

*Some Educational Implications of the Humanistic Psychologies**

ABRAHAM H. MASLOW

Brandeis University

The theoretical and empirical work of Dr. Maslow, which has helped to form a "Third Force" psychology, has been recognized widely within that discipline, which honors him this year as President of the American Psychological Association. In this essay, the relevance for education of much of his psychological theorizing is examined in detail, as the author explores the reinforcing role of "peak-experiences," and discusses the general educational imperatives to be derived from his views of the process of "self-actualization."

The upshot of the past decade or two of turmoil and change within the field of psychology can be viewed as a local manifestation of a great change taking place in all fields of knowledge. We are witnessing a great revolution in thought, in the Zeitgeist itself: the creation of a new image of man and society and of religion and science (1, 16). It is the kind of change that happens, as Whitehead said, once or twice in a century. This is not an *improvement* of something; it is a real change in direction altogether. It is as if we had been going north and are now going south instead.

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Recent developments in psychological theory and research are closely related to the changes in the new image of man which lie at the center of the larger revolution. There are, to oversimplify the situation, two comprehensive theories of human nature which dominate psychology today. The first is the behavioristic, associationistic, experimental, mechanomorphic psychology; the psychology which can be called "classical" because it is in a direct line with the classical conception of science which comes out of astronomy, mechanics, physics, chemistry, and geology; the psychology which can be called "academic" because it has tended to emanate from and flourish in the undergraduate and graduate departments of psychology in our universities. Since its first detailed and testable formulation by Watson (24), Hull (5), and Skinner (21), "classical," "academic" psychological theory has been widely applied beyond its original limited focus in such diverse areas as acquisition of motor skills, behavior disorders and therapy, and social psychology. It has answers of a kind to any questions that you may have about human nature. In that sense, it is a philosophy, a philosophy of psychology.

The second philosophy of psychology, the one which dominates the whole field of clinical psychology and social work, emerged essentially from the work of Freud and his disciples and antagonists. In light of its emphasis upon the interplay between unconscious emotional forces and the conscious organization of behavior, I refer to this school of thought as "psychodynamic" or "depth" psychology. It, too, tries to be a comprehensive philosophy of man. It has generated a theory of art, of religion, of society, of education, of almost every major human endeavor.

What is developing today is a third, more inclusive, image of man, which is now already in the process of generating great changes in all intellectual fields and in all social and human institutions (2, 6, 8, 20, 25). Let me try to summarize this development very briefly and succinctly because I want to turn as soon as I can to its meaning for learning and education.

Third Force psychology, as some are calling it, is in large part a reaction to the gross inadequacies of behavioristic and Freudian psychologies in their treatment of the higher nature of man. Classical academic psychology has no systematic place for higher-order elements of the personality such as altruism and dignity, or the search for truth and beauty. You simply do not ask questions about ultimate human values if you are working in an animal lab.

Of course, it is true that the Freudian psychology has confronted these problems of the higher nature of man. But until very recently these have been han-

dled by being very cynical about them, that is to say, by analyzing them away in a pessimistic, reductive manner. Generosity is interpreted as a reaction formation against a stinginess, which is deep down and unconscious, and therefore somehow more real. Kindliness tends to be seen as a defense mechanism against violence, rage, and the tendency to murder. It is as if we cannot take at face value any of the decencies that we value in ourselves, certainly what I value in myself, what I try to be. It is perfectly true that we do have anger and hate, and yet there are other impulses that we are beginning to learn about which might be called the higher needs of man: "needs" for the intrinsic and ultimate values of goodness and truth and beauty and perfection and justice and order. They are there, they exist, and any attempt to explain them *away* seems to me to be very foolish. I once searched through the Freudian literature on the feeling of love, of wanting love, but especially of giving love. Freud has been called the philosopher of love, yet the Freudian literature contains nothing but the pathology of love, and also a kind of derogatory explaining-away of the finding that people do love each other, as if it could be only an illusion. Something similar is true of mystical or oceanic experiences: Freud analyzes them *away*.

This belief in the reality of higher human needs, motives and capacities, that is, the belief that human nature has been sold short by the dominant psychological theories, is the primary force binding together a dozen or so "splinter groups" into this comprehensive Third Force psychology.* All of these groups reject entirely the whole conception of science as being value-free. Sometimes they do this consciously and explicitly, sometimes by implication only. This is a real revolution because traditionally science has been defined in terms of objectivity, detachment, and procedures which never tell you how to find human ends. The discovery of ends and values are turned over to non-scientific, non-empirical sources. The Third Force psychology totally rejects this view of science as merely instrumental and unable to help mankind to discover its ultimate ends and values (11, 18).

Among the many educational consequences generated by this philosophy, to come closer to our topic now, is a different conception of the self. This is a very complex conception, difficult to describe briefly, because it talks for the first time in centuries of an *essence*, of an *intrinsic* nature, of specieshood, of a kind of animal nature (9, 14). This is in sharp contrast with the European existentialists, most especially with Sartre, for whom man is *entirely* his own

* See (16), Appendix, for list.

project, *entirely* and merely a product of his own arbitrary, unaided will. For Sartre and all those whom he has influenced, one's self becomes an arbitrary choice, a willing by fiat to be something or do something without any guidelines about which is better, which is worse, what's good and what's bad. In essentially denying the existence of biology, Sartre has given up altogether any absolute or at least any species-wide conception of values. This comes very close to making a life-philosophy of the obsessive-compulsive neurosis in which one finds what I have called "experiential emptiness," the absence of impulse-voices from within (12, 14).

The American humanistic psychologists and existential psychiatrists are mostly closer to the psychodynamicists than they are to Sartre. Their clinical experiences have led them to conceive of the human being as having an essence, a biological nature, membership in a species. It is very easy to interpret the "uncovering" therapies as helping the person to *discover* his Identity, his Real Self, in a word, his own subjective biology, which he can *then* proceed to actualize, to "make himself," to "choose." The Freudian conception of instincts has been generally discarded by the humanistic psychologists in favor of the conception of "basic needs," or in some cases, in favor of the conception of a single overarching need for actualization or growth (19). In any case, it is implied, if not made explicit, by most of these writers that the organism, in the strictest sense, has *needs* which must be gratified in order to become fully human, to grow well, and to avoid sicknesses (9, 14). This doctrine of a Real Self to be uncovered and actualized is also a total rejection of the *tabula rasa* notions of the behaviorists and associationists who often talk as if *anything* can be learned, *anything* can be taught, as if the human being is a sort of a passive clay to be shaped, controlled, reinforced, modified in any way that somebody arbitrarily decides.

We speak then of a self, a kind of intrinsic nature which is very subtle, which is not necessarily conscious, which has to be sought for, and which has to be uncovered and then built upon, actualized, taught, educated (13). The notion is that something is there but it's hidden, swamped, distorted, twisted, overlaid. The job of the psychotherapist (or the teacher) is to help a person find out what's already in him rather than to reinforce him or shape or teach him into a prearranged form, which someone else has decided upon in advance, *a priori*.

Let me explore what I call "introspective biology" and its relation to new ideas for education. If we accept the notion of the human essence or the core-

self, i.e., the constitutional, temperamental, biological, chemical, endocrinological, given raw material, if we do accept the fact that babies come into the world very different from each other (anyone of you who has more than one child knows that), then the job of any helper, and furthermore the first job of each of us for ourselves, is to uncover and discover what we ourselves are. A good example for pedagogical purposes is our maleness and femaleness, which is the most obvious biological, constitutional given, and one which involves all the problems of conflicts, of self-discovery, and of actualization. Practically every youngster, not to mention a good proportion of the older population also, is mixed up about what it means to be a female and what it means to be a male. A lot of time has to be spent on the questions: How do I get to be a good female, or how do I get to be a good male? This involves self-discovery, self-acceptance, and self-making; discoveries about both one's commonness and one's uniqueness, rather than a Sartre-type decision on whether to be a male or a female.

One constitutional difference that I have discovered is that there are differences in triggers to peak-experiences between the sexes. The mystical and peak-experiences, the ultimate, esthetic, poetic experiences of the male, can come from a football game, for example. One subject reported that once when he broke free of the line and got into the open and then ran—that this was a true moment of ecstasy. But Dr. Deborah Tanzer has found women who use the same kinds of words, the same kind of poetry, to describe their feelings during natural childbirth. Under the right circumstances these women have ecstasies which sound just the same as the St. Theresa or Meister Eckhardt kind of ecstasy. I call them peak-experiences to secularize them and to naturalize them, to make them more empirical and researchable.

Individual constitutional differences, then, are an important variable. It continually impresses me that the same peak-experiences come from different kinds of activities for different kinds of people.* Mothers will report peak-experiences not only from natural childbirth but also from putting the baby to the breast. (Of course this doesn't happen all the time. These peak-experiences are rare rather than common.) But I've never heard of any man getting a peak-experience from putting his baby to *his* breast. It just doesn't happen. He wasn't constructed right for this purpose. We are confronting the fact that people are biologically different, but have species-wide emotional experiences. Thus I think we should examine individual differences in all of our

* For some ways in which educators can use peak-experiences, see (15).

given biochemical, endocrine, neurological, anatomical systems to see to just what extent they carry along with them psychological and spiritual differences and to what extent there remains a common substratum (14).

The trouble is that the human species is the only species which finds it hard to be a species. For a cat there seems to be no problem about being a cat. It's easy; cats seem to have no complexes or ambivalences or conflicts, and show no signs of yearning to be dogs instead. Their instincts are very clear. But we have no such unequivocal animal instincts. Our biological essence, our instinct-remnants, are weak and subtle, and they are hard to get at. Learnings of the extrinsic sort *are more powerful than our deepest impulses*. These deepest impulses in the human species, at the points where the instincts have been lost almost entirely, where they are extremely weak, extremely subtle and delicate, where you have to dig to find them, *this* is where I speak of introspective biology, of biological phenomenology, implying that one of the necessary methods in the search for identity, the search for self, the search for spontaneity and for naturalness is a matter of closing your eyes, cutting down the noise, turning off the thoughts, putting away all busyness, just relaxing in a kind of Taoistic and receptive fashion (in much the same way that you do on the psychoanalyst's couch). The technique here is to just wait to see what happens, what comes to mind. This is what Freud called free association, free-floating attention rather than task-orientation, and if you are successful in this effort and learn how to do it, you can forget about the outside world and its noises and begin to hear these small, delicate impulse-voices from within, the hints from your animal nature, not only from your common species-nature, but also from your own uniqueness.

There's a very interesting paradox here, however. On the one hand I've talked about uncovering or discovering your idiosyncrasy, the way in which you are different from everybody else in the whole world. Then on the other hand I've spoken about discovering your specieshood, your humanness. As Carl Rogers has phrased it: "How does it happen that the deeper we go into ourselves as particular and unique, seeking for our own individual identity, the more we find the whole human species?" Doesn't that remind you of Ralph Waldo Emerson and the New England Transcendentalists? Discovering your specieshood, at a deep enough level, merges with discovering your selfhood (13, 14). Becoming (learning how to be) fully human means *both* enterprises carried on simultaneously. You are learning (subjectively experiencing) what you peculiarly are, how you are you, what your potentialities are, what your style is, what your pace is, what your tastes are, what

your values are, what direction your body is going, where your personal biology is taking you, i.e., how you are *different* from others. And at the same time it means learning what it means to be a human animal like other human animals, i.e., how you are *similar* to others.

It is such considerations as these that convince me that we are now being confronted with a choice between two extremely different, almost mutually exclusive conceptions of learning. What we have in practically all the elementary and advanced textbooks of psychology, and in most of the brands of "learning theory" which all graduate students are required to learn, is what I want to call for the sake of contrast and confrontation, *extrinsic learning*, i.e., learning of the outside, learning of the impersonal, of arbitrary associations, of arbitrary conditioning, that is, of arbitrary (or at best, culturally-determined) meanings and responses. In this kind of learning, most often it is not the person himself who decides, but rather a teacher or an experimenter who says, "I will use a buzzer," "I will use a bell," "I will use a red light," and most important, "I will reinforce this but not that." In this sense the learning is extrinsic to the learner, extrinsic to the personality, and is extrinsic also in the sense of *collecting* associations, conditionings, habits, or modes of action. It is as if these were *possessions* which the learner accumulates in the same way that he accumulates keys or coins and puts them in his pocket. They have little or nothing to do with the actualization or growth of the peculiar, idiosyncratic kind of person he is.

I believe this is the model of education which we all have tucked away in the back of our heads and which we don't often make explicit. In this model the teacher is the active one who teaches a passive person who gets shaped and taught and who is *given* something which he then accumulates and which he may then lose or retain, depending upon the efficiency of the initial indoctrination process, and of his own accumulation-of-fact process. I would maintain that a good 90% of "learning theory" deals with learnings that have nothing to do with the intrinsic self that I've been talking about, nothing to do with its specieshood and biological idiosyncrasy. This kind of learning too easily reflects the goals of the teacher and ignores the values and ends of the learner himself (22). It is also fair, therefore, to call such learning amoral.

Now I'd like to contrast this with another kind of learning, which is actually going on, but is usually unconscious and unfortunately happens more outside the classroom than inside. It often comes in the great personal learning experiences of our lives.

For instance, if I were to list the most important learning experiences in my life, there come to mind getting married, discovering my life work, having children, getting psychoanalyzed, the death of my best friend, confronting death myself, and the like. I think I would say that these were more important learning experiences for me than my Ph.D. or any 15 or 150 credits or courses that I've ever had. I certainly learned more about *myself* from such experiences. I learned, if I may put it so, to throw aside many of my "learnings," that is, to push aside the habits and traditions and reinforced associations which had been imposed upon me. Sometimes this was at a very trivial, and yet meaningful, level. I particularly remember when I learned that I really hated lettuce. My father was a "nature boy," and I had lettuce two meals a day for the whole of my early life. But one day in analysis after I had learned that I carried my father inside me, it dawned on me that it was my father, through *my* larynx, who was ordering salad with every meal. I can remember sitting there, realizing that *I* hated lettuce and then saying, "My God, take the damn stuff away!" I was emancipated, becoming in this small way me, rather than my father. I didn't eat any more lettuce for months, until it finally settled back to what my body calls for. I have lettuce two or three times each week, which I now enjoy. But *not* twice a day.

Now observe, this experience which I mentioned occurred just once and I could give many other similar examples. It seems to me that we must call into question the generality of repetition, of learning by drilling (4). The experiences in which we uncover our intrinsic selves are apt to be unique moments, not slow accumulations of reinforced bits. (How do you repeat the death of your father?) These are the experiences in which we discover identity (16). These are the experiences in which we learn who we are, what we love, what we hate, what we value, what we are committed to, what makes us feel anxious, what makes us feel depressed, what makes us feel happy, what makes us feel great joy.

It must be obvious by now that you can generate consequences of this second picture of learning by the hundred. (And again I would stress that these hypotheses can be stated in testable, disconfirmable, confirmable form.) One such implication of the point of view is a change in the whole picture of the teacher. If you are willing to accept this conception of two kinds of learning, with the learning-to-be-a-person being more central and more basic than the impersonal learning of skills or the acquisition of habits; and if you are willing to concede that even the more extrinsic learnings are far more useful, and far

more effective if based upon a sound identity, that is, if done by a person who knows what he wants, knows what he is, and where he's going and what his ends are; then you *must* have a different picture of the good teacher and of his functions.

In the first place, unlike the current model of teacher as lecturer, conditioner, reinforcer, and boss, the Taoist helper or teacher is receptive rather than intrusive. I was told once that in the world of boxers, a youngster who feels himself to be good and who wants to be a boxer will go to a gym, look up one of the managers and say, "I'd like to be a pro, and I'd like to be in your stable. I'd like you to manage me." In this world, what is then done characteristically is to try him out. The good manager will select one of his professionals and say, "Take him on in the ring. Stretch him. Strain him. Let's see what he can do. Just let him show his very best. Draw him out." If it turns out that the boxer has promise, if he's a "natural," then what the good manager does is to take that boy and train him to be, if this is Joe Dokes, a *better Joe Dokes*. That is, he takes his style as given and builds upon that. He does not start all over again, and say, "Forget all you've learned, and do it this new way," which is like saying, "Forget what kind of body you have," or "Forget what you are good for." He takes him and builds upon his *own* talents and builds him up into the very best Joe Dokes-type boxer that he possibly can.

It is my strong impression that this is the way in which much of the world of education could function. If we want to be helpers, counselors, teachers, guiders, or psychotherapists, what we must do is to accept the person and help him learn what kind of person he is already. What is his style, what are his aptitudes, what is he good for, not good for, what can we build upon, what are his good raw materials, his good potentialities? We would be non-threatening and would supply an atmosphere of acceptance of the child's nature which reduces fear, anxiety and defense to the minimum possible. Above all, we would care for the child, that is enjoy him and his growth and self-actualization (17). So far this sounds much like the Rogerian therapist, his "unconditional positive regard," his congruence, his openness and his caring. And indeed there is evidence by now that this "brings the child out," permits him to express and to act, to experiment, and even to make mistakes; to let himself be seen. Suitable feedback at this point, as in T-groups or basic encounter groups, or non-directive counseling, then helps the child to discover what and who he is.

In closing, I would like to discuss briefly the role that peak-experiences can play in the education of the child. We have no systematic data on peak-

experiences in children but we certainly have enough anecdotes and introspections and memories to be quite confident that young children have them, perhaps more frequently than adults do. However, they seem at least in the beginning to come more from sensory experiences, color, rhythm, or sounds, and perhaps are better characterized by the words wonder, awe, fascination, absorption, and the like.

In any case, I have discussed the role of these experiences in education in (15), and would refer the reader to that paper for more detail. Using peak-experiences or fascination or wonder experiences as an intrinsic reward or goal at *many* points in education is a very real possibility, and is congruent with the whole philosophy of the humanistic educator. At the very least, this new knowledge can help wean teachers away from their frequent uneasiness with and even disapproval and persecution of these experiences. If they learn to value them as great moments in the learning process, moments in which both cognitive and personal growth take place simultaneously, then this valuing can be transmitted to the child. He in turn is then taught to value rather than to suppress his greatest moments of illumination, moments which can validate and make worthwhile the more usual trudging and slogging and “working through” of education.

There is a very useful parallel here with the newer humanistic paradigm for science (11, 18) in which the more everyday cautious and patient work of checking, validating and replicating is seen, not as *all* there is to science but rather as follow-up work, *subsequent* to the great intuitions, intimations, and illuminations of the creative and daring, innovative, breakthrough scientist. Caution is then seen to *follow* upon boldness and proving comes *after* intuition. The creative scientist then looks more like a gambler than a banker, one who is willing to work hard for seven years because of a dazzling hunch, one who feels certain in the *absence* of evidence, *before* the evidence, and only *then* proceeds to the hard work of proving or disproving his precious revelation. First comes the emotion, the fascination, the falling in love with a possibility, and *then* comes the hard work, the chores, the stubborn persistence in the face of disappointment and failure.

As a supplement to this conception in which a noetic illumination plays such an important role, we can add the harsh patience of the psychotherapist who has learned from many bitter disappointments that the breakthrough insight doesn't do the therapeutic job all by itself, as Freud originally thought. It needs consolidation, repetition, rediscovery, application to one situation

after another. It needs patience, time and hard work—what the psychoanalysts call “working through.” Not only for science but also for psychotherapy may we say that the process *begins* with an emotional-cognitive flash but *does not end there!* It is this model of science and therapy that I believe we may now fairly consider for the process of education, if not as an exclusive model, at least as an additional one.

We must learn to treasure the “jags” of the child in school, his fascination, absorptions, his persistent wide-eyed wonderings, his Dionysian enthusiasms. At the very least, we can value his more diluted raptures, his “interests” and hobbies, etc. They can lead to much. Especially can they lead to hard work, persistent, absorbed, fruitful, educative.

And conversely I think it is possible to think of the peak-experience, the experience of awe, mystery, wonder, or of perfect completion, as the goal and reward of learning as well, its end as well as its beginning (7). If this is true for the *great* historians, mathematicians, scientists, musicians, philosophers and all the rest, why should we not try to maximize these studies as sources of peak-experiences for the child as well?

I must say that whatever little knowledge and experience I have to support these suggestions comes from intelligent and creative children rather than from retarded or underprivileged or sick ones. However, I must also say that my experience with such unpromising adults in Synanon, in T-groups (23), in Theory Y industry (10), in Esalen-type educative centers (3), in Grof-type work with psychedelic chemicals, not to mention Laing-type work with psychotics and other such experiences, has taught me never to write *anybody* off in advance.

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