

UNDERSTANDING & USING  
**CHALLENGING  
EDUCATIONAL  
THEORIES**

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# 1

## ABRAHAM MASLOW

### THE FATHER OF AMERICAN HUMANISM

#### LEARNING OUTCOMES

Having read this chapter you should be able to:

- Understand the life and work of Abraham Maslow
- Define humanist theory in relation to human psychology
- Differentiate between basic needs and growth needs in humans, and recognise their importance in relation to healthy development
- Critique the work of Maslow
- Identify how Maslow's work can be applied to learning in adults and children

#### KEY WORDS

Hierarchy of needs; self-actualisation; motivation; third force; individualism; belonging; humanism

## INTRODUCTION

Abraham Maslow is perhaps one of the best-known educational theorists in the field of humanist psychology. Despite initially studying in the field of behaviourist psychology and having renowned behaviourist Harry Harlow as a mentor, Maslow quickly turned his attention to contributing to a new school of thought, humanism, believing this to be a more positive way of viewing people.

Maslow is best known for his hierarchy of needs, a diagrammatic representation of the physiological and psychological needs which humans must pass through on the path to self-actualisation. Maslow theorised that all humans aspired to be the best they could be, stating that 'What a man can be, he must be. This we call self-actualization' (Maslow, 1954: 93). Maslow presented his ideas in the form of a pyramid, with physiological needs forming the base. These he called basic needs, or deficiency needs, and he theorised that these must be met before a person could aspire to the growth needs further up the pyramid. By its very nature the pyramid became less stable the further one ascended, thereby illustrating the importance of setting a firm foundation.

While Maslow was later criticised for the methods employed in developing his theory, particularly when defining what it meant to be self-actualised (see the 'Critiquing the theory' section in this chapter), it cannot be denied that he played an important role in encouraging a view of the whole person, taking account of all the factors required to develop a psychologically and physiologically healthy individual. O'Connor and Yballe (2007) observe that Maslow sought to build an appreciative understanding of human beings at their best, and was instrumental in taking a positivist stance towards psychology at a time when the focus was traditionally based around what was wrong with the human psyche.

Leontiev (2008) sees Maslow as a visionary, and suggests that rather than being afraid of the mistakes he made, Maslow used these as a basis for continually developing and refining his theories, Leontiev (2008) suggests that this is why Maslow's work endures in the psychologies of today. Hoffman (2004) suggests that Maslow saw himself as a psychological pioneer, 'exploring new territories of human experience' (2004: 442). In his later years Maslow turned his attention to management theory, supporting managers in the workplace to help motivate the workforce to increase productivity.

Maslow himself led a simple life, he maintained an interest in humanity up until his untimely death in 1970, sadly leaving behind a host of unfinished projects, but also a legacy which has endured to the present day.



### ABRAHAM MASLOW, THE PERSON

It is unsurprising that Maslow spent a lifetime theorising on the conditions under which human beings thrived best, given his own difficult childhood experiences. The eldest of seven children, Maslow was the son of Russian immigrants, Samuel and Rose

Maslow. Maslow's parents were uneducated, but hardworking people, who sought a better life economically for their children (Hoffman, 1992). However, Maslow's upbringing was not a happy one; born in Brooklyn in 1908 Maslow had a poor relationship with his parents, he was at odds with his father for much of his childhood, and was documented to have loathed his mother, a relationship that was never reconciled. To further add to his unhappy and lonely childhood Maslow's parents were Jewish immigrants and Maslow found himself the target of anti-semitic hatred, being the sole Jewish boy in his community; this increased his feelings of isolation and loneliness,

I was a little Jewish boy in the non-Jewish neighborhood. It was a little like being the first Negro enrolled in an all-white school. I was isolated and unhappy. I grew up in libraries and among books, without friends. (Maslow cited in Hall, 1968: 37)

Maslow, then, sought solace in the local library where he immersed himself in books, thus beginning a lifelong love of learning.

Maslow attended the Brooklyn Boys High School where he became an active member of several academic clubs, in addition to editing the school's Latin magazine and the school's physics paper for a year. Hoffman observes that like many youngsters coming from a background of hardship Maslow's early education experiences 'inexorably shaped his world view' (1992: 440), and saw him seeking an intellectual route which would ultimately lead to 'overcoming religious and ethnic prejudices to create a world based on economic justice and universal education' (Hoffman, 1992: 440).

Despite his animosity towards them, Maslow initially sought a route which would satisfy his parents, especially his father. Therefore, on leaving school Maslow went on to study law at City College, New York. However, he struggled with his studies and after only three semesters he transferred to Cornell University, before transferring back to City College and then proceeding to graduate school at the University of Wisconsin. During this time Maslow also married his first cousin, Bertha Goodman, against his parents' wishes. Maslow saw his marriage as giving him, 'a feeling of love and belongingness' (Bayer and Mottarella, 2005: 814). This period also saw Maslow find an academic path which suited him better than law, and as he began to pursue the study of psychology he also started to achieve much greater academic success. During his time at the University of Wisconsin Maslow gained three degrees in psychology; a bachelor degree in 1930, followed by a masters in 1931 and a doctorate in 1934.

Maslow was initially drawn to behaviourism, a strand of psychology which was prevalent at the time through the work of renowned psychologists such as Watson and Skinner. However, on transferring to the University of Wisconsin he became influenced by the work of Alfred Adler, and Harry Harlow who later became Maslow's doctoral advisor, which led him to an interest in a more practical, socially orientated approach to psychology (Hoffman, 1992). Maslow began teaching at Brooklyn College in 1931, a role he continued in until 1951 when he became Chair of the Psychology

Department at Brandeis University until 1969. During his time at Brooklyn College Maslow came into contact with, and was influenced by, a number of European intellectuals who were immigrating to the United States, the most notable being Gestalt psychologist Max Westheimer and anthropologist Ruth Benedict. It was his observations of these 'two favourite mentors' (Hoffman, 1992) that led him to his ground-breaking studies of self-actualising people. This work was also influenced by the Second World War, since while Maslow himself was ineligible for the military draft, he was horrified by what he saw through the media, and was convinced that a better understanding of what motivated people would help to bring peace to the world. In a 1992 interview with Edward Hoffman Maslow states:

It was at this moment that I realised that the rest of my life must be devoted to discovering a psychology for the peace table. That moment changed my whole life. (Hoffman, 1992)

Throughout the 1940s Maslow developed and refined his hierarchy of inborn needs, attempting to understand and explain human motivation. However, despite first proposing his theory of needs hierarchy in the 1943 paper 'A theory of human motivation', his findings were not formally published until 1954 when his landmark book *Motivation and Personality* was released, documenting fifteen years of theorising about human nature. Maslow's work at this time was ground-breaking since it offered a view of psychology which focused on the positive side of human nature rather than the negatives,

The science of psychology has been far more successful on the negative than on the positive side ... it has revealed much to us about man's shortcomings, his illness, his sins but little about his potentialities, his virtues, his achievable aspirations, or his psychological health. (Maslow, 1954: 354)

It was during the 1960s that Maslow's work really took off. He was elected as President of the American Association for Humanist Psychology in 1961 and published his second book on human needs, *Towards a Psychology of Being*, in 1962. Maslow found himself receiving accolades from colleagues and former students, and was in demand from managers and entrepreneurs who saw the potential in his work for motivating the workforce.

Unfortunately, Maslow's work was interrupted in 1967 following a major heart attack, and despite having suffered with heart problems for most of his adult life he suddenly found himself constrained by a lengthy period of convalescence. Maslow became increasingly frustrated by his slow recovery and had to put on hold future plans for research, lectures and travel; it was at this time that he began to think about his own mortality and 'began to ponder his career accomplishments and his unrealised goals' (Hoffman, 1992). Following his heart attack Maslow relocated to the San Francisco Bay area, with Bertha, in the hope that the milder climate would help with

his health problems, and while his health troubles persisted Maslow continued to write, teach and consult. Abraham Maslow died from a fatal heart attack in 1970 at the age of 62, leaving behind a lifelong legacy devoted to maximising human potential.

## THE HIERARCHY OF NEEDS AND SELF-ACTUALISATION

Maslow is most well-known for his hierarchy of human needs and his theory of self-actualisation; however, in order to fully understand the context of this work it is necessary to consider the influences behind this theory.

Maslow, along with other eminent humanist psychologists, including Carl Rogers, is credited with developing what was referred to as the 'third force' in psychology. In looking for an alternative theory to the prevalent psychologies of the time, behaviourism and psychoanalysis, humanist theory was born with a focus on the positive side of human nature. Maslow saw behaviourism as the first force in psychology, with the emphasis on human behaviour being influenced and controlled by the manipulation of the external environment. Alongside this he referred to psychoanalysis as the second force where human behaviour was controlled almost totally by internal, unconscious forces (De Marco and Tilson, 1998). Maslow rejected the idea that behaviour could be controlled by either external or internal forces; he felt stifled by the very nature of behaviourism and believed that 'humans were more than billiard balls on the pool table of life' (O'Connor and Yballe, 2007: 741). Instead Maslow was keen to develop a theory which combined aspects of both behaviourism and psychoanalysis, but which embraced an appreciation of human beings at their best, looking at the farthest reaches of human nature.

Humanist theory, then, has a focus on the healthy individual, rejecting in particular the Freudian psychology, common at the time, which Maslow believed placed far too much emphasis on the unhealthy side of the human condition (Weinberg, 2011). Maslow set out a vision and purpose for his new psychology stating that, 'Freud supplied to us the sick half of psychology, and we must now fill it out with the healthy half' (Maslow, 1962: 7), thus commencing a life's work establishing the physiological and psychological human needs required for a person to function fully and productively. It is through this study that Maslow's hierarchy of needs evolved.

In developing his theory Maslow focused his attention on psychologically healthy individuals; this marked a change from previous studies in which the focus was most frequently on damaged individuals (Weinberg, 2011). It also broke away from traditional thinking as Maslow sought to determine what factors brought about a state of good psychological health. Maslow was concerned with the factors which motivated people, and identified two kinds of motivation: *deficiency motivation*, which demanded the need to reduce physiological tensions such as hunger or thirst, and *growth motivation*, which was concerned with the satisfaction of needs such as the need to be loved and belong. Maslow noticed that needs tended to fall into specific patterns, which he arranged

into a hierarchy, these needs he believed were inborn into everyone regardless of culture and were genetic in origin (DeMarco and Tilson, 1998). At the base of the hierarchy Maslow placed physiological needs such as sleep, rest, food, drink and shelter; this was then followed by safety and security needs such as feeling safe from harm, being secure in home and life, financial security and routine. Maslow's theory proposed that in order to meet those needs higher up the pyramid then an individual must first, at least partially, satisfy these lower-level basic needs.

Maslow identified that as people progress up the pyramid then the need for belongingness, love and esteem becomes more prevalent, and while these are still referred to as deficiency needs these become more about personal growth with individuals seeking acceptance and affection, as well as respect and personal esteem. Maslow identified good self-esteem as being,

soundly based on real capacity, achievement and respect from others ... satisfaction of self-esteem needs leads to feelings of self-confidence, worth, capability and adequacy of being useful and necessary in the world. (1943: 382)

While Maslow believed that most individuals are aspiring towards this feeling of good self-esteem and high self-worth he also acknowledged that as an individual ascends the pyramid then the relative strength of each need is reduced (Snowman and Biehler, 2006), and at any point in the hierarchy an individual might stop striving towards a higher need if a lower-level need is activated.

Maslow theorised that these steps on the pyramid were important stages in a person becoming self-actualised, which, for Maslow, was the pinnacle of the pyramid and, ideally, the ultimate goal of every individual. However, Maslow is also well-documented as stating that for most people the goal of self-actualisation will never be achieved simply because progress is all too often disrupted by a failure to fully meet lower-level needs. Maslow suggested that only 1 in 100, or between 1 and 2 per cent of the population, become fully self-actualised, and this may partly be the result of societies' tendency to reward motivation based on esteem, love and social needs – in which case where is the motivation to become fully actualised?

For individuals who are fully actualised Maslow created clear defining criteria, in his own words

Self-actualising people have a wonderful capacity to appreciate again and again, freshly and naively, the basic goods of life, with awe, pleasure, wonder, and even ecstasy, however stale those experiences have become to others. Thus, for such a person any sunset may be as beautiful as the first one, and flowers may be of breath taking loveliness, even after he has seen a million flowers. The thousandth baby he sees is just as miraculous a product as the first one he saw. He remains as convinced of his luck in marriage thirty years after his marriage and is as surprised by his wife's beauty when she is sixty as he was forty years before. For such people, even the casual workaday, moment-to-moment business of living can be thrilling, exciting and ecstatic. (Maslow, 1959: 43)

In essence then, the self-actualised individual is not just fulfilled, having achieved everything he is capable of, but has also a feeling of euphoria, joy and wonder in every aspect of his life. While Maslow initially believed that self-actualisation would automatically follow all other needs, he revised this theory after identifying individuals who did not follow this pattern. In this respect Maslow later typified self-actualisers as those who hold certain values such as truth, goodness, beauty, justice, autonomy and humour (Feist and Feist, 2001), it is such values that enable self-actualised people to stand apart from those who only meet their esteem needs.

In his later years Maslow began to consider a fourth force of psychology which saw a shift in emphasis to a more transpersonal psychology. Initially Maslow's new direction showed influences from eastern philosophies, emphasising meditation as a means of developing a higher level of consciousness, capturing phenomena such as epiphanies, peaks, revelations and transformative moments. However, Maslow abhorred the hippy culture of the time and was keen not to be associated with the mysticism prevalent in some areas of 1960s American culture (Hoffman, 2008). This may, then, account for Maslow's later work which saw a focus on personal mission, choice and self-investment (Leontiev, 2008), since he 'ultimately felt far more comfortable studying entrepreneurs and business organisations than mystics, sages and exalted states of consciousness' (Hoffman, 2008: 442).

## LINKS WITH OTHER THEORISTS

Maslow was a humanist in the truest sense; as such, links can be perceived with other theorists in the field of humanism such as Carl Rogers and Alfred Adler. Like Maslow, Rogers developed his own theory of self-actualisation; however, rather than basing his theories on personal views Rogers used empirical evidence from his own clinical observations to develop his theory. Unlike Maslow, Rogers (1951) considered the obstacles to self-actualisation, and looked at the characteristics of the fully functioning person when developing his own definition of self-actualisation. Rogers also looked at supporting the individual to help them achieve self-actualisation whereas Maslow believed that this would happen automatically once all other needs had been met. Both Maslow and Rogers did, however, believe that gaining acceptance was far more important than gaining self-actualisation.

Maslow was heavily influenced by the work of Alfred Adler who, like Maslow, had also dismissed the work of Freud. Initially one of Freud's first disciples, Adler became one of the first dissidents of psychoanalysis, creating his own psychoanalytical school which he called individual psychology to distinguish it from Freud's school (Chiriac, 2003). Adler was keen that when viewing humans it should be done from a holistic perspective, rather than through bits of their personalities such as the id and ego, he also suggested that the physical and social environment were also important factors in the development of the individual. Adler postulated that the

driving force behind all human behaviour was to strive for perfection, which he saw as the desire to fulfil one's potential; it is not difficult to see the similarity here with Maslow's theory of self-actualisation. However, whereas Maslow saw this as being an individual endeavour, Adler believed that a driving force behind achieving one's potential was through social interest, and thereby achieving a sense of solidarity with humanity and the local community. This is in opposition to Maslow who saw the self-actualiser as one who could resist social conformity.

As we saw earlier in the chapter, Maslow's later work was seen to influence practice in business organisations, with managers looking to Maslow's theory to help motivate their workforce. In this respect, then, it is possible to see links between Maslow's work and that of Frederick Herzberg (1964), who developed his own two-factor motivation theory related to satisfaction in the workplace – also referred to as Herzberg's motivation-hygiene theory. Herzberg sought to identify the factors in the workers' environment which caused satisfaction and dissatisfaction, suggesting that by eliminating the factors which caused dissatisfaction an increase in work motivation would be achieved. Herzberg identified a set of hygiene factors, or maintenance factors which were required before workers experienced job satisfaction. Herzberg's hygiene factors, including achievement, recognition, responsibility and advancement are in parallel to Maslow's growth needs. It could be argued that Maslow's work was then the stimulus for Herzberg's theory.



## CRITIQUING THE THEORY

Maslow was heavily criticised for the elitist elements in his theories, particularly in relation to those people he considered to be self-actualisers, which some believe to be unrepresentative of real individuals, living in real society with real jobs (Pearson 1999). Indeed, it could be argued that Maslow's work on self-actualisation was somewhat subjective, since his choice of subjects when defining the criteria for self-actualisation was very much based on his own personal observations and choice. This suggests that he had already selected his criteria and was looking to find subjects that formed a best fit to the observations he had already made.

The methodology used by Maslow when defining the characteristics of the self-actualised individuals was called into question since this relied largely on biographical analysis, and his sample size for making these generalisations was small in number, consisting of only eighteen individuals whom Maslow himself decided were self-actualised people. Drawing from people of esteem, such as Abraham Lincoln and Albert Einstein, and including his own mentors Ruth Benedict and Max Westheimer, Maslow has been criticised for selecting only the most highly educated, and predominantly white, males to develop his theory. As such, it is difficult to see where people from lower social classes or different ethnic groups fit into his theory.

A further criticism of Maslow's theory lies in the hierarchical nature of the needs, since if we interpret the hierarchy literally then it would follow that only once the

deficiency needs have been met can people strive towards high self-esteem and self-actualisation. However, if this were the case then it could be argued that artists such as Van Gogh, for example, may never have reached the heights of their creative endeavours, since the very fact that they lived in poverty for most of their lives should, according to Maslow, have stifled their creative ability (Tay and Diener, 2011). Similarly, it is quite possible that a person living in poverty may well feel tired and hungry, yet may still feel love and belonging.

O'Connor and Yballe (2007) suggest, however, that Maslow may well have been misrepresented and misunderstood, and they question whether the positive message which Maslow was trying to promote was undermined by too much emphasis on the invalid research methods employed. They suggest that Maslow did not intend to suggest that people move through the hierarchy in a series of stages, and in fact may well move between levels at different periods of their life. Maslow never considered self-actualisation to be an end point, rather an ongoing process requiring life choices, which were often associated with risk and required courage (O'Connor and Yballe, 2007).

## APPLYING MASLOW IN PRACTICE



Maslow's work is eminently applicable to the classroom and, not surprisingly, it can frequently be seen reflected in a variety of teaching and classroom management practices in use today. Maslow himself did not set out to influence classroom practice, so it is testament to his work that his theory has been adopted in educational settings, albeit unconsciously in many cases.

As we have seen, Maslow's work centred on human motivation, and the conditions required to maximise the human experience, including the desire to learn. At its simplest level then, the role of the educator must be to ensure that everything possible is done to ensure that learners' physiological needs have been addressed, since, 'even the most inspirational educator will not be able to reach a student whose lower-level needs are not being met' (DeMarco and Tilson, 1998: 93) and it cannot be assumed that a learner entering the classroom has already had these needs met.

In recent years in Britain we have seen an increased focus on the holistic needs of the child, particularly for those children at the primary level of education. This was almost certainly prompted by the introduction of the *Every Child Matters* agenda (DfES, 2003), a green paper following the investigation into the abuse and subsequent death of Victoria Climbié. While the objectives of the paper were predominantly to ensure that child protection processes in England and Wales were strengthened, a further focus on five specific outcomes (be healthy, stay safe, achieve economic well-being, enjoy and achieve, and make a positive contribution) reflected strongly the deficiency needs as theorised by Maslow. All settings which held responsibility for children aged from zero to nineteen years were tasked with the challenge of meeting the holistic needs of their pupils, through a range of initiatives which were designed to ensure the basic needs of children were met, thereby ensuring the foundations for learning were set.

Such initiatives saw, for example, the introduction of breakfast clubs into schools, an increased focus on healthy and nutritional hot school meals, and extended school provision, to name but a few. While subsequent UK governments have failed to acknowledge the *Every Child Matters* agenda in its original form, the legacy of these initiatives has prevailed with a continued emphasis on the needs of the child being seen through more recent government policies, such as Pupil Premium and the introduction of hot school meals for Key Stage 1 pupils in schools in England, which have essentially targeted vulnerable pupils and those from disadvantaged backgrounds.

While not directly linked to Maslow's work it can be seen therefore that there is an increasing awareness that learning can be seriously compromised if deficiency needs are not met. However, it is perhaps more pertinent to look at needs further up the pyramid to consider how practitioners can more effectively influence student motivation through their own actions. Assuming all psychological needs have been met, the next two tiers on Maslow's hierarchy are concerned with matters related to safety and belongingness and love. We need look no further than the physical layout of the learning environment to consider how it might promote the safety of the learner, and policies related to visitors in school. Health and safety practices around the use of classroom policies can certainly contribute to both the child and family feeling confident in the physical safety of the child.

In early years settings, provision includes ensuring that each child has a key person in the setting who is responsible for their individual needs. The most recent Early Years Foundation Stage (EYFS) framework, applicable in England, makes clear that,

each child must be assigned a key person. Their role is to ensure that each child's care is tailored to meet their individual needs ... to help the child become familiar with the setting, offer a settled relationship for the child and build a relationship with the parents. (DfE, 2014: 21)

While the 'key person' concept is more reflective of the theories of Bowlby (1969), Ainsworth (1964) and, more recently, Elfer et al. (2003), there are also clear parallels with the safety and belonging needs as theorised by Maslow. Indeed, the EYFS framework also makes clear the importance of developing a safe, suitable and appropriate environment, as well as attending to a child's health needs.

The importance of a child feeling welcome and a part of the classroom remains throughout the period of statutory education. Maslow (1987) theorised that belonging was an essential and prerequisite human need which needed to be met before one could ever achieve a sense of self-worth. Therefore, the role of the classroom practitioner should be to ensure that individuals develop a feeling of belonging, for example through ensuring that children's views are heard, listening and responding positively to individuals, and being seen to act on their suggestions and opinions. On a wider scale the development of school councils has been a positive move forward in allowing pupil voice to be heard, and in encouraging students to take a more active role in the development of the school community.

According to Maslow's theory, students are more likely to aspire to the growth needs at the top of the pyramid if their deficiency needs have been met; in contrast a student who does not feel that their teacher cares about them or what they do is more likely to give up trying, feeling their efforts will not be appreciated (Snowman and Biehler, 2006). This emphasises the important role of the practitioner in ensuring that students feel supported in their endeavours; as suggested by DeMarco and Tilson (1998) students need to be told, 'you've done a good job' otherwise their needs become frustrated and the student begins to feel inferior. At the same time it is essential that the practitioner creates a learning experience which sets appropriate challenge for the learner, but which allows each to succeed at their own level, in this way the practitioner is assisting the learner in developing a feeling of self-worth and accomplishment.

A student who has developed a high level of esteem is, according to Maslow's theory, most likely to achieve self-actualisation, or to maximise their potential, although as we saw earlier Maslow believed only a small number of the population will ever fully reach the top of the pyramid. It is also highly unlikely that self-actualisation will be seen within the educational setting since in Maslow's theory this is defined as the full use and exploitation of one's talents, capacities and potentialities (Maslow 1954), and in this respect it could be argued that the educational journey is preparation for self-actualisation, and only once the student has left formal education can their true potential be realised. If this is indeed the case, then the role of the educator becomes even more important in setting the developmental foundations for self-actualisation to be fully realised.

### REFLECTIVE TASK

When defining self-actualisation Maslow looked to the individual characteristics of people, including: human centredness, sense of personal autonomy, dignity, spontaneity, creativity and solitude.

Do you think these values still hold true in the fast-paced world of today, when success is often measured by material resources, or do you think Maslow's work is outdated?

### SUMMARY

Maslow can be credited with putting human beings at the centre of psychology. At a time when the focus was on what was wrong with the human psyche Maslow developed a theory which looked at the positive side of human nature. In so doing Maslow established a hierarchy of needs which is instantly applicable to any given situation, and which practitioners can use as a guide to developing practice, and ensuring that individuals are given the best conditions possible for success to occur.

For Maslow the key to his work was in establishing what it meant to be self-actualised, and while he identified that all humans had basic needs that were innate, such as hunger and thirst, he also acknowledged that self-actualisation was much harder to achieve. In defining what it meant to be self-actualised Maslow chose people who he himself believed to be self-actualised and it is for this that his work received the most criticism, since its very nature showed a degree of subjectivity which made it difficult to generalise his concepts.

Nevertheless, despite this criticism Maslow continued to develop his theories; he accepted that his methods had flaws and sought to find further ways of establishing his ideas particularly around what motivates people, this led him to apply his works to management situations where he advised managers on how to motivate their workforce.

Maslow left a legacy which is still as applicable today as it was when he was alive. He applied a common sense approach to psychology in a format which could be practically applied in most formal situations. Any theory which seeks to establish the most favourable conditions to promote the best in people must surely be one worthy of note.



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An examination of how individuals can use their life experiences to change the person they are using aspects from Maslow's hierarchy of needs.

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