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Academic Anterograde Amnesia and What Maslow Really Said

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ABSTRACT

Sayles and Stewart (1995) coined the phrase “academic amnesia”, referring to *anterograde amnesia*, the loss or impairment of the ability to form new memories, caused by academic writers’ near universal reliance on secondary sources. The motivation for this review is the experience of researchers within the past few years having article submissions employing Maslow’s theory of motivation rejected out of hand, with the statement that the review by Wahba & Bridwell (1976) had discredited the theory, apparently having read nothing original about the theory since that date. There is in fact a large body of empirical research demonstrating the application and value of the theory. Maslow thought of his work as simply pointing the way and hoped that others would take up the cause and complete what he had begun in a more rigorous fashion. In a significant and generally ignored comment, Maslow says needs *usually* rest on prior satisfaction of more pre-potent needs, not *must*, as is stated by many authors, Maslow (1943a and 1943b): “*Human needs arrange themselves in hierarchies of pre-potency. That is to say, the appearance of one need usually rests on the prior satisfaction of another, more pre-potent need. Man is a perpetually wanting animal. Also no need or drive can be treated as if it were isolated or discrete; every drive is related to the state of satisfaction or dissatisfaction of other drives.*” This paper reviews and discusses the research stream since 1973, demonstrating the content and value of the theory.

Keywords: *Business History, Maslow, Academic Amnesia, Review*

INTRODUCTION

In earlier article a colleague and I developed, relating to changes in motivation of businesspeople in different situations, we selected Maslow’s hierarchical theory of needs as being well-suited to the interpretation of the study and the results. The theory also folded in well with work concerning work values by Elizur (Elizur & Tziner, 1977; Elizur, Borg, Hunt & Beck, 1991). Several reviewers rejected that article out of hand¹, stating their rejection was due to the use of Maslow’s “discredited” theory. This is rather appalling ignorance of the continuing stream of publications concerning the theory demonstrated in some cases on the part of some reviewers.

¹ The article eventually won a *Highly Commended* annual award from the journal in which it was published.

I question the arrogance and ethics of academics accepting the significant responsibility of reviewing for journals and not informing themselves of the literature concerning the topics of articles reviewed. This behaviour brings to mind Kuhn (1962), who commented that normal scientific herding instincts, or pressures to conform to the latest orthodoxy, can be so strong that evidence falsifying the ruling paradigm or supporting out-of-favour paradigms may be routinely ignored or discounted (also see Carey, 1981). For example, similar problems beset flavour of the decade thinking about leadership theory (Blunt and Jones, 1997)². We see evidence of this scientific herding instinct in the suspiciously identical, yet un-quoted and un-referenced, comments in many of the criticisms of Maslow's work in publications over the past 20 or 30 years.

Historical Background

Maslow thought of his work as simply pointing the way and hoped that others would take up the cause and complete in a more rigorous fashion what he had begun (Boeree, 2006). Though considered the father of American humanist psychology, Maslow began his career as a Behaviourist with a strong physiological psychology background. At the University of Wisconsin he worked with Harry Harlow in the primate lab studies.

He often grounded his ideas in biology. His basic thrust was to broaden psychology to include the study of well-adjusted human beings. He proposed one of the most discussed explanations for motivation as being needs-driven. This approach has fallen somewhat out of style, in part due to failure to consolidate studies of its empirical validity. The first attempt to classify needs was by Murray (1938), who listed 20 needs that explained the behaviour of an individual in work situations. However, scholars soon realized that one could develop an infinite number of needs as explanations for behaviours. In response to this problem, Maslow (1954) defined a *hierarchical* categorization of needs that guided individual behaviour.

Hierarchical Social Theory in Economic Theory

Thorough reading of many classical economists such as Maynard Keynes and Alfred Marshall indicates that they published considerable amounts of work concerned with behavioural economics or social economics. Alfred Marshall (1890, 1920), proposed a hierarchy of human needs.

1. Biological Needs: Food, Clothing, Shelter
2. Health, Education, Freedom
3. Friendship, Affection, Belonging
4. Esteem, Distinction
5. Activities, Excellence, Self Mastery
6. Morality, Religion

Maslow makes no mention of ever having read Marshall. The hierarchies are similar.

² Blunt and Jones (1997) point out that many theories of leadership have been developed, however, like most other theories of human behaviour; ways of testing and validating these theories are still elusive. The result is that many theories can be assessed only in terms of the intuitive appeal of the explanations they offer, rather than by their ability to withstand repeated attempts to falsify predictions drawn from them following tenets of scientific testing (see e.g. Blunt, 1981; Popper, 1959). Theories of leadership that have fallen from favour are therefore more likely to have been victims of changes in fashion in the broad field of management than of anything else. The death of the leading theorist frequently leads to the death of the theory.

WHAT MASLOW WROTE (1943A AND 1943B)

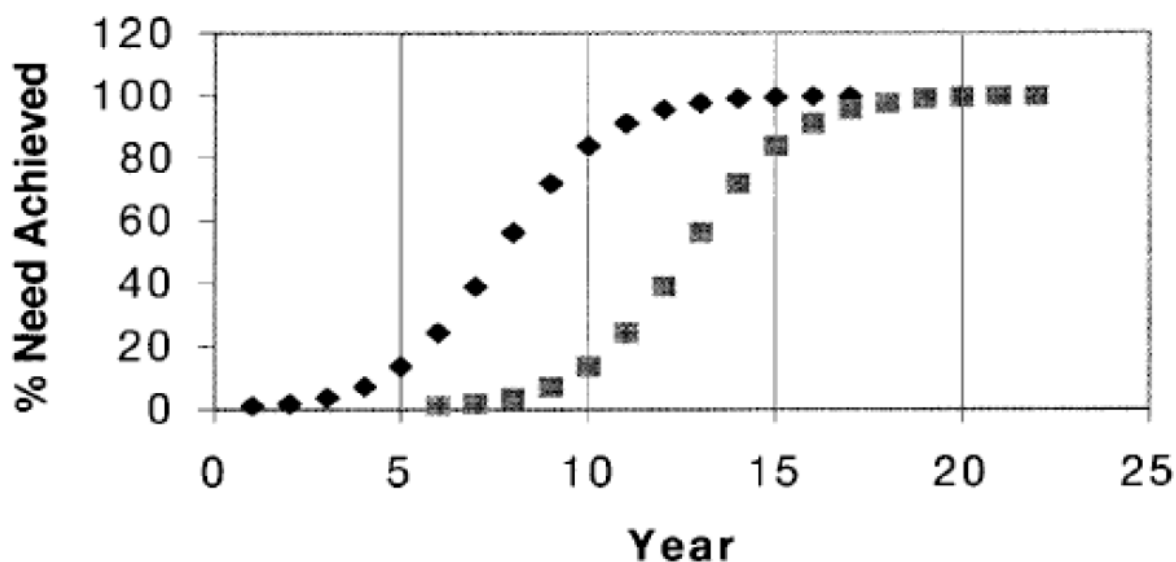
One of Maslow's major shortcomings might have been the belief that academics would read the entire body of his work before focussing upon and commenting on an artificially isolated segment. The following are some important statements by Maslow extracted from his original writings (1943a and 1943b):

- Significant and generally ignored: Maslow says needs *usually* rest on prior satisfaction of more pre-potent needs, not *must*, as is stated by many authors, e.g. Heylighen (1992) and Fey (1997). According to Maslow: *“Human needs arrange themselves in hierarchies of pre-potency. That is to say, the appearance of one need usually rests on the prior satisfaction of another, more pre-potent need. Man is a perpetually wanting animal. Also no need or drive can be treated as if it were isolated or discrete; every drive is related to the state of satisfaction or dissatisfaction of other drives.”* (Emphasis by underlining is mine.)
- The hunger drive (or any other physiological drive) was rejected as a centring point or model for a definitive theory of motivation. Any drive that is somatically based and localisable was shown to be atypical rather than typical in human motivation.
- Such a theory should stress and centre itself upon ultimate or basic goals rather than partial or superficial ones, upon ends rather than means to these ends. Such a stress would imply a more central place for unconscious than for conscious motivations.
- There are usually available various cultural paths to the same goal. Therefore, conscious, specific, local-cultural desires are not as fundamental in motivation theory as the more basic, unconscious goals.
- Any motivated behaviour, either preparatory or consummatory, must be understood to be a channel through which many basic needs may be simultaneously expressed or satisfied. Typically, an act has more than one motivation.
- Motivation theory is not synonymous with behaviour theory. Motivations are only one class of determinants of behaviour. While behaviour is almost always motivated, it is also almost always biologically, culturally and situationally determined as well.
- The situation or the field (ecology) in which the organism reacts must be taken into account but the field alone can rarely serve as an exclusive explanation for behaviour. Furthermore, the field itself must be interpreted in terms of the organism. Field theory cannot be a substitute for motivation theory.

The physiological needs are high priority. When they are not fulfilled *to a sufficient level*, almost all effort goes to filling these basic needs. Once these are nearing complete satisfaction, effort is allocated to the next level of the hierarchy, e.g., safety. Once safety is nearing satisfaction, effort is allocated to the next level, and so on for each of the higher needs. “The chief principle of organization in human motivational life is the arrangement of basic needs in a hierarchy of lesser

or greater priority” (Maslow, 1970, p. 59). This process is depicted for a hypothetical individual in Figure 1 (from Hagerty, 1999).

FIGURE 1.
Hypothetical S-Shaped Curves Predicting Time Path of Fulfilment for Two Needs



The “Harvard Law of Behavior” or “Harvard Law of Animal Behavior” (anon.) states if a rat is placed in a Skinner box (operant conditioning box) and all the relevant conditions are diligently controlled, the rat will do whatever it pleases. Considering this truism in light of Maslow’s hierarchy, we can describe such behaviour in terms of varying salience of needs. A hungry rat being put in a situation, if hungry enough and previously trained, might immediately start the behaviour leading to food. However, if sensory traces of another rat are in the box then investigation of the inside of the box might occur, motivated by curiosity or safety concerns. We can develop a parallel of a very hungry middle-class male in a city in a country who is in a situation where he must have cash to eat. Seeing an Automatic Teller Machine (ATM) in a dangerous looking street will not necessarily lead to proceeding directly to the ATM, but the higher order Safety need will more than likely become salient until satisfied by inspection of the environment.

In a meta-analysis of studies of immigrants, Adler (1977) pointed out that a need may have multiple motivations. For example, he notes that acquisition of housing for immigrants is motivated by both Security needs and Esteem needs.

EIGHT LEVELS, NOT FIVE

Maslow’s Self-actualisation concept was developed from interactions with Kurt Goldstein, who had proposed the idea of *self-actualization* in his book, *The Organism* (Goldstein, 1934). Also of some concern to me is the prevalence in the literature of discussion of Maslow’s “Five-Level Hierarchy”. Selmer & Littrell (2010) in their review of Maslow’s work find his actual set of needs as depicted in Figure 2. Maslow expanded his theory to eight levels,

specifically naming two lower-level growth needs prior to the general level of self-actualization (Maslow & Lowery, 1998) and one beyond that level (Maslow, 1971). They are:

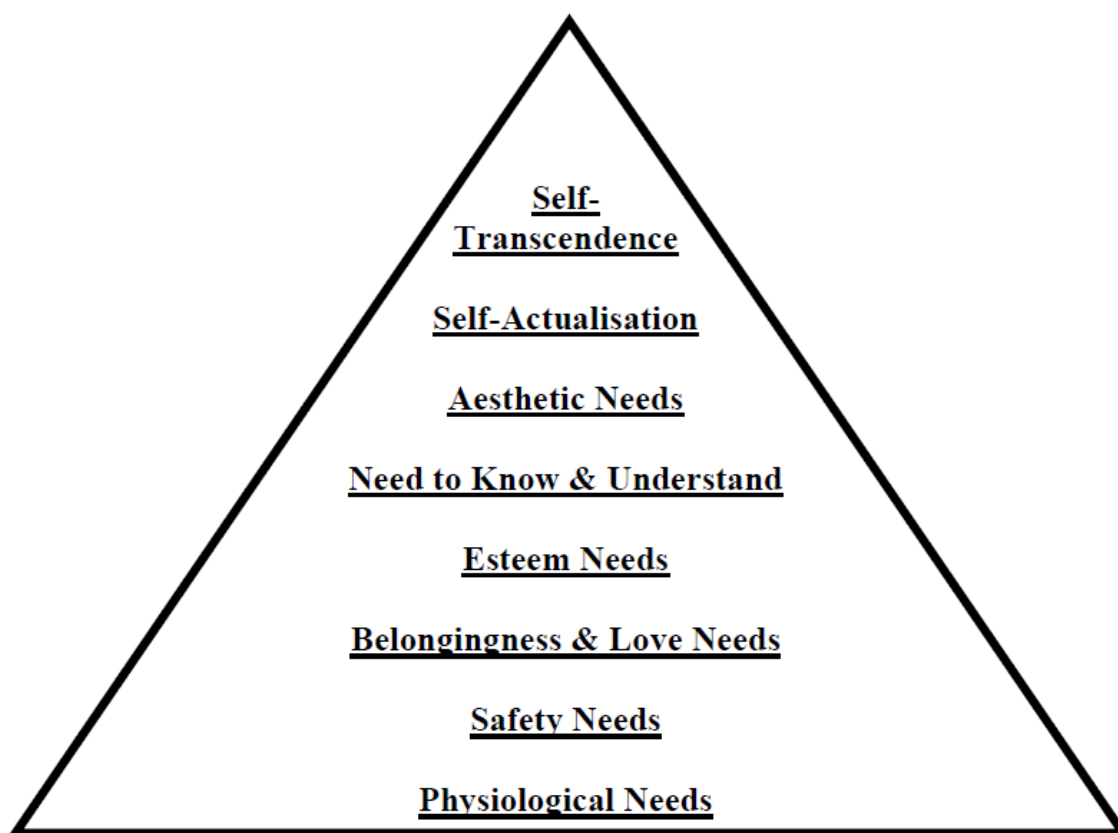
5) *Cognitive: to know, to understand, and explore;*

6) *Aesthetic: symmetry, order, and beauty;*

7) **Self-actualization:** to find self-fulfilment and realize one's potential; and

8) *Self-transcendence: to connect to something beyond the ego or to help others find self-fulfilment and realize their potential.*

FIGURE 2.
Maslow's Hierarchy of Needs



“ACADEMIC AMNESIA” AND “DÉJÀ VU ALL OVER AGAIN”

Some academics in the management discipline have written to and commented to me that they dismiss Maslow's work based upon Wahba and Bridwell's 1976 publication, apparently having read nothing concerning Maslow since. It is important to read original publications, rather than second- or third-hand accounts say Dye, Mills, and Weatherbee (2005), and they demonstrate that management theorising needs to be understood in historical context. Hunt and Dodge (2000), in “Leadership déjà vu all over again”, comment that much business literature neglects its historical-contextual antecedents and as a result over-emphasizes contemporary *zeitgeist*, or tenor of the times' social forces. This neglect impedes research by encouraging

academic amnesia and promoting a strong feeling of research *déjà vu* when encountered by more-responsible and thoroughly educated researchers and practitioners.

Maslow proposed his hierarchy of needs theory more than sixty years ago when the flavours of the decade were Behaviourism and Freudian psychoanalytic approaches. Maslow indicated the necessity of the study of *well-adjusted* humans who were motivated by systems and ecology in addition to stimulus-response and animal instincts. The higher values in the hierarchy of needs were in sharp contrast to the mechanistic Behaviourism introduced by Watson (1913, 1919). Behaviourism was strictly observational and based solely on measurements. The tenets of Freudian psychoanalysis are that man is ruled by an unconscious mind and motivated primarily by animal instincts. At that time it was a revolutionary proposal for redirection of theoretical development in understanding human motivation.

We might speculate that one reason Maslow's motivational theory remains salient in contemporary marketing, motivation and management literature, especially textbooks, is that nothing with superior explanatory power has arisen to replace it. And in fact, in 1979, Nehrbrass was criticising management academics for blindly accepting the philosophical approaches of Maslow and McGregor.

SUPPORT FROM RESEARCH

Maslow's theoretical approach has often been criticised as lacking empirical and case study research support. I question this criticism. Reviewing PsychArticles in the OVID database from 1977, after Wahba and Bridwell (1976), through 2010 yields 887 results with Maslow as a keyword. One might hope that rather than continually trumpeting criticism of "lack of research support" management researchers might carry out studies that test the theory. Empirical tests have been underway for quite some time, e.g., Shostrom's (1965) development of an inventory for the measurement of Self-Actualization.

Maslow carried out case study research in the formulation of the theory, described in considerable detail in *Motivation and Personality* (1970), in which he provided concrete examples and illustrations of self-actualizing behaviour. Maslow analysed the biographies of historical and public figures including Abraham Lincoln, Spinoza, Einstein, and Eleanor Roosevelt, amongst others, and by observing and interviewing contemporaries, who were rigorously selected on the basis of absence of any signs of neurotic behaviour, and demonstrated positive signs of psychological health and well-being. Maslow found these disparate personalities appeared to have many non-trivial characteristics in common, which together could be taken to define a particular personality type. The reader is directed to Maslow (1970) for details. Some criticise picking a small number of people Maslow himself chose as self-actualizing, then reading about them or talking with them, and coming to conclusions about what self-actualization is in the first place as not being "good science". However, this is the exact process we use to develop case studies in business research.

Maslow's hierarchy of needs has also met severe criticism from researchers arguing that it is not fit facts, that the needs exist but not the hierarchy. Such criticisms are based upon a fallacious, static, "photo snap-shot" interpretation of Maslow's theoretical model. It is certainly ludicrous to believe that as we finish breakfast in our safe, secure home we are driven by our intrinsic motivations to then go and affiliate with others. Depending upon the contingencies, we are as likely to engage in building self-esteem or gaining the esteem of others, to engage in study, or to appreciate a beautiful object, or to eat some more as the food offered is attractive and

stimulating. Humans are complex, the ecology is complex, and the interaction of the two is even more complex. As one approaches or achieves level 7, Self-actualization, and finds self-fulfilment and realizes one's potential, and then level 8, Self-transcendence, then the desire to connect to something beyond the ego or to help others find self-fulfilment and realize their potential might be expected to enable us to postpone gratification of lower order needs to pursue higher order needs.

Aggermaes (1989) points out that we often stick to a direction in spite of not getting our needs fulfilled, giving as examples soldiers who are creative in spite of lack of security or self-transcendent to the point of giving their lives for others, artists who eschew financial gain to remain true to their vision of art, and hungry children still playing, implying that needs cannot be ordered in such a hierarchy as Maslow's. Huizinga's (1970) extensive study attempting to validate the hierarchy in fact demonstrates that the salience of needs, and hence the hierarchy varies according to contingencies. Ventegodt, Merrick & Andersen (2003) argue that we are always striving to actualize ourselves no matter what, but during hard times we have to modify our motivations, often to such a degree that we could almost completely lose contact with any purpose in life other than survival. This adaptation through modification of our personality and worldview seems highly advantageous for survival, and every child seems to use it as a matter of course. Empirical research studies endeavouring to demonstrate Maslow's need hierarchy have employed many and varied operationalisations, with some questionable as to which need level they actually operationalise. Virtually all the studies reviewed dealt with needs above the physiological level. A few of the many research results supporting specific levels or a few of the levels of the theory include,

- Siltan (2011) reports needs discussed by Maslow appear to be represented in brain physiology, suggesting that the needs in Maslow's hierarchy pertaining to safety, love, and self-esteem are represented by two related brain function systems. An additional brain mechanism, which may underlie self-actualisation was also presented and discussed.
- Hagger, Chatzisarantis, and Harris (2006) report a study of tertiary students in the UK examining psychological need satisfaction in the context of environmental conditions in which the psychological needs are supported or thwarted, finding that the variation in conditions moderates the effect of psychological need satisfaction on motivation and intentions.
- DeVaney and Zhan (2003) find support for the hierarchy in a study of job satisfaction in finance major graduates in a single large university in the Midwest the USA.
- Smith (2003) found support for the model of motivation in ancillary staff, with some confounding of operationalisation of Esteem across diverse industries and job levels at a single university in the UK.

Maslow's theories are widely used in development of effective management and educator training and education programmes. See for example Bailey and Pownell (1998) who employed five levels of Maslow's hierarchy of needs as a model for developing technology training and support for teachers, identifying technology-related needs that must be met before higher levels of technology integration can be achieved.

Personality, Optimism, Pessimism, and Hierarchy

Further evidence of the interactivity of the levels of the needs hierarchy is presented by Wade (2010) who investigated polarising differences between pessimistic versus optimistic personality paradigms and their influences on the determinants of individuals realizing higher

levels of self-actualization. This situation is illustrated by an interview from Kress, Aviliés, Taylor & Winchell (2011, p. 142),

Cindy: ...For example, when I was a young street musician in Key West, Florida, I experienced tremendous moments of self-actualization. I felt a great deal of self-esteem. I felt a great deal of love from people around me; however, I was poor, spent many nights sleeping in a van, reached a point where day-to-day I wasn't sure if I would make enough money to eat (once I actually resorted to dumpster diving). I had no reason to believe I would ever experience any degree of social mobility. Now I have a doctorate, a good-paying, meaningful career. I own my own house. I have the love of my family, and yet I have a gnawing fear of "here today; gone tomorrow." Although my basic physiological needs, and my need for safety would seem to be met, I never really feel safe—especially as I see friends and family losing jobs, and some facing foreclosure on their homes...

Cindy further comments on the differences in self-esteem and the esteem from others. She believes it is not possible to experience self-esteem without the esteem of others. This is an indication of the need for further research concerning the interaction of Need for Belongingness, Self-Actualisation, and Self-Transcendence, particularly across cultures.

MASLOW, MOTIVATION, AND CULTURE

In my search the first cross-cultural application found of Maslow's need hierarchy to the workplace was Haire et al. (1961, discussed in Fey, 2005) and (1966). Haire found systematic differences in managerial need priorities across cultures. However, other studies found Maslow's need hierarchy to be similar, although not identical, in different countries:

- India (Jaggi, 1979),
- Peru (Stephens, Kedia, and Ezell, 1979)
- Shenkar and Ronen (1987) in an empirical study of value managers in the People's Republic of China found a value structure similar to Maslow's.
- Frey & Osterloh (2005) investigated salary level, bonuses, and interesting work, and work environment in Sweden and Russia and provided support for the appropriateness of the concept of a need hierarchy such as Maslow's (1954), providing support for the theory in two cultures.
- DeVos and Mizushima (1973) questioned the appropriateness of achievement motivation being conceptualized at the individual level in all cultures since a major aspect of achievement motivation in countries like Japan involves Maslow's need to belong.

Conversely, Hofstede (1980, 1984) argued that Maslow's need hierarchy was ethnocentric, and was not universally applicable across cultures due to variations in national culture. Hofstede (1984) found that the ordering of needs in Maslow's hierarchy represents a cultural value choice, and hence Maslow's value choice, based upon Maslow's mid-20th century U.S. middle class values. Maslow's ordering of needs was replicated in the U.S., but not in other nationalities. Hence, managers working in different counties must be aware that different cultural groups order their needs differently.

Other studies, including Blunt and Jones (1992), Kanungo and Mendonca (1994), and Tayeb (1988), purport to provide evidence rejecting the universality of Maslow's need hierarchy

across national cultures. The primary argument has been with the ranking of the mid-range needs. For example, Jackson & Bak (1998) find that the Belongingness and Love (affiliate with others, be accepted) need in China is highly related to Safety and Security, being out of danger, for with no in-group memberships, life and mental health are precarious in Chinese societies. Similarly, Esteem is an aspect of maintaining *Face*, in the sense of the *mian* aspect of *Face*, that is, prestige and reputation achieved through success in life and frequently through ostentatious display of wealth (automobile brands, conspicuous consumption, wanton waste), or perhaps some other desirable trait (education or position in an organisation).

Confucius' teachings include the transcendent man as the highest level of development. In Confucian philosophy the sense of transcendence in the transcendent person is qualitatively different from that of the West. Zhao (2009) notes that, for the Chinese, the transcendent does not reside somewhere outside of the world, it is with us and within us. Humanity is at the heart of transcendence. Yu (2003, p. 75) states neo-Confucians call this version of transcendence "inward transcendence," indicating that "the search for the realm beyond must of necessity begin by turning inward". Berthong (2003, p. 433) names it "immanent transcendence," as reinforcing "the human ability to move beyond, to transcend our ordinary lives in search of something better." The Hierarchy of Needs with Chinese characteristics is described in Table 1.

TABLE 1
Maslow's Hierarchy of Needs Related to Chinese Culture

<p>Level Descriptions</p> <p>1) Physiological: hunger, thirst, bodily comforts, etc.</p> <p>2) Safety/security: out of danger;</p> <p>3) Belongingness and Love: affiliate with others, be accepted (a safety/security need in Chinese society (Jackson and Bak, 1998)).</p> <p>4) Esteem: to achieve, be competent, gain approval and recognition. In Chinese cultures, esteem is a result of "Face management".</p> <p>5) Cognitive: to know, to understand, and explore</p> <p>6) Aesthetic: symmetry, order, and beauty</p> <p>7) Self-actualization: to find self-fulfilment and realize one's potential</p> <p>8) Self-transcendence: to connect to something beyond the ego or to help others find self-fulfilment and realize their potential perhaps. This corresponds to the description of the Confucian transcendent person.</p>
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Need for Longitudinal Studies

Vallerand & Ratelle (2002) suggest that some bottom-up processes may operate within hierarchical motivation models such that repeated experiences of behaviours at the situational level affect psychological need satisfaction at the personal global level. They suggest future studies adopt a cross-lagged panel design in which the constructs of the model are measured at different time points. Another avenue for research suggested by Levesque & Pelletier (2003) would be to combine the recently developed methods for the automatic activation of higher-level autonomous motives within the contexts of the current model to try to further identify the conditions under which psychological need satisfaction automatically influences behaviour and the conditions that result in a more reflective or deliberative route to specific behaviour. There are several longitudinal research studies accommodating these suggestions, providing a cross-lagged panel study in conditions that theoretically could influence salience of particular needs in the hierarchy level by threatening the satisfaction of lower order deficiency needs. Boeree (2006) provides detail discussing the hierarchy:

1. **Physiological needs.** These include the needs we have for oxygen, water, protein, salt, sugar, calcium, and other minerals and vitamins. They also include the need to maintain a pH balance (getting too acidic or base will kill you) and temperature (98.6 degrees F, or near to it). Also, there is the needs to be active, to rest, to sleep, to get rid of wastes (carbon dioxide, waste in solution (sweat, urine and faeces), to avoid pain, and to have sex. Maslow believed, and research supports him, that these are in fact individual needs, and that a lack of, say, vitamin C, will lead to a very specific hunger for things which have in the past provided that vitamin C -- e.g. orange juice.

2. **Safety and security needs.** When the physiological needs are largely taken care of, this second layer of needs comes into play. Humans will become increasingly interested in finding safe circumstances, stability, protection, and in terms of personality one might develop a need for structure, for order, and limits. In the ordinary adult in a developed country, this set of needs manifest themselves in the form of our urges to have a home in a safe neighbourhood, job security, financial savings, a good retirement plan, insurance, and so on.

3. **Love and belonging needs (the esteem of others).** When physiological needs and safety needs are, for the most part, taken care of, a third layer begins to show up. Humans begin to feel the need for friends, a special companion of the opposite sex, children, affectionate relationships in general, even a sense of community. Looked at negatively, you become increasingly susceptible to loneliness and resulting social anxieties. In day-to-day life, humans exhibit these needs in desires to marry, have a family, be a part of a community, a member of a church, a brother in the fraternity, a part of a gang or a bowling club. It is also a part of what we look for in a career.

4. **Esteem needs.** Next humans seek self-esteem. Self-esteem leads to self-development, which arises from our needs, and affects our behaviour (Deci and Ryan, 1985). Maslow noted two versions of esteem needs: the lower one is the need for the respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance; the higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom. Interestingly, these need describe the *lian* and *mian* aspects of *Face* in Chinese culture. This is the "higher" form because, unlike the respect of others, once you have self-respect, it is a lot harder to lose.

The negative version of these needs is low self-esteem and inferiority complexes. Maslow felt that Alfred Adler was on target when he proposed that these were at the roots of many, if not most, of our psychological problems. In modern countries, most of us have what we

need in regard to our physiological and safety needs. We, more often than not, have quite a bit of love and belonging, too. It is sufficient respect from others that often seems hard to achieve.

These four levels Maslow calls *deficit needs*, or *D-needs*. If you do not have enough you have a deficit; you are consciously aware of the need. If the needs are met one feels nothing at all; they cease to be motivating. The higher-order needs consist of:

- 5) Cognitive: to know, to understand, and explore;
- 6) Aesthetic: symmetry, order, and beauty;
- 7) Self-actualization: to find self-fulfilment and realize one's potential; and
- 8) Self-transcendence: to connect to something beyond the ego or to help others find self-fulfilment and realize their potential.

Much is made of "Self-actualization" in discussion of the theory. To study the self-actualizing personality, Maslow (1970) selected 48 individuals who appeared to be making full use of their talents and were at the height of humanness. His subjects were students and personal acquaintances, as well as historical figures. In the final analysis, he described 12 "probable," 10 "partial," and 26 "potential or possible" self-actualizers. His analysis of these individuals identified fifteen traits that he felt were characteristic of the self-actualizing personality.

1. More efficient perception of reality, realistic and objective in their analysis of the environment, and able to detect that which is dishonest or false.
2. Acceptance of self and others, lack guilt, shame, doubt, and anxiety, capable of accepting themselves for what they are and know their strengths and weaknesses without being guilty or defensive.
3. Spontaneity in their overt behaviour, as well as in inner thought; perhaps conforming to societal standards and roles, some self-actualizing people develop their own value system; self-actualizers perceive each person, event, or object pragmatically as unique.
4. Problem centring, direct their energies toward tasks or problems and are likely to consider their own goals important.
5. Detachment, need more solitude than the societal norm (this reflects the fulfilment of needs for belongingness and esteem derived from others.)
6. Autonomy, independence, propelled by growth motivation more than by deficiency motivation; self-contained personalities:
Note: the needs for love, safety, and other lower level need gratification come only from without; the implication is that in the self-actualised, these deficiencies are satiated and perhaps devalued, and individual development begins, e.g. self-actualization.
7. Continued freshness of appreciation; Self-actualizing people have the capacity to continually appreciate nature and life and see new pleasures in repeated experiences.
8. The mystic experience, not necessarily religious in the sense of attendance at formal worship, but they do have periodic peaks of experience that Maslow describes as limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy and wonder and awe, the loss of placing time and space with, finally the conviction that something extremely important and valuable had happened, so that the subject is to some extent transformed and strengthened even in his daily life by such experiences.
9. *Gemeinschaftsgefühl*, first coined by Alfred Adler, is used by Maslow to describe the feelings toward mankind that self-actualizing person's experience, loosely described as "the love of an older brother," is an expression of affection, sympathy, and identification.

10. Unique interpersonal relations; Self-actualizers have fewer “friends” than others, but have profound relationships with those friends they do have. Outside of these friendships, they tend to be kind and patient with all whom they meet. However, they may be harsh in dealing with hypocritical, pretentious, or pompous people. For the most part, however, the hostility they exhibit is based not on character but on situation.
11. Democratic character structure, being tolerant of others with suitable character, regardless of their social class, race, education, religion, or political belief.
12. Discrimination between means and ends, rather than making decisions based upon expedience, self-actualizing people have a highly developed (though perhaps personal) ethical sense. Self-actualizers distinguish means from ends and will not pursue even a highly desirable end by means that are not morally correct in their framework.
13. Philosophical, unhostile sense of humour, the humour of self-actualizers is not the ordinary type. As Maslow (1970) describes it:

They do not consider funny what the average man considers to be funny. Thus they do not laugh at hostile humor (making people laugh by hurting someone) or superiority humor (laughing at someone else's inferiority) or authority-rebellion humor (the unfunny, Oedipal, or smutty joke). Characteristically what they consider humor is more closely allied to philosophy than to anything else. It may also be called the humor of the real because it consists in large part of poking fun at human beings in general when they are foolish, or forget their place in the universe, or try to be big when they are actually small. This can take the form of poking fun at themselves, but this is not done in any masochistic or clownlike way. Lincoln's humor can serve as a suitable example. Probably Lincoln never made a joke that hurt anybody else; it is also likely that many or even most of his jokes had something to say, had a function beyond just producing a laugh. They often seemed to be education in a more palatable form, akin to parables or fables.
14. Creativeness, every self-actualizing person identified by Maslow was creative in some way, not the creativity equated with genius, e.g., Mozart or Einstein, rather “the naive and universal creativeness of unspoiled children.” He believed that creativity in this sense is possibly a fundamental characteristic that we are all born with, but lose as we become educated and enculturated. It is linked to being spontaneous and less inhibited than others, and it expresses itself in every day activities.
15. Resistance to enculturation, Self-actualizers accept their culture in most ways, but they resist unthinking enculturation. Many desire social change, are generally independent of their culture, and exhibit tolerant acceptance of the behaviour expected within their society. Maslow believes that the self-actualizers he describes are not revolutionaries, but they very easily could be. He further states that they are not against fighting for social change; rather, they are very against ineffective fighting.

The subjects studied by Maslow were for the most part highly intelligent and possessed several or even many of the characteristics so far presented. This does not mean, however, that they were perfect. In fact, Maslow noted a number of human failings associated with self-actualized people. Some can be boring, stubborn, or vain, have thoughtless habits, be wasteful or falsely proud. They may have enormous emotions of guilt, anxiety or strife, and may experience inner conflicts. They are also “occasionally capable of an extraordinary and unexpected ruthlessness.”

This ruthlessness may be seen when they feel they have been deceived by a friend or if someone has been dishonest with them. They might, with a surgical coldness, cut the person verbally or abruptly sever the relationship.

Abraham Maslow came about as close as anyone to articulating universal values when he wrote of the self-actualized and self-transcendent persons. Self-transcendence is a common stage of mental health in many cultures. Yip (2004) describes Taoistic concepts of mental health as stressing the transcendence from self and secularity, the dynamic reversion of nature, integration with nature and the pursuit of the infinite. Compared with western concepts of mental health, Taoism advocates self-transcendence, integration with the Law of Nature, inaction and infinite frame of reference instead of social attainment, self-development, progressive endeavour and personal interpretation.

SUMMARY

Despite criticism, Maslow's theory continues to be popular amongst managers, psychologists, and in the business academic disciplines of human resource management and organisational theory and behaviour. "Maslow's view is still widely accepted and enormously influential in managerial practice" (Bolman & Deal, 2008, p. 125). Maslow's model is clear in concept and sensible in practice. The U.S.-headquartered package delivery company Federal Express is an example of a highly successful company that framed their business policies around Maslow's theory (Bolman & Deal, 2008), with Maslow's proposals integrated into the company's management philosophy and reflected in their *Manager's Guide*.

Popper (2011) offers Maslow's theory for choosing approaches to analysis of leaders' influence. Maslow's theory (1970) was also used by Burns (1978) seminal book for explaining leaders' influence. In predicting and explaining leadership, we need to first ask whether the primary need of a given population is the need for security (one of the most basic needs in Maslow's hierarchy of needs), as actually happens in severe crisis situations. If this is the case, a psychodynamic perspective will provide concepts that are more relevant to the analysis of followers' attraction to a particular leader. On the other hand, if the need for belonging is preeminent in a given population, for example, societies in a process of national consolidation, or organizations in the course of establishment or change, or formation of organizational units, or any social psychological perspective that focuses on identity processes and group variables will provide a good conceptual basis for the choice and interpretation of patterns of followers' attraction to leaders. Similarly, if the higher needs in Maslow's hierarchy are dominant amongst the followers, as frequently occurs in business organizations, the psycho-cognitive perspective can offer the appropriate framework for characterizing the influence of leaders. For example, the concept of Maslow's theory-based exchange relations with the leader as inferred from the leader's specific behaviours will provide better predictions and explanations (Graen & Uhl-Bien, 1995).

Let us be responsible in our own research and education, which we employ to educate others, and avoid "Academic Amnesia" and "Déjà vu All Over Again".

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