Humanistic/Transpersonal psychologists are concerned with the self of man. They tend to restore human self in psychology who lost its soul at the hands of behaviorist psychologists who refused to accept anything like 'mind', 'soul' and 'self' in a human being. For them internal states like human consciousness cannot be brought to the laboratory under the observing eye of the natural scientist. Behaviorists began to give psychology the status of natural physical science. In this process psychology lost its soul. Humanistic psychology attempted to restore this lost soul of psychology. Allport (1955) wrote:

"In very recent years the tide has turned. Perhaps without being fully aware of its historical situation, many psychologists have commenced to embrace who two decades ago would have been considered a heresy. They have reintroduced self and ego unashamedly and, as if to make up for lost time, have employed ancillary concepts such as self-image, self-actualization, self-affirmation, phenomenal ego, ego-involvement, ego-striving, and many other hyphenated elaborations which to experimental positivism still have a slight flavor of scientific obscenity."\(^1\)

At the same time Allport warns us, "I greatly fear that the lazy tendency to employ self or ego as a factotum to repair the ravages of positivism may do more harm than good."\(^2\)

Humanistic/Transpersonal psychologies have soft corner for Eastern psychologies. They readily accept many things from the Eastern approaches towards human nature. They try to provide some scientific base to the Eastern concepts of self and growth. For this they have opened up many vistas like psychedelic researches, biofeedback researches, hypnosis, ESP-paranormal researches, encounter groups altered states of consciousness experiences,

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1. Allport G. op cit p.37
2. Ibid p. 38
meditation etc. They try to study how the human self grows under certain circumstances. They try to answer the question what is personal growth, what is transformation of consciousness, what is the identity experiences during hypnosis, what effect perception have on personality, what the relationship of time and space to consciousness is etc. and above all, what the healthy personality is.

We agree with Fadiman and Frager (1976) that most theories of personality in psychology are based on normal, waking consciousness. One characteristic of normal consciousness is that you know who you are, your sense of identity and individuality is stable and explicit. Studies of body image and ego boundaries have concluded that any deviation from a firm ego boundary is a symptom of psychopathology. But there are researches that officer evidence (Weil, 1972) that the so-called “altered states” are not only natural but necessary for the well being and continuing health of the person Fadiman and Frager (1976) are of the view that Moderns physicists and ancient mystics are sounding more and more alike in their attempts to describe the known universe (Le Shan, 1969). Results from psychedelic experiences suggest that the nature and genesis of consciousness may be more realistically described by mystics and modern physics than by the mere stable conception utilized within contemporary psychology.

Transpersonal psychology searches for a newer, less alienated and more alive consciousness, according to Shaffer (1978). They try to know what enlightened consciousness is and what it is not. Shaffer3 writes that in enlightened consciousness, presuppositions based on the categories and constructs of our culture (which in turn are derived from our language and from our daily habits of thought and fixed routine) are minimal, and the world is seen freshly, perhaps akin to the experience of the very young.

1. Fidaman & Frager op cit. p. 213
3. Ibid p. 153
child before he has acquired the rudiments of language. Maslow names it “the peak experiences.” He claimed that the peak experiences revealed aspects of reality that are usually concealed or disregarded, and the emotion accompanying such a perception – or revelation – was exultation.

**ABRAHAM MASLOW AND THE GROWTH OF SELF –**

Abraham Maslow one of the founding fathers of humanistic psychology, was born in 1908 of Jewish immigrant parents in New York city. Maslow studied with various psychotherapists, including Alfred Adler, Erich Fromm, and Karen Horney. He was most strongly influenced by Max Wertheimer, one of the founders of Gestalt Psychology, and by Ruth Benedict, a brilliant cultural anthropologist.

Maslow provided considerable theoretical and practical encouragement for the foundation of an alternative to behaviorism and psychoanalysis which have tended to ignore or explain away creativity, love, altruism etc. Maslow’s approach is seen by many as a welcome antidote to the mechanistic character of behaviorism and the gloomy, despairing character of psychoanalysis.

Throughout his career as a psychologist, Maslow was deeply concerned with studying personal growth and development. His main goal was to learn how much potential we have for full human development. He believed that to investigate psychological health, the only kind of person to study was the extremely healthy one. He was critical of Freud and other such psychologists who tried to understand the nature of human self by studying only neurotics and severely disturbed individuals. He said that “the picture of man it (psychoanalysis) presents is lopsided, distorted puffing up of his weaknesses and shortcomings that purports than to describe him fully..... Practically all the activities that
man prides himself on, that give meaning, richness, and value to his life, are either omitted or pathologized by Freud.” (Maslow, 1972). 1

According to Maslow if we study only the crippled, the immature and the unhealthy, then we will see only the sick side of human nature, people at their worst rather than at their best. Therefore, Maslow argued, we must study the best, healthiest and most mature examples of the human species. Maslow believed that in order to develop a more complete and comprehensive science of the human person it is also incumbent upon psychologists to study people who have realized their potentialities to the fullest. Maslow did just this. He made an intensive and far-reaching investigations of a group of self-actualizing people.

Maslow loosely defined self-actualization as “the full use and exploitation of talents, capacities, potentialities, etc.” (1970) 2 According to him, in a certain sense, “only the ‘saints’ are mankind”. Maslow studies eighteen individuals: nine contemporaries and nine historical figures, including Abraham Lincoln, Thomas Jefferson, Albert Einstein, Eleanor Roosevelt, Jane Adams, William James, Albert Schweitzer, Aldous Huxley and Baruch Spinoza.

Maslow (1970) lists the following characteristics of self-actualizers:

1. More efficient perception of reality and more comfortable relations with it.
2. Acceptance (self, others, nature).
3. Spontaneity, simplicity, naturalness.
4. Problem centering as opposed to ego-centered.
5. The quality of detachment, the need for privacy.
6. Autonomy, independence of culture and environment.
7. Continued freshness of appreciation.

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1. Fadiman & Frager op cit. p. 328
2. Ibid p. 329
8. Mystic and peak-experiences.
9. The feeling of kinship with others.
10. Deeper and more profound interpersonal relations.
11. The democratic character structure.
12. Discrimination between means and ends, between good and evil.
13. Philosophical, unhostile sense of human.
15. Resistance to enculturation; the transcendence of any particular culture.

Maslow concluded that self-actualization needs are ‘instinctoid’ i.e., they are like instincts and inborn. All human beings are born with instinctoid needs. These universal needs motivate us to grow and develop, to actualize ourselves, to become all we are capable of becoming. The potential for psychological growth and health is present at birth. Whether our potential is fulfilled or actualized depends on the individual and social forces which promote or inhibit self-actualization.

We might think of Maslow’s hierarchy of needs as a ladder. We must put a foot on the first rung before trying to reach the second; and on the second before the third, and so on. In the same way, the lowest and strongest need must be satisfied before the second-level need emerges, and so on up the hierarchy until the fifth and highest need self-actualization – appears.

1. Ibid p. 330
Maslow approached psychological growth in terms of the successive fulfillment of “higher” and more satisfying needs. According to Maslow the needs appear from lowest to highest with physiological needs first and self-actualization need last during a person’s normal development. From lowest to highest, this is also the order in which they must be satisfied. In other words, physiological needs must be satisfied before any of the other can be met; safety needs come before those higher on the list, and so on. The pursuit of self-actualization cannot begin until the individual is free of domination of the lower needs, such as needs for security and esteem. According to Maslow, early frustration of a need may fixate the individual at that level of functioning. For instance, someone who was not very popular as a child may continue to be deeply concerned with self-esteem needs throughout life.

Maslow proposed a radical theory of motivation deriving from his growth psychology of self-actualization. He called it growth motivation or metamotivation. It also refers to as Being or B-motivation. The prefix “Meta” means beyond and metamotivation moves beyond the traditional idea of motivation. Paradoxically, it seems to mean a state in which motivation plays no role at all. “The highest motive,” Maslow wrote, “is to be unmotivated and nonstriving.” In other words, self-actualizing persons do not strive, they ‘grow’.

Maslow differentiates metamotivation of self-actualizers from the motivation of others. He calls it ‘growth motivation’ and ‘deficiency motivation’. Deficiency motivation is motivation to make up for some deficiency in the organism. The individual goaded by the deficiency motivation is trying to fulfill the lower levels only. He is not able to reach the ultimate level of self-actualization. In contrast, the healthy
persons (self-actualizers) are concerned with the higher needs; fulfilling their potentialities and knowing and understanding the world around them. In this case – growth motivation or metamotivation – the person is not trying to make up for deficits or trying to reduce tension. The goal is to enrich and enlarge the experience of living, to increase the joy and ecstasy at being alive.

Self-actualizers are not motivated in the usual sense of the term. Rather they are “metamotivated” to be fully human, to be all they have the potential to be. This motivation is “Character growth, character expression, maturation and development.” Self-actualizers are beyond striving, desiring or wishing for something they need to correct a deficit; all their deficits have been corrected. They are no longer ‘becoming’, in the sense of satisfying the lower needs. Now they are in a state of ‘being’, of spontaneously, naturally, joyously expressing their full humanness.

Maslow set forth a list of ‘metaneeds’ which seem to constitute states of growth or being towards which self-actualizers move. Maslow referred to them as B-values and they are end in themselves, states of being rather than becoming or striving towards some specific goal objects. If these states exist as needs, failure to satisfy or achieve them would somehow be harmful, as is failure to satisfy any of the lower needs. And this is exactly what happens: Frustration of ‘metaneeds’ produces ‘metapathology.’

Schultz (1977) gives a chart of Maslow’s metaneeds and metapathologies. In this chart he has enlisted B-values against D-values or Deficient valueror corresponding metapathologies. For example Truth is a B-value in the absence of which results a few metapathologies like mistrust, cynicism and skepticism. In the same way in the absence of Goodness we have hatred, repulsion, disgust, reliance only upon self and for self.

Similarly there are many more B-values like Beauty, Unity, Aliveness, Perfection, Justice, Order etc. and corresponding metapathologies like vulgarity, disintegration, deadness, hopelessness, anger, insecurity etc.

The metapathologies represents a diminution or thwarting of full human growth and development.

The above is Maslow’s views on the growth of human personality. He has much to say on healthy personality and healthy human science. We shall discuss it in the third part while comparing and contrasting with Sufi psychology.

**CARL JUNG AND THE GROWTH OF SELF**

Jung described personality development over four stages: childhood, youth and young adulthood, middle age and old age. He did not agree with Freud that the development of the human personality ceases by the age of five or so. Jung took issue with this approach and suggested that personality continues to develop throughout a person’s life and it undergoes a crucial transformation between the ages of thirty-five and fifty.

Jung’s term for growth of self is called ‘Individuation’. “Individuation means becoming a single, homogeneous being, and, insofar as ‘individuality’ embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could therefore translate individuation as ‘coming to selfhood’ or ‘self-realization’.” (Jung, 1928)

Individuation requires that the person be aware of these aspects of the self which have been neglected. According to Jung this cannot occur until middle ages.

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1. Fadiman & Trager, *op cit.* p.72
Individuation is instinctive, a goal to be striven for but rarely reached. (Jung gave us examples of fully individuated personalities Jesus Christ and Buddha).

Fadiman and Frager (1976) describe Jung’s concept of individuation and write that from the point of view of the ego, growth and developmental consist of integrating new material in one’s consciousness, this includes the acquisition of knowledge of the world and of oneself. Growth, for the ego, is essentially the expansion of conscious awareness. However, individuation is the development of the self, and from the point of view of the self, the goal is union of consciousness with the unconscious. Individuation can be described in the following steps.

1. **Dissolving the Persona** –

   The first step in the individuation is the unveiling of the persona. Although the persona has important protective functions, it is also a mask that hides the self and the unconscious. The masks we wear, the social roles we play, must be continued throughout middle age. However, although we may wear a public personality, we recognize that it may not represent our true nature. We must get beneath our persona and come to grips with the genuine self the persona has been covering. In other words, we must become ourselves.

2. **Meeting the Shadow** –

   We must understand and accept the dark side of our nature, our animalistic, primitive impulses such as destructiveness and selfishness. This does not mean being in their dominance, but simply acceptance of their existence. To the extent that we accept the reality of the shadow and distinguish ourselves from it, we can become free of the shadow’s influence. Also we become able to assimilate the valuable material of the personal unconscious that is organized around the shadow.
3. **Meeting the Anima or Animus**

Jung postulated an unconscious structure that represents the cross-sexual part of the Psyche of each individual; he calls this the ‘anima’ in man and the ‘animus’ in woman. Each of us possesses biological and psychological qualities and characteristics of the other sex. The personality of a woman contains masculine components (the archetype animus) and the personality of a man contains feminine components (the archetype anima).

During the process of individuation it is necessary to come to terms with our psychological bisexuality. A man must come to express his anima (feminine) traits and a woman must come to express her animus (masculine) traits. Every step in the individuation process is difficult, but the recognition in oneself of qualities and characteristics of the other sex is clearly the hardest. It represents the greatest change, the sharpest departure from the previous self-image. Jung wrote that it is not until the anima or animus are freely expressed that men are finally freed from their mothers and women freed from their fathers. Anima and animus are also called “soul-images” by Jung.

4. **Meeting ‘The Wise Old Man’ And ‘The Magna Mater’**

After confronting the soul images, new archetypal figures emerge. They are the archetypes of ‘the wise old man’ representing the spiritual principle and the archetype of ‘the magna mater’ representing ‘the great earth mother’. Jung previously considered them appearing separately in men and women respectively. But later he discovered that both the archetypes are encountered by men and women. Both figures, the wise old man and the great mother appear in many forms. They appear as magician, prophet, helmsmen of the dead and as goddess, priestess etc. They often lure the individual into a kind of self-glorification and...
megalomania. So it is the talk of the individual to free himself from the danger of an identification with their images. Jung calls these figures 'mana' personalities because of their occult and bewitching qualities.

For Jung, when the mana-personalities rise out of the unconscious, they threaten to possess the conscious personality and create a psychic danger. The anima and the animus as archetypes of the unconscious have some mana, but by dissolving them the individual cannot assimilate their mana into his or her consciousness. The figures of old wise man and the great mother attract the mana. The identification with these figures of the collective unconscious produces an extension of the personality leading to the state of inflation. But if the individual can differentiate ego from the archetype of the mana-personality he can while realizing the subjective limits of the ego, experience the inexhaustible wealth of the inner world existing beyond.

With the dissolution of the mana-personality through conscious assimilation of its contents, the individual is not far from the goal. He is led by the unconscious, as it were, to a new center of the personality, a mid-point common to both consciousness and the unconscious. It is the last stage on the path of individuation. When differentiation is achieved through the operation of the individuation process, differentiated systems are then integrated by “the transcendent function”. The tendencies of the conscious and the unconscious together make up the transcendent function. “It is called ‘transcendent’ because it makes the transition from one attitude to another organically possible, without loss of the unconscious.” This function unites all the opposing trends of the psychic system. It brings about the integration of the conscious and the unconscious in the form of self.
5. **The Growth of the Self**

The growth to selfhood is an arduous process according to Jung. The person has to face many fragments of his personality before he reaches a state of final integration that is called self-realization. The discovery of the self is the last station on the way of individuation, which Jung calls self-realization.

According to Jacobi (1949):

“The birth of the Self (in Jungian Psychology) signifies for the conscious personality not only a displacement of the previous psychological center, but also as consequence thereof a completely altered view of and attitude towards life, a “transformation” in the fullest sense of the word.”

Integration of self is the characteristics of the individuated persons. During individuation all aspects of the personality are integrated and harmonized. The self becomes the new midpoint of the psyche. It brings unity to the psyche and integrates conscious and unconscious material. The ego is still the center of consciousness, but it is no longer seen as the nucleus of the entire personality.

Jung writes, “The self is our life’s goal, for it is the completest expression of that fateful combination we call individuality – “ (Jung, 1928).

He writes further that “one must be what one is, one must discover one’s own individuality, that center of personality, which is equidistant between the conscious and the unconscious; we must aim for that ideal point towards which nature appears to be directing us. Only from that point one can satisfy one’s needs.”

2. Fidaman & Frager, op cit p. 73
3. Ibid, p. 73
Jacobi describes Jungian growth of self and comments that “if we succeed in making the self into a new center of gravity of the individual, then a personality arises therefrom that, so to speak, suffers only in the lower levels but in the upper is peculiarly detached from every sorrowful and joyful event like.”

The above views of Jungian perfect man is very akin to the eastern religious ideals to be actualized by the mystics. Jung’s process of individuation, to a very large extent, shares many eastern views of personality development. This is one of the reasons that in the present thesis Jung has been included among the transpersonal psychologists. He gives due place to mystic experiences that is the basic concern of the transpersonal psychologies. Further implications of Jungian Psychology will be stated in the later chapters.

1. Jacobi, op cit. p. 122
PART - III