
**TOWARD
A PSYCHOLOGY
OF BEING**

Second Edition

ABRAHAM H. MASLOW



VAN NOSTRAND REINHOLD
New York

This book is dedicated to
KURT GOLDSTEIN

Copyright © 1968 by Van Nostrand Reinhold

Library of Congress Catalog Card Number: 82-2071
ISBN: 0-442-03805-4 pbk.

All rights reserved. No part of this work covered by the copyright hereon may be reproduced or used in any form or by any means — graphic, electronic, or mechanical, including photocopying, recording, taping, or information storage and retrieval systems — without written permission of the publisher.

Printed in the United States of America

Van Nostrand Reinhold
115 Fifth Avenue
New York, New York 10003

Chapman & Hall
2-6 Boundary Row
London SE1 8HN, England

Thomas Nelson Australia
102 Dodds Street
South Melbourne, Victoria 3205, Australia

Nelson Canada
1120 Birchmount Road
Scarborough, Ontario M1K 5G4, Canada

RRD HB

35 34 33 32 31 30 29 28

Library of Congress Cataloging in Publication Data

Maslow, Abraham Harold.
Toward a psychology of being.

Bibliography: p.

1. Personality. 2. Motivation (Psychology)

3. Humanistic psychology. I. Title. II. Series.

BF698.M338 1982 155.2'5 82-2071

ISBN 0-442-05152-2

ISBN 0-442-03805-4 (pbk.)

AACR2

Introduction: Toward a Psychology of Health

There is now emerging over the horizon a new conception of human sickness and of human health, a psychology that I find so thrilling and so full of wonderful possibilities that I yield to the temptation to present it publicly even before it is checked and confirmed, and before it can be called reliable scientific knowledge.

The basic assumptions of this point of view are:

1. We have, each of us, an essential biologically based inner nature, which is to some degree "natural," intrinsic, given, and, in a certain limited sense, unchangeable, or, at least, unchanging.

2. Each person's inner nature is in part unique to himself and in part species-wide.

3. It is possible to study this inner nature scientifically and to discover what it is like—(not *invent—discover*).

4. This inner nature, as much as we know of it so far, seems not to be intrinsically or primarily or necessarily evil. The basic needs (for life, for safety and security, for belongingness and affection, for respect and self-respect, and for self-actualization), the basic human emotions and the basic human capacities are on their face either neutral, pre-moral or positively "good." Destructiveness, sadism, cruelty, malice, etc., seem so far to be not intrinsic but rather they seem to be violent reactions *against* frustration of our intrinsic needs, emotions and capacities. Anger is *in itself* not evil, nor is fear, laziness, or even ignorance. Of course, these can and do lead to evil behavior, but

they needn't. This result is not intrinsically necessary. Human nature is not nearly as bad as it has been thought to be. In fact it can be said that the possibilities of human nature have customarily been sold short.

5. Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than to suppress it. If it is permitted to guide our life, we grow healthy, fruitful, and happy.

6. If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later.

7. This inner nature is not strong and overpowering and unmistakable like the instincts of animals. It is weak and delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it.

8. Even though weak, it rarely disappears in the normal person—perhaps not even in the sick person. Even though denied, it persists underground forever pressing for actualization.

9. Somehow, these conclusions must all be articulated with the necessity of discipline, deprivation, frustration, pain, and tragedy. To the extent that these experiences reveal and foster and fulfill our inner nature, to that extent they are desirable experiences. It is increasingly clear that these experiences have something to do with a sense of achievement and ego strength and therefore with the sense of healthy self-esteem and self-confidence. The person who hasn't conquered, withstood and overcome continues to feel doubtful that he *could*. This is true not only for external dangers; it holds also for the ability to control and to delay one's own impulses, and therefore to be unafraid of them.

Observe that if these assumptions are proven true, they promise a scientific ethics, a natural value system, a court of ultimate appeal for the determination of good and bad, of right and wrong. The more we learn about man's natural tendencies, the easier it will be to tell him how to be good, how to be happy, how to be fruitful, how to respect himself, how to love, how to fulfill his highest potentialities. This amounts to auto-

matic solution of many of the personality problems of the future. The thing to do seems to be to find out what one is *really* like inside, deep down, as a member of the human species and as a particular individual.

The study of such self-fulfilling people can teach us much about our own mistakes, our shortcomings, the proper directions in which to grow. Every age but ours has had its model, its ideal. All of these have been given up by our culture; the saint, the hero, the gentleman, the knight, the mystic. About all we have left is the well-adjusted man without problems, a very pale and doubtful substitute. Perhaps we shall soon be able to use as our guide and model the fully growing and self-fulfilling human being, the one in whom all his potentialities are coming to full development, the one whose inner nature expresses itself freely, rather than being warped, suppressed, or denied.

The serious thing for each person to recognize vividly and poignantly, each for himself, is that every falling away from species-virtue, every crime against one's own nature, every evil act, *every one without exception records itself* in our unconscious and makes us despise ourselves. Karen Horney had a good word to describe this unconscious perceiving and remembering; she said it "registers." If we do something we are ashamed of, it "registers" to our discredit, and if we do something honest or fine or good, it "registers" to our credit. The net results ultimately are either one or the other—either we respect and accept ourselves or we despise ourselves and feel contemptible, worthless, and unlovable. Theologians used to use the word "*accidie*" to describe the sin of failing to do with one's life all that one knows one could do.

This point of view in no way denies the usual Freudian picture. But it does add to it and supplement it. To oversimplify the matter somewhat, it is as if Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half. Perhaps this health psychology will give us more possibility for controlling and improving our lives and for making ourselves better people. Perhaps this will be more fruitful than asking "how to get *unsick*."

How can we encourage free development? What are the best

educational conditions for it? Sexual? Economic? Political? What kind of world do we need for such people to grow in? What kind of world will such people create? Sick people are made by a sick culture; healthy people are made possible by a healthy culture. But it is just as true that sick individuals make their culture more sick and that healthy individuals make their culture more healthy. Improving individual health is one approach to making a better world. To express it in another way, encouragement of personal growth is a real possibility; cure of actual neurotic symptoms is far less possible without outside help. It is relatively easy to try deliberately to make oneself a more honest man; it is very difficult to try to cure one's own compulsions or obsessions.

The classical approach to personality problems considers them to be problems in an undesirable sense. Struggle, conflict, guilt, bad conscience, anxiety, depression, frustration, tension, shame, self-punishment, feeling of inferiority or unworthiness—they all cause psychic pain, they disturb efficiency of performance, and they are uncontrollable. They are therefore automatically regarded as sick and undesirable and they get "cured" away as soon as possible.

But all of these symptoms are found also in healthy people, or in people who are growing toward health. Supposing you *should* feel guilty and don't? Supposing you have attained a nice stabilization of forces and you *are* adjusted? Perhaps adjustment and stabilization, while good because it cuts your pain, is also bad because development toward a higher ideal ceases?

Erich Fromm, in a very important book (50), attacked the classical Freudian notion of a superego because this concept was entirely authoritarian and relativistic. That is to say, your superego or your conscience was supposed by Freud to be primarily the internalization of the wishes, demands, and ideals of the father and mother, whoever they happen to be. But supposing they are criminals? Then what kind of conscience do you have? Or supposing you have a rigid moralizing father who hates fun? Or a psychopath? This conscience exists—Freud was

right. We do get our ideals largely from such early figures and not from Sunday School books read later in life. But there is also another element in conscience, or, if you like, another kind of conscience, which we all have either weakly or strongly. And this is the "intrinsic conscience." This is based upon the unconscious and preconscious perception of our own nature, of our own destiny, or our own capacities, of our own "call" in life. It insists that we be true to our inner nature and that we do not deny it out of weakness or for advantage or for any other reason. He who belies his talent, the born painter who sells stockings instead, the intelligent man who lives a stupid life, the man who sees the truth and keeps his mouth shut, the coward who gives up his manliness, all these people perceive in a deep way that they have done wrong to themselves and despise themselves for it. Out of this self-punishment may come only neurosis, but there may equally well come renewed courage, righteous indignation, increased self-respect, because of thereafter doing the right thing; in a word, growth and improvement can come through pain and conflict.

In essence I am deliberately rejecting our present easy distinction between sickness and health, at least as far as surface symptoms are concerned. Does sickness mean having symptoms? I maintain now that sickness might consist of not having symptoms when you should. Does health mean being symptom-free? I deny it. Which of the Nazis at Auschwitz or Dachau were healthy? Those with stricken conscience or those with a nice, clear, happy conscience? Was it possible for a profoundly human person not to feel conflict, suffering, depression, rage, etc?

In a word if you tell me you have a personality problem I am not certain until I know you better whether to say "Good!" or "I'm sorry." It depends on the reasons. And these, it seems, may be bad reasons, or they may be good reasons.

An example is the changing attitude of psychologists toward popularity, toward adjustment, even toward delinquency. Popular with whom? Perhaps it is better for a youngster to be *popular* with the neighboring snobs or with the local country

club set. Adjusted to what? To a bad culture? To a dominating parent? What shall we think of a well-adjusted slave? A well-adjusted prisoner? Even the behavior problem boy is being looked upon with new tolerance. *Why* is he delinquent? Most often it is for sick reasons. But occasionally it is for good reasons and the boy is simply resisting exploitation, domination, neglect, contempt, and trampling upon.

Clearly what will be called personality problems depends on who is doing the calling. The slave owner? The dictator? The patriarchal father? The husband who wants his wife to remain a child? It seems quite clear that personality problems may sometimes be loud protests against the crushing of one's psychological bones, of one's true inner nature. What is sick then is *not* to protest while this crime is being committed. And I am sorry to report my impression that most people do not protest under such treatment. They take it and pay years later, in neurotic and psychosomatic symptoms of various kinds, or perhaps in some cases never become aware that they are sick, that they have missed true happiness, true fulfillment of promise, a rich emotional life, and a serene, fruitful old age, that they have never known how wonderful it is to be creative, to react aesthetically, to find life thrilling.

The question of desirable grief and pain or the necessity for it must also be faced. Is growth and self-fulfillment possible at all without pain and grief and sorrow and turmoil? If these are to some extent necessary and unavoidable, then to what extent? If grief and pain are sometimes necessary for growth of the person, then we must learn not to protect people from them automatically as if they were always bad. Sometimes they may be good and desirable in view of the ultimate good consequences. Not allowing people to go through their pain, and protecting them from it, may turn out to be a kind of overprotection, which in turn implies a certain lack of respect for the integrity and the intrinsic nature and the future development of the individual.