
UNIT 1 HUMAN NEED FOR SELF-ACTUALIZATION

Contents

- 1.0 Objectives
- 1.1 Introduction
- 1.2 The Hierarchy of Needs
- 1.3 Maslow's Basic Principles
- 1.4 Self Actualization
- 1.5 Some Characteristics of Self-actualized People
- 1.6 Love as the Self-actualizing Phenomenon
- 1.7 Some Views on Human Love
- 1.8 Love as Humaning and Self-Actualizing
- 1.9 Some Related Quotes
- 1.10 Let Us Sum Up
- 1.11 Key Words
- 1.12 Further Readings and References

1.0 OBJECTIVES

- To explore the human need for self-actualization.
- To deepen the self-actual through love.

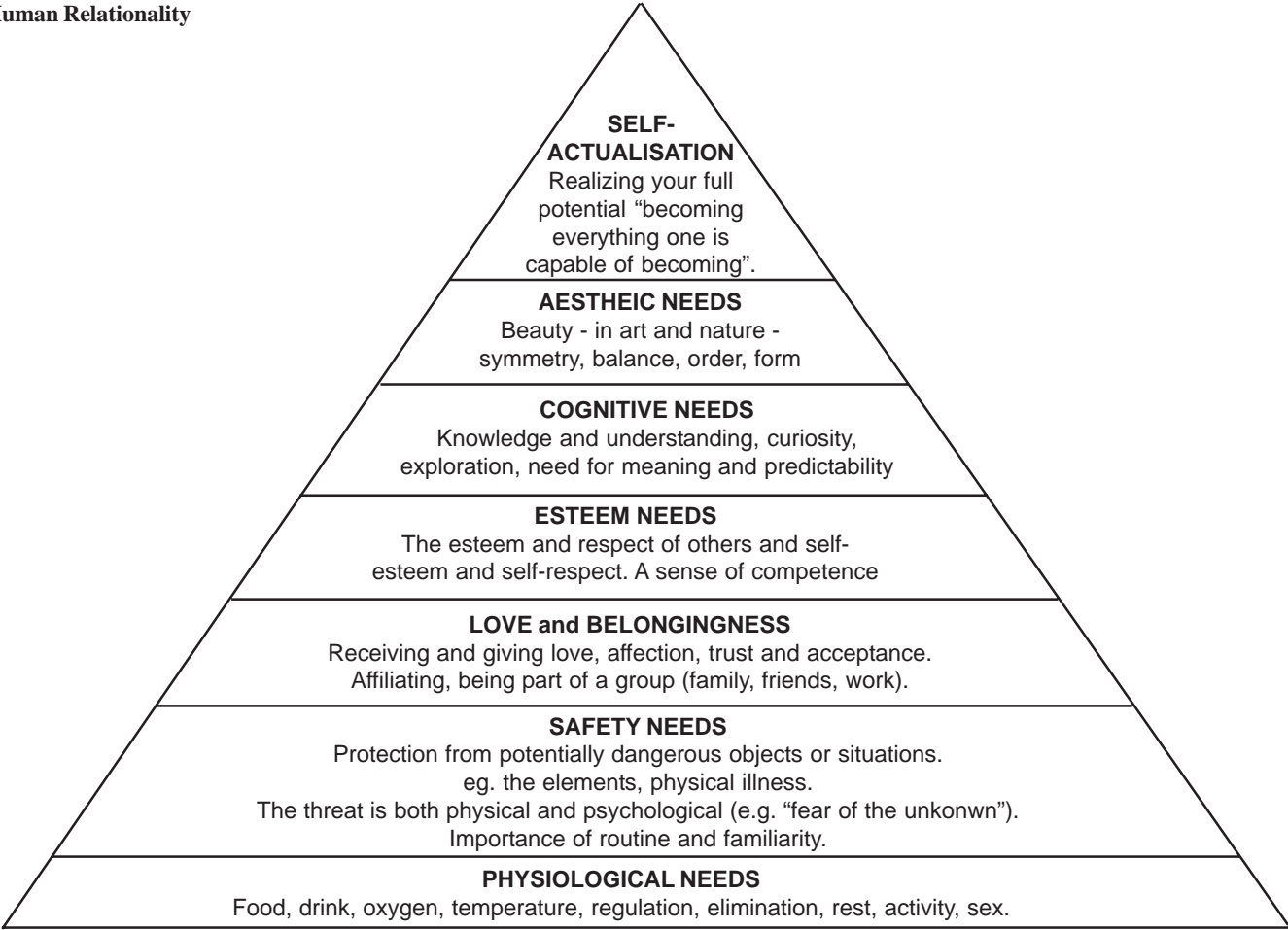
1.1 INTRODUCTION

In this unit that deals with self-actualisation we first begin with some explorative notes on self-actualization as developed by Abraham Maslow. Then we take a philosophical turn and see how such a self-actualization can be furthered and complemented by love, understood philosophically.

1.2 THE HIERARCHY OF NEEDS

Abraham Maslow (1970) stated that human motivation is based on people seeking fulfilment and change through personal growth. Maslow described self-actualized people as those who were fulfilled and doing all they were capable of. By studying people he considered to be self-actualised (including Abraham Lincoln, Albert Einstein and William James)

Maslow identified 15 characteristics of a self-actualised person (illustrated as a pyramid as shown below). For example: enjoyment of new experiences, sense of humour, close friendships, creativity etc. It is not necessary to display all 15 characteristics to become self-actualised, and not only self-actualised people will display them. Maslow did not equate self-actualization with perfection. Self-actualization merely involves achieving ones potential. Thus someone can be silly, wasteful, vain and impolite, and still self-actualise. Less than one percent of the population achieve self-actualisation.



Maslow (1973) presents a hierarchy of needs pyramid which can be divided into basic (or deficiency) needs (e.g. physiological, safety, love, and esteem) and growth needs (cognitive, aesthetics and self-actualisation). One must satisfy lower level basic needs before progressing on to meet higher level growth needs. Once these needs have been reasonably satisfied, one may be able to reach the highest level called self-actualisation (See also Maslow 2010). Every individual is capable and has the desire to move up the hierarchy toward a level of self-actualisation. Unfortunately, progress is often disrupted by failure to meet lower level needs. Life experiences including divorce and loss of job may cause an individual to fluctuate between levels of the hierarchy. Maslow noted only one in ten individuals become fully self-actualised because our society rewards motivation primarily based on esteem, love and other social needs. The growth of self-actualisation (Maslow 1964) refers to the need for personal growth that is present throughout a person’s life. For Maslow, a person is always “becoming” and never remains static in these terms. In self-actualisation a person comes to find a meaning to life that is important to them.

The hierarchies of needs, according to Maslow, include:

- 1) Biological and Physiological needs - air, food, drink, shelter, warmth, sex, sleep, etc.
- 2) Safety needs-protection from elements, security, order, law, limits, stability, etc.
- 3) Belongingness and Love needs - work group, family, affection, relationships, etc.

- 4) Esteem needs - self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility, etc.
- 5) Cognitive needs - knowledge, meaning, etc.
- 6) Aesthetic needs - appreciation and search for beauty, balance, form, etc.
- 7) Self-Actualisation needs-realising personal potential, self-fulfilment, seeking personal growth and peak experiences.

Human Need for Self-Actualization

1.3 MASLOW'S BASIC PRINCIPLES

The basic principles of Maslow, on which he bases his humanistic psychology, may be summed up as follows:

- 1) The normal personality is characterized by unity, integration, consistency, and coherence. Organization is the natural state, and disorganization is pathological.
- 2) The organism can be analyzed by differentiating its parts, but no part can be studied in isolation. The whole functions according to laws that cannot be found in the parts.
- 3) The organism has one sovereign drive, that of self-actualization. People strive continuously to realize their inherent potential by whatever avenues are open to them.
- 4) The influence of the external environment on normal development is minimal. The organism's potential, if allowed to unfold by an appropriate environment, will produce a healthy, integrated personality.
- 5) The comprehensive study of one person is more useful than the extensive investigation, in many people, of an isolated psychological function.
- 6) The salvation of the human being is not to be found in either behaviorism or in psychoanalysis, (which deals with only the darker, meaner half of the individual). We must deal with the questions of value, individuality, consciousness, purpose, ethics and the higher reaches of human nature.
- 7) Human being is basically good not evil.
- 8) Psychopathology generally results from the denial, frustration or twisting of our essential nature.
- 9) Therapy of any sort, is a means of restoring a person to the path of self-actualization and development along the lines dictated by their inner nature.
- 10) When the four basic needs have been satisfied, the growth need or self-actualization need arises: A new discontent and restlessness will develop unless the individual is doing what he individually is fitted for. A musician must make music, an artist must paint, a poet must write—in short, what people can be they must be (Byrne2005).

1.4 SELF ACTUALIZATION

Maslow believed that a human being has a natural drive to healthiness, or self actualization. He believed that human being has basic, biological and

psychological needs that have to be fulfilled in order to be free enough to feel the desire for the higher levels of realization. He also believed that the organism has the natural, unconscious and innate capacity to seek its needs (Maslow 1968). In other words, human beings have an internal, natural, drive to become the best possible person they can be. To quote him: we have within ourselves “a pressure toward unity of personality, toward spontaneous expressiveness, toward full individuality and identity, toward seeing the truth rather than being blind, toward being creative, toward being good, and a lot else. That is, the human being is so constructed that he presses toward what most people would call good values, toward serenity, kindness, courage, honesty, love, unselfishness, and goodness.” (Maslow, 1968)

Maslow believed that not only does the organism know what it needs to eat to maintain itself healthy, but also man knows intuitively what he needs to become the best possible, mentally healthy and happy “being”. I use the word “being” because Maslow goes far beyond what the average person considers good physical and mental health. He talked about higher consciousness, esthetical and peak experiences, and Being. He stressed the importance of moral and ethical behaviour that will lead man naturally to discovering, becoming himself (Byrne 2005).

“The state of being without a system of values is psycho pathogenic, we are learning. The human being needs a framework of values, a philosophy of life, a religion or religion-surrogate to live by and understand by; in about the same sense he needs sunlight, calcium or love. This I have called the “cognitive need to understand.” The value- illnesses which result from value-lessness are called variously anhedonia, anomie, apathy, amorality, hopelessness, cynicism, etc., and can become somatic illness as well. Historically, we are in a value interregnum in which all externally given value systems have proven failures (political, economic, religious, etc.) e.g., nothing is worth dying for. What man needs but doesn’t have, he seeks for unceasingly, and he becomes dangerously ready to jump at any hope, good or bad. The cure for this disease is obvious. We need a validated, usable system of human values that we can believe in and devote ourselves to (be willing to die for), because they are true rather than because we are exhorted to “believe and have faith.” Such an empirically based Weltanschauung seems now to be a real possibility, at least in theoretical outline.”

Morality occurs naturally in such a situation. If we use our capacity to think, are honest, sincere and open, we arrive at moral and ethical behaviour naturally. The problem is to not destroy our ability to become ourselves. According to him, “Pure spontaneity consists of free, uninhibited uncontrolled, trusting, unpremeditated expression of the self, i.e., of the psychic forces, with minimal interference by consciousness. Control, will, caution, self-criticism, measure, deliberateness are the brakes upon this expression made intrinsically necessary by the laws of the social and natural world, and secondarily, made necessary by the fear of the psyche itself” (Maslow).

This means listening to the inner self, the unconscious, the spirit. “This ability of healthier people is to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to accept their impulses instead of always controlling them, to be able to regress voluntarily without fear, turns out to be one of the main conditions of creativity.” “This development toward the concept of a healthy unconscious and of a healthy irrationality sharpens

our awareness of the limitations of purely abstract thinking, of verbal thinking and of analytic thinking. If our hope is to describe the world fully, a place is necessary for preverbal, ineffable, metaphorical, primary process, concrete-experience, intuitive and esthetical types of cognition, for there are certain aspects of reality which can be cognized in no other way.”

Meditation, self-hypnosis, imagery and the like are sources of discovering our inner being. To become self-actualized, Maslow said we need two things, inner exploration and action. “An important existential problem is posed by the fact that self-actualizing persons (and all people in their peak- experiences) occasionally live out-of-time and out-of-the- world (a-temporal and a-spatial) even though mostly they must live in the outer world. Living in the inner psychic world (which is ruled by psychic laws and not by the laws of outer-reality), i.e., the world of experience, of emotion, of wishes and fears and hopes, of love of poetry, art and fantasy, is different from living in and adapting to the non-psychic reality which runs by laws he never made and which are not essential to his nature even though he has to live by them. (He could, after all, live in other kinds of worlds, as any science fiction fan knows.) The person who is not afraid of this inner, psychic world, can enjoy it to such an extent that it may be called Heaven by contrast with the more effortful, fatiguing, externally responsible world of “reality,” of striving and coping, of right and wrong, of truth and falsehood. This is true even though the healthier person can also adapt more easily and enjoyably to the “real” world, and has better “reality testing,” i.e., doesn’t confuse it with his inner psychic world.” Maslow has made a case for natural, human goodness. Human beings are basically good, not evil; they have the capacity to be an efficient, healthy and happy person. But they must nurture the capacity with awareness, honesty, and introspection and maintain his freedom: to freely respond to internal and external events (values), to be them at all costs.

The knowledge that man has this capacity motivates him to realize it. It also obliges him to actively work toward self realization. We cannot not respond to the call that a value makes on us. This whole discussion shows the importance of studying Values and Ethics. We are obliged to discover the range of our possible moral behaviour. If we are capable of being healthy and happy, then we are obliged to work toward that goal.

1.5 SOME CHARACTERISTICS OF SELF-ACTUALISED PEOPLE

Although we are all, theoretically, capable of self-actualising, most of us will not do so, or only to a limited degree. Maslow was particularly interested in the characteristics of people whom he considered to have achieved their potential as persons: his list included Albert Einstein, William James, Eleanor Roosevelt, Abraham Lincoln and Thomas Jefferson. Some of the characteristics of self-actualizers and some of the behaviours leading to self-actualisation are shown in the table below. Although individuals achieve self-actualisation in their own unique way, they tend to share certain characteristics. However, self-actualization is a matter of degree, since ‘There are no perfect human beings’ (Maslow), but we can all be tending to perfect and self-actualised persons.

Behaviour leading to self-actualisation

- 1) Experiencing life like a child, with full absorption and concentration;
- 2) Trying new things instead of sticking to safe paths;
- 3) Listening to your own feelings in evaluating experiences instead of the voice of tradition or authority or the majority;
- 4) Avoiding pretence (‘game playing’) and being honest;
- 5) Being prepared to be unpopular if your views do not coincide with those of the majority;
- 6) Taking responsibility and working hard;
- 7) Trying to identify your defences and having the courage to give them up (Maslow 2010).

Characteristics of self-actualised people

- 1) They perceive reality efficiently and can tolerate uncertainty;
- 2) Accept themselves and others for what they are;
- 3) Spontaneous in thought and action;
- 4) Problem-centred (not self-centred);
- 5) Unusual sense of humour;
- 6) Able to look at life objectively;
- 7) Highly creative;
- 8) Resistant to enculturation, but not purposely unconventional;
- 9) Concerned for the welfare of humanity;
- 10) Capable of deep appreciation of basic life-experience;
- 11) Establish deep satisfying interpersonal relationships with a few people;
- 12) Peak experiences;
- 13) Need for privacy;
- 14) Democratic attitudes;
- 15) Strong moral/ethical standards (Menon 2010).

Check Your Progress I

Note: Use the space provided for your answer

1) Is self-actualization attaining perfection?

.....

.....

.....

.....

2) What are some characteristics of self-actualied persons?

1.6 LOVE AS THE SELF-ACTUALIZING PHENOMENON

In this section, we see mutually enriching love as the most self actualizing phenomenon. The fundamental vision of human beings towards humanity and the human situation could be generally categorized as “appropriativeness” and “abandonment (or “opening-up”). From the category of appropriativeness we can reflect upon the wars, injustice, and exploitation between human beings and also in the animal kingdom and conclude that all forms of life are fundamentally grasping and self-seeking. In this view, human life and endeavors could be seen to be a continual striving to overcome, consume, assimilate and master the other. Here Sartre’s words would sometimes find an echo in us: “While I attempt to free myself from the hold of the Other, the Other is trying to free himself from the hold of mine; while I seek to enslave the other, the Other seeks to enslave me”(Sartre 1946). Viewed thus, human life emerges as a constant tug-of-war between oneself and the other for possession, control, assimilation and mastery. And even morality could be reduced to a means for this very purpose of dominion over others.

On the other hand, from the category of “abandonment,” or opening-up, we also encounter a series of events in our lives pointing to the direction that life is a process of unfolding to (and for) the others. Even within struggles and conflicts, people reach out to each other, promoting the growth and fulfillment of others. Sacrificial gifts of individual creativity constantly emerge in spite of excruciating situations. From this point of view, the whole human society and cosmos could be viewed as the growth of the sacrificial offering of the preceding generations. According to this perspective, people achieve their greatest self-actualization not in conflict, not in appropriating to themselves but in mutual, critical encouragement and interaction. In this chapter we hope to elaborate this latter category leading us to a philosophical understanding of human interrelatedness and human love. Our attempt will lead us to understand that only human can so interact with one another; only they can love (Kavanaugh 1971).

Human beings, just like any other animals, have an internal dynamism as a unified organism towards its fullest realization. We need to validate our existence. We need to question ourselves and our identity. As questioners, knowers and wanters, our basic identity involves an openness and direction to the other. Consequently “our identity as [human beings] - our nature - involves the unique situation that self-fulfillment and actualization occur only when the self is directed outward from itself to the world of things and persons.” (Kavanaugh 1971): Thus we attain our self-realization not by collecting and adding things (or talents or persons)

to ourselves but by being genuine to the basic outward dynamism in us. The primary need of every organism to fulfill its finality and purpose finds its fulfillment in human beings, but in a unique and other-oriented manner.

We can understand this aspect from our intellectual faculty of knowledge. Knowing thrusts me, in an act of intentionality, towards the other - not in order to appropriate it or control it, but in order that I might be invaded by its presence and brought out of my own encapsulation by the other. The drive emerging from this type of knowing is not one of grasping, but of wanting the other to be just the way he or she is because of the basic goodness in the other. I do not want to make the other part of me. I would rather become part of it (or him or her), but primarily not by changing it, but by being with it and in it.

Such a union cannot be enforced. It can only “happen” by a free gift of the self to the other. This gift-nature is the foundation of any loving relationship. The other cannot buy me, collect me, force me or coerce me. I must freely accept the invitation in an act of self-giving and self-receiving. Thus the only thing that another cannot take by force from me is love. That is the greatest thing about human love. Precisely because of this unique nature, love is the only thing a human being can give – giving the only thing a person can fully possess, i.e., one’s own self.

Thus we can rightly assert that we do not operate only out of a need for self-fulfillment. Paradoxically, for us authentic self-fulfillment is achieved through self-divestment. Thus our greatest need is not to operate out of our needs, but rather to operate because of our drive to go out. Thus the dilemma between ego-centrism and altruism. It can be resolved when we realize that for human beings, self-fulfillment entails radical openness to the other, because of the basic outward drives of the intellect and the will. In our awareness of contingency and “need” for self-validation, the most immediate solution often appears to be in terms of “appropriation” and power. But in reality, self-fulfillment is achieved not in power, but in love, not in isolation but in communion. Therefore Erich Fromm is right when he asserts (Fromm 1956): “In contrast to symbiotic union, mature love is a union under the condition of preserving one’s integrity, one’s individuality. Love is an active power in [us]; a power which breaks through the walls which separate [us] from [fellow beings], which unites [us] with others; love makes [us] overcome the sense of isolation and separateness, yet it permits [us] to be [ourselves], to retain [our] integrity. In love the paradox occurs that two beings become one and yet remain two.” Thus for human beings, self-actualization and love of the other are not opposites, rather “mutually related necessities” (Kavanaugh 1971) for fulfillment. Such is the phenomenon of love that we observe in and among ourselves. We proceed to study briefly this significant aspect in our life including the sexual dimension of it, after having seen some philosophical views.

1.7 SOME VIEWS ON HUMAN LOVE

Victor Frankl, whom we have seen earlier in this book, is overwhelmed by the power and potential of human love. To let him speak: “In love, the beloved is comprehended in his very essence, as the unique and singular being that he is; he is comprehended as a Thou, and as such is taken into the self. As a person he becomes for the one who loves him indispensable and irreplaceable without

having done anything to bring this about. The person who is love “can’t help” having the uniqueness and singularity of his self - that is, the value of his personality - realized. Love is not deserved, is unmerited - it is simply grace.” (Frankl 1973) Thus the other person is seen not as an instrument but as another unique creative project. The other has a value independent of me. So the other presents to me as an “invitation”. By responding to this invitation, the horizon of my possibilities is enlarged.

Enchantment of Love

Love is not only grace as we mentioned above; it is also enchantment. For the lover casts a spell upon the world envelops the world in added worth. Love enormously increases receptivity to the fullness of values. The gates to the whole universe of values are, as it were, thrown open. Thus in his[/her] surrender to the Thou the lover experiences an enrichment which goes beyond that Thou. For him [her] the whole cosmos broadens and deepens in worth, glows in the radiance of these values which only the lover sees. For it is well known that love does not make one blind but see - able to see values. Loves thus enables me to open to a warmth, sensitivity, tenderness, goodness, beauty, sincerity and hence to a new openness in the beloved. The loved seem to possess the fullness of these values in her/him. But on later reflection I realize that she is also a finite limited being like myself. The loved becomes an incarnation of values which I never before responded or cherished.

When a lover opens up to the loved, he/she is opening to the world of all values that he sees in the beloved but cannot be reduced to her. She will be the first to claim so. In loving he expands his capacity to respond to the universe; what is even more surprising is that “the beloved, well knowing that she is not the source of all that he ascribes to her, that she does not exhaust the values which the lover sees in her, wants to grow in those values to which he responds and sees in her.” (Kavanaugh104). This is the creative aspect of human love. In love persons are enhanced by the free response of the other, and thereby give birth to broader and deeper values. So a human being who is loved changes just as much as the one who loves.

Check Your Progress III

Note: Use the space provided for your answer

1) How can we generally characterise the fundamental human vision?

2) How does Frankl see love as a creative project?

13

1.8 LOVE AS HUMANING AND SELF-ACTUALIZING

Integrated Love

The ways and potentialities of human love follow those of human knowledge. As we know the modes of human knowledge are inextricably united to the senses, to animals' ways of knowing. At the same time human knowledge transcends the limitations and boundaries of sense knowledge. As a consequence, our loving potentialities will be composed - if they operate in an integrated manner - of both sensory and trans-sensory elements. I am a unity; as an integrated unity I love. So in human love by definition involves sensual elements. I love bodily, experiencing warmth, physical attraction, appealing scents, evocative sounds. So it is natural that I experience a physical resonance, change of pulse and physical well being in the love of another.

Love also includes elements which transcend the sheer physical level. I experience the drive to bestow myself to the other or open myself in communication or sacrifice. I find myself responding to the gift of the other to me, valuing the other's goodness, uniqueness and irreplaceability. Thus it would be disintegrating to my total identity if I reduce my love either to angelism or animalism. I am both: an animal which transcends its animality; an angel rooted on animality. Thus 'I love' is an integrated way, just as 'I live.' So the physical expression of love is an expression of the totality of human love - if it is to be an authentic act of the total person. The physical action without the integral intention of love thus causes a bifurcation in the person's identity. Then my body says something which my person does not mean. It is precisely because I can say something with my body that my bodily actions achieve dignity and meaning beyond the mere functioning of a physical organism.

On the other hand, pure "intellectual" love becomes barren and desiccated if it is not exhibited by the symbol of the total person: be it a gift, a word, a letter, a smile or sexual intercourse. The intention of love without its manifestation in action is close to being not love at all, but rather an "empty velleity". Thus the "spiritual" and the sexual are both aspects of human love. One without the other can result not only in disintegration but also in alienation from one's very identity. As soon as the body is reduced to something other than the symbol of the person, the body becomes a thing and the person loses his/her uniqueness and irreplaceability. Prostitution, promiscuity, and sex-without-the-meaning-of-self-gift are examples of this alienation and reduction.

In such cases the fact that human sexuality derives its fundamental significance from its meaning as a symbol (of a self-transcending gift to a unique, irreplaceable person,) is forgotten. Sex then becomes a banal vacuity. The deepest meaning of eroticism - which is enhanced and enriched by the fact that one's partner is the one who is fully beloved - is missed. Then sex becomes something to do when you run out of conversation "Which happens often when the partners have not developed enough in their own right to be interesting very long to each other as persons? It is a strange fact in our society that what goes into building relationships - the sharing of taste, fantasies, dreams, hopes for the future and fears from the past - seems to make people more shy and vulnerable than going to bed with each other. They are more wary of the tenderness that goes with psychological

and spiritual nakedness than they are of the physical nakedness of sexual intimacy.” (Desbruslais 1997):

Thus we see the possibility of degrading the unique human sex and love. Such degradation is all the more tragic because of the unique positive value that sex is capable of achieving and so capable of contributing to human life and destiny: “Sex begins in ecstasy, momentarily fusing two separate egos into union with one another and with all life; it ends with a total separation of one ego exclusively occupied with its own orgasm. Sex as a window into eternity is a beginning and it ends in a dark cellar, self-enclosed and boarded with time. Sex begins as the sap rises in a tree to make buds and blossom and leaves and fruit; it ends in Dr. Master’s Sex Report. Sex begins as a mystery out of which comes the art, the poetry, the religious delight of successive civilizations; it ends in a trivial dream of passion which itself soon dissolves into the secrecy of despair and self-gratification. If this indeed be Sex, Down with Sex.” (Cited in Desbruslais 1997).

The Resolution between the two is Holistic Love: The realization of one’s potentialities for human love can only come with the recognition that one is neither an angel nor an animal. So one has to accept lovingly the body as one’s presence to the world. At the same time love cannot be reduced to his sexuality, although sexuality can enhance it. Further, loving does not appropriate the beloved, nor does love finds its exhaustion in the beloved alone. So love is an open transparency to the beloved, a response to the horizons of values seen in the beloved and a free gift to the beloved (and through her to the whole humanity). Thus, loving authentically is affirming the ultimate value of personhood in the cosmos. For it is only because, we are persons that we are able to love. In our personhood we are driven outside of ourselves, so that we can give of ourselves and thus be united with the other. “Only love can bring individual beings to their perfect completion, as individuals, by uniting them one with another, because only love takes possession of them and unites them by what lies deepest within them. This is simply a fact of our everyday experience. For indeed, at what moment do lovers come into the most complete possession of themselves if not when they say they are lost in one another?” (Teilhard de Chardin 1961).

Thus human beings’ identity as a volitional and intellectual agent comes to its fullest meaning when one loves. Then one fulfills oneself by dying to himself and going out of oneself into the world of value and persons. This could lead to a resolution of the problem of egoism or altruism. Thus, to repeat, self-fulfillment is achieved only in self-divestment. When one loves, one affirms the very values for which one is striving with his whole humanity: the fullness of knowledge, of love and of communion. When one loves, one testifies to one’s own identity and one’s demand to transcend oneself, to possess oneself, to give oneself away. This is the root of human dignity, uniqueness and irreplaceability. Only I can give myself to another.

Human Personhood

What makes me “want” to love is the dynamism of personhood and unconditional drive to know and give (or want to give). I am prompted by the presence of the other persons and the horizon of values which I see in them, in which I partake and which not one of them, nor all of them can exhaust. Personhood thus drives me outside of myself towards the fuller realization of and union with the other. So when one loves, we may claim, that one sees the absolute value of person in

the beloved, and it is one's own participation in personhood which induces one to affirm the value of the other. This leads certainly to the affirmation of the larger horizon of the whole universe. This "planetary" awareness of love is affirmed by Teilhard (1961): "If [human beings] on earth, all over the earth, are ever to love one another, it is not enough for them to recognize in one another the elements of a single something; they must also, be developing a "planetary" consciousness, become aware of the fact that without loss of their individual identities, they are becoming a single somebody. For there is no total love - and this is writ large in the gospel - save that which is in and of the personal." Human beings in our animality, in our contingency, in our need for self-validation, often think what "must be done" is to appropriate, to saturate themselves with things and people added on to themselves. However because of our unique (transcending) human nature, such attempts will only serve to intensify the real drive further, rather than still it.

To sum up, we can follow Kavanaugh's observations on an integrated human approach to love (1971). On deeper questioning, human beings realize that their identity actually entails a demand to know themselves, to possess themselves, and transcend themselves in an act of free self-gift. Sexuality, if it is to be integrated with personality, must be a symbol of such a free gift and only then can sexuality have human significance. Experientially, if we truly love, we are brought out of ourselves in a response to the other and the world of values to which the other - in his/her personhood signifies.

The horizon of values and the ability to love are not exhausted by the beloved. There is a self-transcendence demanded of the couple. This is similar to the self-transcendence in knowledge, in love and in personhood. The couple too must be open to the other and cannot afford to remain closed in on them if their love is not to retrogress in encapsulation. Thus the couple is invited to a self-transcendence and this self-transcendence is implied in Rilke when he complements the lovers: "Lovers ... I know you touch each other ... because you feel pure permanence underneath" (Rainer Marie Rilke). Thus it is obvious that only humans can truly and freely love. In love he/she can divest him/herself and actualize oneself. That is a profound paradox of being human. And it is the unique and precious gift of a human being as a human person. It would be tragic if this preciousness is misused and idolized. It is self-actualisation (Pandikattu 2011).

1.9 SOME RELATED QUOTES

"There is no need for red-hot poker. Hell is - other people." - Garcin, in Jean-Paul Sartre's *No Exit*

"The truth is that love the ultimate and the highest goal to which [human being] can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of [human being] is through love and in love." - Victor Frankl

"Buytendijk thinks that the knowledge [of the strictly personal] is really attainable. "This knowledge of man," he says, "can never be acquired unless it is of someone for whom we care." This definition of the correct attitude and relationship to the person whom we want to know is considered correct and wholly uncontested

outside the realm of science. ... Even in psychology knowledge of a human being is possible only by means the objectivity of love - which is nothing else than what in daily life is called 'heart-to-heart' knowledge." - William A. Luipen

"If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end." - The Bible

1.10 LET US SUM UP

In this chapter we studied first the rich and humanistic understanding of self-actualisation proposed first by Abraham Maslow and how it is beneficial for our human growth. Then we looked at love as a self-actualising phenomenon.

Check Your Progress III

Note: Use the space provided for your answer

1) How do I relate love to angelism or animalism?

2) What is the root of human dignity?

1.11 KEY WORDS

- Angelism

:

the belief that humans are pure spirit and that love is purely an idea. This view ignores the body of human beings.
- Peak Experiences

:

"Feelings of 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 ecstasy and wonder and awe,

the loss of placement in time and space with, finally, the conviction that something extremely important and valuable had happened, so that the subject was to some extent transformed and strengthened even in his daily life by such experiences.”

Self-actualisation : It refers to the need for personal growth that is present throughout a person’s life.

1.12 FURTHER READINGS AND REFERENCES

Boshemia. “Victims and Survivors of Abuse.” *Abuse and Self-Actualization - A Maslow Review*. <http://www.squidoo.com/maslow-and-abuse> [accessed July 2, 2010].

Byrne, Joseph W. 2005. “Maslow Overview,” <http://joebyrne.net/Resources/Literature/Fahrenheit%20451/F451%20Final%20Project/Fahrenheit%20451%20Maslow/Maslow%20Overview.pdf> [accessed July 2, 2010].

Desbruslais, Cyril. *The Philosophy of Human Person*. Edited by Kuruvilla Pandikattu. Pune: Jnana-Deepa Vidyapeeth, 1977.

Frankl, Viktor E. *The Doctor and the Soul: From Psychotherapy to Logotherapy*. 2nd, expanded ed. New York: Vintage Books, 1973.

Fromm, Eric. *The Art of Loving*, New York: Bantam, 1956.

Kavanaugh, John F. *Human Realization; an Introduction to the Philosophy of Man*. New York: Corpus Books, 1971.

Maslow, Abraham H. *Toward a Psychology of Being*. 2nd ed. Van Nostrand Insight Books, 5. Princeton, N.J.,: Van Nostrand, 1968.

Maslow, Abraham H. “Hierarchy of Needs Pyramide.” <http://www.simplypsychology.pwp.blueyonder.co.uk/maslow.html> [accessed June 23, 2010].

Maslow, Abraham H. *Dominance, Self-Esteem, Self-Actualization: Germinal Papers of A. H. Maslow* The A. H. Maslow Series. Monterey, Calif.,: Brooks/Cole Pub. Co., 1973.

Maslow, Abraham H. *Religions, Values and Peak-Experiences* [the Kappa Delta Pi Lecture Series]. Columbus: Ohio State University Press, 1964.

Maslow, Abraham H., and Deborah C. Stephens. *The Maslow Business Reader*. New York: Wiley, 2000.

Menon, Sanjay. “Self-Actualisation,” <http://www.scribd.com/doc/7224628/Self-Actualization>. [accessed July 22, 2010].

Pandikattu, Kuruvilla. *The Human Search: Issues in Philosophical Anthropology*. New Delhi: Serials Publications, 2011.

Sartre, Jean-Paul. *No Exit*. Trans. Stuart Gilbert. New York: Vintagae Books, 1946.

Teilhard de Chardin, Pierre. *Hymn of the Universe*. New York: Harper and Row, 1961.