Management

He discusses which forces foster synergy, and which increase antagonism, and suggests reading his book, “The Psychology of Science: a Reconnaissance.” New York, Harper & Row, 1966

Ch 18 On Low Grumbles, High Grumbles, and Metagrumbles

He suggests that when lower needs are met, complaints start occurring about the next levels of dissatisfaction; that one should not expect a cessation of complaints. P. 232, “...I see in the management literature a considerable amount of disappointment and disillusionment..., because the management has been sharply disappointed by the lack of gratitude, by the continuation of complaints when the better conditions came to pass.”

Part VI. Being-Cognition

Part VII. Transcendence and the Psychology of Being

Ch 22 Theory Z

Part VIII. Metamotivation

Ch 23 A Theory of Metamotivation: The Biological Rooting of the Value-Life

P. 291: Self-actualized people “...are devoted to some task, call, vocation, beloved work (“outside themselves”). This is something for which the person is a “natural,” something he or she was born to do, in some sense.

p. 314: “The spiritual life is then part of the human essence...The value life and the animal life are not in two separate realms as most religions and philosophies have assumed, and as classical, impersonal science has also assumed...”

pp.326-7: He discussed an intrinsic sense of right and wrong and good and bad, and suggests that it may be biological rather than merely cultural. [*Annie's comment: See also Konrad Lorenz, “On Aggression,” a zoologist who seems also to hold this perspective.*]

p.328 “[The B-Values] are *per se*, in their own right, not dependent upon human vagaries for their existence. They are perceived, not invented. They are transhuman and transindividual. They exist beyond the life of the individual ...religious experiences ...can be assimilated to this theoretical structure and can be expressed in an empirically meaningful way, i.e., phrased in a testable way.”

Appendices

Appendix A: Comments on “Religions, Values, and Peak-Experiences”

Appendix C: Adolescence and Juvenile Delinquency in Two Different Cultures

pp. 363-4: To summarize his postulations: all human beings need a value system; the lack of such a system breeds psychopathologies and a craving for such a system; any value system, good or bad, is preferred to chaos. If adults do not provide a value system, a child or adolescent value system will be embraced, such as juvenile delinquency. [In a comparison of Mexican and American children,] we assume the value system is communicated primarily by the father; where the father is weak, the children will be thrown upon their own resources, or those of his (their?) peers, which are inadequate.

p.365: He calls the basic needs “instinctoid,” because they had to be satisfied or else illness ...would result. (See Maslow, “Motivation and Personality,” New York: Harper & Bros., 1954; (Rev. Ed., 1970))